

A N
EXPOSITION
WITH
Practicall Observations

CONTINUED UPON
The Fifteenth, Sixteenth, and Seven-
teenth Chapters of the Book of

JOB:

BEING

The Summe of twenty three Lectures, delivered at *Magnus*
near the Bridge, LONDON.

By JOSEPH CARYL, Preacher of the Word, and Pastour
of the Congregation there.

James, Chap. 1. Vers. 12.

*Blessed is the man that endureth temptation: for when he is tryed, he shall re-
ceive the Crowne of life, which the Lord hath promised to them that love him.*

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EXPOSITION

WORLD

Practical Observations

CONTAINED UPON

The History of the British Empire



By JOHN HENRY LALOR, Esq.

Author of 'The History of the British Empire'

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TO THE
CHRISTIAN READER.

TO
THOSE ESPECIALLY OF THIS
City, who have been the Movers, and
continue the Promoters of this WORK.



SOLOMON, who made Many Bookes,
tells us (toward the end of one of them,
Eccl. 12. 12.) That, of making ma-
ny Bookes there is no end, and, that
much study is a wearinesse to the
flesh But while Solomon speaks
thus, doth he not at once blot those ma-
ny Bookes which himselfe had written,
and discourage others from writing any more? Though stu-
dy be a wearinesse to the flesh, yet ('tis granted) that's
no sufficient reason why we should desist (the flesh must be
wearied and hard wrought, 'tis good it should be so) But
there's no colour of reason, why we should begin that, which
eyther cannot be finisht and brought to an end, or which is
to no end, when 'tis brought to an end, and finisht. How
then saith Solomon, that of making many Bookes there

TO THE READER.

is no end? *His scope cleares this scruple; for, having read his Son a Lecture upon the vanity of the Creature, and having given him many excellent advices, for the due steering of his course through this World, he applyes all in the former part of this Verse, And further by these, my Son, be admonished. Let what is now written take upon thy heart, and be accepted with thee. For (Vers. 10.) The Preacher sought to find out acceptable words, and that which was written was upright, even words of truth. Again (Vers. 11.) The words of the Wise are as Goads, and as Nayles fastned by the Masters of Assemblies, which are given from one Shepheard: Therefore, let these words, like Goads, put thee on, and like Nayles, fasten thee to the obedience of my counsels; By these, my Son, be admonished; As if he had said, Let not this Booke, which discovers the vanity of all wordly things, be it self accounted vaine; if this Book prevaile not with thee, if it master not thy judgement, and mannage not thy affections, 'tis to no end for me to make many Bookes; seeing this is cloathed with as much compleatnesse of rule to direct, as a Book, of this Argument can be, and is stamp't with as much strength of Authority to command, as any Book of any Argument, can be: And further, why shouldest thou, my Son, put mee to the making of many Bookes? What if I could make many with as much ease to my own spirit, as I have made this one, which was given me in immediately by the Spirit? yet thou canst not study (or as we put in the Margin, read) many Books without wearinesse to thy flesh.*

So then, though Solomon might have had just ground to put the affectation both of writing and reading many Books, upon the file of his observed vanities; yet he doth not disoblige from the study of necessary and serious Books; nor at all condemne those many Monuments of profitable learning,
which

TO THE READER.

which industrious Pens have in any Age bequeathed to Posterity. He indeed (which yet is but a second designe, if it be at all the designe of that place) takes us off from vaine studies, and censures those Bookes (be they few as well as many) which have no tendency to make any man, either the wiser, or the better by reading them. Nor can those Books how many soever they are, be (to their disparagement) called Many, which center in, and promote (what is but one in every kinde) any kinde of Truth, chiefly that, which we call Divine, or Holy Truth. Any One uselesse, or erroneous Booke is too many: Many usefull and Orthodox Bookes are but One. The five Bookes of Moses are but One Law: The foure Bookes of the Birth, Life, and Death, of our ever blessed Redeemer Jesus Christ, are but One Gospell: All the Bookes of both Testaments are but one Booke. Upon which account we may also say, that, All those many and many Bookes which faithfully interpret That one Booke, are but one Booke. And though of making many such Bookes, there should as (I conceive there will) be no end, till this World ends, as End is taken for a ceasing to make them; yet of making many such Bookes there is an end, yea many noble ends, as End is taken for the good, or benefit which comes by making them. The making of such Bookes is good, and a benefit to the Reader, as communicating to him those manifestations of the Spirit which are given to every man (to whom they are given) to profit withall: The word (*τὸ ὠφελεῖν*) there used by the Apostle, signifies such a profit as streameth out to community. The making of such Bookes is also good, and a benefit to the Maker, as being an improvement of his time and Talents, to his owne peace, and his Masters glory. 'Tis reward beyond all the World can give, for any worke, that GOD hath Glory, and M A N Peace, in doing it. As this small peice of worke is directed to these last mentioned ends, and (as it ought) principally to the first of them; so, that it

may

TO THE READER.

may reach the former, by adding a mite or two to the Treasury of the Readers knowledge in the best things, and by being his encouragement to walk in the best wayes, is the hope and prayer, and the reaching of it, will be indeed, a very rich reward and payment of,

Your affectionate Freind,

and Servant in this Worke

of the Lord,

Joseph Caryl.

AN
EXPOSITION

Upon the
Fifteenth, Sixteenth, and Seven-
teenth Chapters of the Booke of
J O B.

J O B. CHAP. 15.

- Verf. 1. Then answered Eliphaz the Temanite, and sayd;
2. Should a wise man utter vaine knowledge? and fill his belly with
the East winde?
3. Should he reason with unprofitable talke? or with speeches
wherewith he can doe no good?
4. Yea, thou castest off feare, and restrainest prayer before God.
5. For thy mouth uttereth thine iniquity, and thou chusest the tongue
of the crafty.
6. Thine owne mouth condemneth thee, and not I: yea, thine owne
lips testifie against thee.



EE are come to the second Session of this
great dispute, between Job and his three
Freinds; they have all spoken one turn,
and now they returne to speake: Eli-
phaz who led the first charge, leads the
second, and that with a very violent
march, against this sorrowfull man. Yet
we are not to conceive Eliphaz upon any
designe, to revile his person or to vex
his spirit: that were most unsuitable in any freind, much more

Non maledicendi studio ferebatur, quod ab eo viro prorsus alienum esset. Pined.

(such we suppose *Eliphaz* to have been) in a godly Freind: Charity suggests a fairer interpretation of this procedure, that he spake thus harshly, and dealt thus roughly, being moved by some unwary passages in *Jobs* discourse, not well understood or misapplied. At which stone how many stumble at this day? First, misconceiving, and then censuring their Brethren; being first offended without any just cause given, and then giving just cause of offence. Had we once learned to expound each others actions, speeches, and opinions, by the rules of Charity, we should not so often, no nor at all breake the Laws of Love. We shall make a good improvement of this failing in *Jobs* Freind, if it may be our warning (in dealing) to deale better with our Freinds.

There are three parts of this Speech; in the first, *Eliphaz* appears by way of reproofe, and reprehension; which extends it selfe from the beginning of the Chapter, to the end of the thirteenth Verse; and he reproves *Job* upon five points, of error, or misbehaviour; of all which he conceived him guilty.

First, he reproves him of folly, or for speaking that which was unworthy a wise man, in the second and third Verses, *Should a wise man utter vaine knowledge? &c.*

Secondly, he reproves him of prophaneesse, or for doing that which was unworthy a godly man, at the fourth Verse, *Yea, thou castest off feare, and restrainest prayer before God.* The summe of both is, *Thou speakest unwisely, and thou art wickedly*: which he takes for so plaine a charge, that he makes him his owne accuser, as if there needed no evidence but his conscience, though he had (as *Eliphaz* mis-judged) daubed up the matter with faire words, and colourable pretences, Vers. 5, 6. *Thy mouth uttereth thine iniquity: Thine owne mouth condemneth thee, and not I: yea, thine owne lips testify against thee*:

Thirdly, he reproves him of pride, and arrogance, of selfe-conceit, and overweening his owne parts, and positions, Ver. 7, 8, 9, 10. *Art thou the first man that was borne, or wast thou made before the Hills, &c.* As if he had said, *Thou carriest it, as if thou hadst engrossed all wisdom, as if thou hadst more knowledge and understanding, more learning and experience, then any man; yea, then all men living.*

Fourthly,

Fourthly, he reproves him, for slighting, and undervaluing the counsels, and the comforts tendered to him by his Friends, at the 11. Verse, *Are the consolations of God small with thee.*

Fifthly, he reproves him for his confident sticking, or adhering to his owne principles, at the 12. and 13. Verses, *Why doth thy heart carry thee away, &c.* Thus he reproves his morals in the first part of his discourse.

In the second, he confutes his Doctrinals, or that which he supposed Job had asserted; *sc. His owne purity and perfections* (Vers. 14, 15, 16.) *What is man that he should be cleane? Behold he putteth no trust in his Saints, &c.*

In the third place, he labours to maintaine his owne assertion, that God doth afflict none but wicked men, *Who ever perished being innocent, or where were the righteous cut off:* Chap. 4. 7. This he doth both by the authority of the Learned, and from the experiences of the Ancient, Vers. 17. to the end of the Chapter; *I will shew thee, beare me, and that which I have seene I will declare; which wise men have told from their Fathers, and have not hid it, &c.* These are the parts, and this the resolution of the whole Chapter.

Eliphaz asseruisset tantum malos hic a Domino affligi, idem ille nunc sed a peioribus ostendit, Merc.

Vers. 1. *Then answered Eliphaz the Temanite, and said:*

Then; that is, when Job had made an end of answering Zophar, then Eliphaz answered or replied upon Job. That's properly a replication which takes off the answer given to a former Argument; and in this Eliphaz also makes a defence for his Brethren, Zophar and Bildad. These three stood to one another, as much as any one of them did for himselfe; as if they had all entred Bond, and given security for reciprocal assistance. Thus the dispute grows hot, but still 'tis orderly, according to that Apostolicall Canon (1 Cor. 14. 29.) *Let the Prophets speake two or three, and let the other judge.* Eliphaz is now up, let us consider what he saith.

*ὑπερασβὼν ἐκ-
cipient, Sept.
Qualibet pro
suis socijs velut
in solidum
respondet, at
nunc patet. So-
pharis enim de-
fensionem con-
tra Jobum ma-
nifeste assumit
Eliphaz. Bold,*

Vers. 2. *Should a wise man utter vaine knowledge?*

The Question denies; he should not: No man should, least of all he.

The *wise man* is here opposed to the *crafty man*, at the fifth Verse. There is a wide difference betweene wisdom and craft, betweene

betweene prudence and cunning; *A crafty man knoweth what is good, but he commonly doth what is evill; he is able to see the right, but if it be not for his turne, he turnes from it, and cares not to doe wrong: A wise man is he that knoweth how to distinguish betweene good and evill, and ever aimes to act what is good; his understanding is well enlightened, and his Conscience binds him to follow the light of his understanding; as he can see what is just and right, so he cannot but embrace and doe it.* A wise man in Scripture-language, is a holy man, and a foole, is a wicked man; holinesse is the best wisdome, and wickednesse is the worst of folly: *Eliphaz seems to admit Jobs challenge of being a wise man, that he might check him with more advantage for speaking so unlike one: As if he had said, Should a morall wise man, much more a spirituall wise man, should he that is, or pretends to be thus wise (as thou dost, should he) utter vaine knowledge?*

Job at the 12. Chapter of this Booke, Verse 2, 3, 4. objected ignorance, or but popular knowledge to his Freinds; I have understanding as well as you; I am not inferior to you, who knoweth not such things as these? as if he had said; You thinke your selves among knowing men, the highest in knowledge; but who knoweth not such things as these? Eliphaz turnes it here upon Job, by the way of recrimination or counter-charge, he brings in a crosse Bill: Should a wise man utter vaine knowledge? Thou dost arrogate to thy selfe the reputation of a wise man, but art thou wise, who speakest at such a rate of folly? The Image of thy mind is stampt upon thy words, it may be seene as well as heard what thou art, by what thou speakest.

Vaine knowledge. The letter of the Hebrew is *knowledge of wind, or windy knowledge*: The Metaphor is elegant; vaine knowledge is justly called windy knowledge; Vaine knowledge makes a great bluster, and noise, like the wind, but it passeth away, and though we cannot tell whither it goes, yet we may easily tell whence it comes, even from the fancie, and out of the mouth of a foolish man. It was usuall of old, to call that which is *vaine, windy*; those despisers of holy counsells, and Divine Alarums, given by the Prophets, said, *The Prophets shall become wind, and the word is not in them, Jer. 5. 13.* That is, both the Doctrine and the threats which these Prophets utter, are vaine and ineffectuall; they will doe us neither

חכמה - רוח
Scientiam veni-
vel ventosam
i. e. vanam.
Nunquid sapiens responde-
bit scientiam
venti, vel sci-
entiam vento-
sam. Merc.
Nunquid sapiens responde-
bit quasi in ve-
ntum loquens.
Vulg.

neither good nor evil; no mans finger shall take, though their tongues take with talking.

The Prophet *Hosea* at once reproves and terrifies the *Jewes* in this language, *They have sown the wind, and they shall reap the whirlwind,* (*Hos. 8. 7.*) To sow the wind, is to doe a vaine thing; our actions are as seed: such as we sow, such shall we reap; they sowed sin, and they reaped trouble. Themselves sowed the wind by what they did, and they thought the Prophets sowed the wind in what they spake: And indeed the words of the Prophet were wind as the peoples works were, in reference to the issue; those produced a whirlwind to scatter their contemners, as these did to scatter their actors. The old Satyrist calls vaine words, *bubly toyes*, because such words are like a bubble, full of wind (possibly full of wit) but empty of wisdom and good instruction.

*Bullasas nugas
utpote similes
bullis vento
plenis, Pers.
Sat. 5.*

Should a wise man utter vaine knowledge? The Scripture calls that vaine:

First, which is unprofitable, these mutually expound each other, *Eccles. 1. 2, 3.* *Vanity of vanity, saith the Preacher, &c. What profit hath a man of all the labour which he taketh under the sunne.* There's most vanity, where there is least profit; and where there is no profit at all, there is nothing at all but vanity: Turne not aside from following the Lord (*saith Samuel*) for then should you goe after vaine things which cannot profit, *1 Sam. 12. 20, 21.*

Secondly, the Scripture calls that and those vaine, which hath or have no soliditie in them; vanity hath so little weight in it, that when the Spirit would expresse men who have no weight in them, he saith; *They are lighter then vanity; Psalm 62. 9.*

Thirdly, the Scripture calls that vaine which is alwayes moving, varying, and unsettled (*Psalm 144. 4.*) *Man is like to vanity, his dayes are as a shadow that passeth away.* He is therefore like to vanity, because he is so like a shadow, continually passing, but never continuing.

Fourthly, the Scripture often calls that vaine which is insufficient in practice, or unsound and erroneous in opinion, *I hate vaine inventions* (*saith David*) *but thy law doe I love.* Whatsoever opposes either truth of Doctrine, or purity of Worship, is a vaine invention of man, and opposite to the Law of God;

he

he utter *vaine knowledge*, who utters false Principles which subvert the Faith, or superstitious formes which endanger the life and power of godlinesse. *Eliphaz* supposed, that somewhat of vanity in all these notions, was rallyed together into the discourse of *Job*, that it was light and froathy, that it was erroneous and full of incongruity, especially (which carries all these in it) that it was worthlesse and unprofitable to the receiver, as he expresseth in the third Verse, *Should he reason with unprofitable talke?*

Should a wise man utter vaine knowledge?

Hence observe:

There is a vanity in some kind of knowledge, and folly in that which not a few call wisdom: It hath been the businesse of some mens knowledge; to finde out a vanity in all sorts of knowledge. *Eliphaz* spake well for the matter, though ill to the man. *Job* did not utter vaine knowledge, but, we know, too many doe. The old Gentiles waxed *vaine in their imaginations*, their very reasonings were vaine; so the Originall word tells us: It was not their phansie but their understanding which was vaine. The Apostle cautions the *Colossians*, *Let no man spoyle you through Philosophy and vaine deceit* (Col. 2. 8.) Philosophy in it selfe is an excellent knowledge, yet it may be vainely taught, and so deceive us, as to spoyle us: I may say also, let no man spoyle you through Divinity and vaine deceit. Divinity, which is in it selfe the most excellent knowledge, the knowledge of God may be vainely taught, and so deceive us, as to spoyle us: *That knowledge which is best in it selfe, is vaineest to us, when it is unduely or falsely uttered.*

Secondly, Observe, It is most uncomely for those, who either have, or would have the reputation of wisdom, to speake vainly; *Should a wise man utter vaine knowledge?* 'Tis no wonder to heare a vaine man speake vainely, and for a Foole to utter folly. Doe men gather Grapes of thornes, or Figgs of thistles? The vile person will speake villany, and his heart will worke iniquity, to practise hypocrisie, and to utter error against the Lord (Isa. 32. 6.) If a foole, a vaine man, or a vile person, speake thus, he speakes like himselfe; but if a wise, or a good man speak thus, he speakes so unlike himselfe, that the Chaldee Paraphrase puts not onely an undecencie, but an impossibility upon

ἐν τοῖς διαλογισμοῖς αὐτοῦ, ἡ ἀνιφανὲς ἐν ταῖς ἐννοήσεσιν αὐτοῦ, Βαζ.

upon it, *Can a wise man utter vaine knowledge? It is impossible.* Men act according to their principles; every thing is in working, as it is in being; if there be wisdom in the heart, it will be heard at the tongue: A wholesome Fountaine will send out wholesome waters; He that is borne of God (saith the Apostle John; 1 Epist. 3. 9.) cannot sinne; though he hath not a naturall impossibility to sin, yet he hath a morall impossibility to sinne, because the seed of God remaineth in him, the frame and bent of his heart is set another way: Now, as there is a morall impossibility that a godly man should commit sin, so that a wise man should speake sin, or utter vaine knowledge. A wise man speakes, as well as acts, by measure; he weighs what he saith, as much as what he doth; the tongue of the wise is as a Tree of life: Grace in the heart blossomes at the lips, in favory words, which minister grace unto the hearers. *Should a wise man utter vaine knowledge?*

*Estne possibile,
Grc. Chald.
Paraph.*

*Sapiens ad
mensuram ser-
mones profert
libra examina-
tos iustitia, ut
sit gravitas in
sensu, in sermo-
ne pondus in
verbis modus.
Ambros. l. 1.
Offic. c. 3.*

And fill his belly with the East winde?

A belly full of windy meat is bad enough, a belly full of wind is farre worse: But what is here meant by the belly, what by the East-winde?

The belly is put for the heart and affections, together with all the intellectuall powers of the minde, John 7. 38. *Out of his belly* (that is, out of his whole soule) *shall flow Rivers of living water.* This water is the holy spirit; the holy Spirit is sometimes compared also to the wind. A wise man should desire that his heart may be filled, with the sweet gales and holy breathings of the spirit of God, by heavenly inspirations: And shall he fill his heart with the East-wind of earthly passions?

*Venter pro cor-
de, cor pro in-
tellectus; men-
te accipitur in
Scriptura.*

The word which we translate *East-winde*, signifies onely the East; *Should he fill his belly with the East*, we rightly add the *East wind*; he compares *Jobs* passions unto the winde, and unto the East winde; to the wind, because of the vanity of them, to the East wind, because of the hurtfullnesse of them. For, as by winde in the former clause he meanes worthlesse things, so by *East wind* in this he meanes dangerous things. There are two reasons why he expresses such inward motions by the *East winde*.

First, The *East winde* is a vehement and strong wind; wee

קרי
Pio
דוקרין
Rab. Mar-
d. ch. Observat
hunc ventum a
Græcis appella-
ri Apeliocren
quod a sale spi-
ret atque eadem
ratione appella-
tur a Latinis
subsolanum.

read.

Porta Enim
appellans irru-
entem, rapi-
dam, animosum,
humidum &
indomitum.

Ardore.

Sub calidi &
estuantis aeris
similitudine
sermones ejus
exasperatos &
exandescit
plenos describit.

Job attribuit
vanitatem in
sententia, tem-
pestatem in af-
fectu, imbecilli-
tatem in argu-
mento, superflu-
itatem in ver-
bis. Coc.

read *Exod. 14. 21.* that when God divided the Red Sea, to make a passage for his people, he caused an *East wind* to blow all night, and divided the Sea with the force of it. Poets describe the East wind to be fierce, heady, turbulent, and impetuous; that's one ground of it.

Secondly, The East winde is observed by Naturalists to be a hot and fiery winde; Hence the Vulgar Translates, *Thou fillest thy belly with heat*: The East winde parcheth and blasteth Corne and Fruits. Pharaoh beheld in his Dreame seven eares withered, thin, and blasted with the East winde (*Gen. 41. 23.*) So then, under this notion of the East winde. *Eliphaz* closely censures *Job*; First, that his thoughts were violent, and impetuous: Secondly, that they were angry, fiery, furious; as if coales were kindled in his bosome, and a flame ready to blaze at his lips: As if like *Pant*, while *Saul* (*Acts 9. 1.*) he breathed out threatenings and slaughter, or was inwardly heated with resolutions of revenge. The Prophet *Jeremie* saith, *The Word of God was as a fire in his bosome, and he could not refraine*: Many a mans Breast is like a heated Oven, he is ready to consume all with the breath of it.

But why doth *Eliphaz* charge *Job* with such unruly perturbations? Some assigne the reason from those words, *Chap. 14. v. 14.* where he desires that *God would even hide him in the Grave*; he was so vexed and troubled at the state wherein he lived, that he preferred death before it, and thought a not being in the World, better then a being in his condition. But we may rather leave the reason more at large, to all that vehemency of spirit, with which *Job* had prosecuted and pleaded his sorrowfull case.

From the scope of *Eliphaz* in this part of his reproofe, we may observe:

First, *That violent passions are the disguise of a wise man.* We cannot see who he is, while he acts unlike himselfe: anger lodgeth in the bosome of fooles; and when it doth but intrude into the bosome of a wise man, he (for the time) looks like a foole.

Secondly, *Passions in the mind are like a tempest in the ayre, they disturbe others much, but our selves more*: Many a man (like a Ship at Sea) hath beene overset and funke with the violent gusts and whirle-winds of his owne Spirit.

Observe

Observe thirdly, *He that fills his owne minde with passionate thoughts, will soone fill the eares of others with unprofitable words*; this is cleare from that which goeth before, *He utters vaine knowledge*; and it is clearer from that which followes after; when a mans thoughts are like a winde, his words (which are the first borne of his thoughts) must needs be windy. A passionate man speakes all in passion, and sometimes cannot speake at all for passion; his extreame desire to say much stops him from saying any thing: But whatsoever he saith, is the copy of his present selfe, fierce and boysterous. *The image and superscription of our hearts is stamped upon our words.* Some can speake better then they are, but usually men speake according to what they are, and then especially when they are (which passionate men for the most part are) not themselves. Thus it followes in the next Verse.

Vers. 3. *Should he reason with unprofitable talke?*

Eliphaz speakes all Interrogatories; and these speak him in anger, if not in some distemper. Should he doe this? and should he doe that? doe shew that either another hath very much done, what he should not, or that he who reproves him, hath not such a spirit of meeknesse, as a reprover should, Gal. 6. 1.

The words shew the effect of what he taxed him with before; as if he had said, *Would you know what to expect from a passionate man, from a man whose belly is filled with the East-wind? You shall have him shortly filling your eares with an East-wind, even reasoning with unprofitable words*: And (as the next clause gives it, which is onely an exposition of this) *with speeches wherewith he can doe no good*: Some words are great doers, they doe much hurt, or they doe much good, and those words usually doe some hurt, which can doe no good; yea, that which is weake and unable to doe good, may be strong and powerfull to doe evill. However, not to doe good is to doe evill, because it is every mans duty, whatsoever he doth, to be doing good: Here *Eliphaz* reproves *Job's* words as evill, while he onely saith, they doe no good. And yet he saith somewhat more then that, for he saith, *They can doe no good*: It is ill not to doe good actually, but not to have a possibility of doing good is farre worse. When the Apostle would say his

Cum interrogatione & stomacho legēda sunt hac. Merc:

worth of the best of mans sinfull flesh, he doth not owely say, *It is not subject to the Law of God*, but adds, *Neither indeed can be* (Rom. 8. 7.) So here, *Words wherewith a man can doe no good*, how bad are they?

Hence observe:

Cui bono.

First, *That which can doe no good, should not be spoken*: Before we speake a word, we should aske this question, to what purpose, to what profit is it? shall he that heares it be made more knowing, or more holy by it?

Observe secondly, *Unprofitable talke is sinfull, and speeches which doe no good, are evill*: Every idle word that men shall speake, they shall give an account thereof in the day of judgement, Matth. 12. 37. and though a man be very busie, and take much paines in speaking, yet if his words be unprofitable, and his speeches such as can doe no good, they will come under account as idle. Now, if unprofitable talke be sinfull, and speeches that can doe no good, then what is prophane talke, and speeches which doe hurt, (infection gets quickly in at the eare) defiling the minde and corrupting the manners of those that heare them. The Apostle gives us the rule of speaking, both in the negative and in the affirmative (Ephes. 4. 29.) *Let no corrupt communications proceed out of your mouths, but that which is good to the use of edifying, which may administer grace to the bearer.* Againe, (Colos. 4. 6.) *Let your speeches be alwayes with grace*; that is, such as testifieth that there is grace in your heart, never speake a word but such as may stand with grace; yea, speake such words as may be a witnesse of grace, wrought in your selves, and a meanes of working grace in others. Let your words be *seasoned with salt*; the salt of our words, is holinesse, and truth; prudence also is the salt of words; good words, and true, spoken unseasonably, may doe hurt: Prudence teaches us the time when and the manner *how to answer every man*.

Belial ex

כב
non de שו
quod in hipbil
significat pro-
desse; ut deno-
tet inuilem
qui nec sibi, nec
alij prodest.

Thirdly observe, *It is matter of just reproofe against every man to be unprofitable, and to doe no good*: Every tree which bringeth not forth good fruit is hewen downe and cast into the fire, (Matth. 3. 10.) Some conceive that the word *Belial* comes from *Beli*, which in Hebrew signifies *Not*, and the word *Jagnal*, which here in the Text signifies *to doe good*: Because a *Belialist*, or a *Son of Belial* is such a one as neither doth good.

good to himselfe nor to any other. The unprofitable Servant who hid, and did not improve his Talent, shall be condemned: And he who uses his Talent unprofitably and vainely, shall not escape: *Should be reason with unprofitable talke?*

Thus farre we have seen *Eliphaz* reproving *Job* of folly in speaking unlike, and below a wise man; he proceeds to reprove him for acting unlike, and below a godly man: This he sets home with a particle of aggravation.

Vers. 4. *Yea, thou castest off feare, and restrainest Prayer before God.*

As if he had said, besides, or above all this, that thou hast uttered vaine knowledge, words that cannot profit, thou hast also cast off the feare of God, &c. The word which we translate *to cast off*, signifies *to make voyd*, to scatter, to dissolve, to break in peices; to make as nothing, or to make nothing of. It is often used in Scripture, for breaking the Commandements of God, implying such a breach as makes the Commandements voyd, which is the proper character of an evill heart; A godly man may sin against the Commandements, but a wicked man would sinne away the Commandements; he would repeale the Law of God, and enact his owne lusts: Such is the force of the word here, *Thou castest off feare.*

719 *Le-*
fastasti, irri-
tum fecisti, dis-
soluisti, fre-
gisti.

There is a naturall feare, and a spirituall feare; we are not to understand this Text of a naturall feare (which is a trouble of spirit, arising upon the apprehension of some approaching evill) but of a spirituall: Feare is here put alone, but we are to take it with its best adjunct, *the feare of God*; for as the word sometimes is put alone, to signifie the word of God, as if there were no word but his; and as the word *Commandements* is put alone, to note the Commandements of God, as if no Commandements deserved the name, but onely the Commandements of God, so feare is put alone, by way of excellency, for the feare of God; as importing, that his feare is excellent, and no feare to be desired but his. This Divine feare comes under a double notion:

First, It is taken for the holy awe or reverence we beare to God in our spirits, which is the worship of the first Commandement, and the sanctifying of God in our hearts.

Secondly, For the outward acts of Religion, which is the

worship of the second Commandement, *Their feare is taught by the precepts of men (Iſa. 29. 13.)* that is, their outward worship and Religion, is such as men have invented, not such as God hath appointed: Some take it here in the first sense onely, *thou castest off feare*; that is, thou castest off that awe, reverence, and regard thou owest to the Name of God; others understand it in the second, *Thou castest off feare*; that is, the outward worship and service of God: but I conceive we have that expressed in the next clause, *And restrainest prayer before God*; there he taxeth him with neglect of outward worship, and here with neglect of inward, *Thou castest off feare*; feare is as the bridle of the soule; feare holds us in compaſſe, it is the banke to the Sea; feare keeps in the overflowing of sinne, *Thou castest off feare*.

Timor hoc loco pro reverentia & tremore, potius quam pro religione & cultu, licet utrumque coherent: Pined.

Nullo pudore loquutus es coram Deo. Symmach.

But what cause had *Job* given *Eliphaz* to charge him with casting off the feare of the Lord; we finde *Eliphaz* touching upon this point before, and upbraiding *Job*, (*Chap. 4. 6.*) *Is this thy feare? Is this thy confidence?* As if he had said, *Is all thy profession come to this*; here he chargeth him expressly, *thou hast cast off feare*; *Job* had not given him any just cause to speak or thinke thus hardly of him; but *Eliphaz* might possibly ground this accusation, upon those words (*Chap. 9. v. 23.*) *This is one thing, therefore I said it, he destroyeth the perfect and the wicked, &c.* Which *Eliphaz* did interpret as a casting off the feare of God; hath he awfull and reverent thoughts of God, who affirmeth, that God laugheth at the afflictions and tryals of his people? Again, *Chap. 12. 6. The Tabernacles of Robbers prosper, and they that provoke God are secure, into whose hands God bringeth abundantly*: Hath not this man cast off all feare of God, who dares say, the wicked prosper, and are secure? Is God become a friend to those that professe themselves enemies to him? Others referre the ground of this to *Chap. 13. 21, 22.* where he seemes to speake boldly, and as some have taxed him, impudently, *Doe not two things to me, withdraw thy hand from me, &c. Then call thou, and I will answer, or let me speake, and answer thou me*: Hence *Eliphaz* concludes, surely the man hath cast off the feare of God; he speaks to God as if he were Gods fellow, *Speake thou and I will answer, or let me speake, and answer thou me*; are these words becomming the great God of Heaven and Earth; art not thou growne over-bold with God, dost thou

thou speake as becomes the distance, that is between the Creator, and the Creature? the Greek translates to this sense, *Thou speakest to God without any modesty*, thou hast put on a brazen face, and hardned thy heart against the feare of the Almighty. These shewes of a ground *Eliphaz* might take, but *Job* had given him no reall ground to pronounce this heavy censure, *Thou castest off feare*: But passing by the rigid hypothesis of *Eliphaz*, we may from his words, as they are a Thesis, observe,

That to cast off the feare of God is highest wickednesse; to cast off the feare of God is the beginning of wickednesse, as to entertaine *The feare of God is the beginning of wisdom*; the word, here used, signifieth not onely the beginning but the top, the chiefe, the head and highest perfection of a thing: the feare of God is both first and last, the beginning and end of holinesse. To feare God, and keepe his Commandements, is all man in goodnesse, to cast off the feare of God, is all man in sinfulnessse: the beginning and end of wickednesse; It is ill not to have the feare of God, but it is farre worse to cast off the feare of God; it is ill not to choose the feare of God, (*Pro. 1. 29.*) but to reject the feare of the Lord that is desperate; if once feare be cast off, all wickednesse is let in; at the same doore, at which the feare of the Lord goes out, any sin may enter: As *Abraham* said, *The feare of God is not in this place, and they will kill me for my Wives sake*; they have no impediment of lust to cast off, who have once cast off the feare of God, And as they who cast off this feare are ready to doe or say any thing that's evill; so they are unready to doe or say any thing that is good; as they have no restraint upon them from iniquity, so they can easily restrain themselves from duty: The next words shew this.

Thou restrainest prayer before him: Prayer is a principall part of the outward worship of God, and is both here and elsewhere put for the whole outward worship of God.

The word signifies also, meditation, musing, or thinking: So some render here, *Thou takest off conference with God*; thou wast wont to keep continuall correspondence with Heaven, and maintaine a sweet humble familiarity with God by holy meditation, but now thou art like a stranger and comest not at him. But whether we translate the word by Prayer, or Meditation, the sense is the same; for praying is speaking to God; yea an arguing and pleading with God: And so

Detrahis confabulationem cum Deo. Jun.

מִדְבָּרָה
Meditatio, lo-
quela, etiam o-
ratio.

'tis

וְיָרִי Signifi-
cat, 1. prohibe-
re, 2. diminue-
re.

Non est intelli-
gendum quasi
arguatur Job,
quod remiserit
vel prohibuerit
orandi studium:
sed potius e
contra, quod
multiloquio, vel
battologia usus
erat. Bold.

Hoc est vitium
dictum a Theo-
phrasio μακρο-
λογία & pro-
prie a Græcis
dicitur λεπτο-
λογία minui-
loquium.

Minuere stillas
aquarum, est
minutissimas
frequentiissi-
masque pluvia-
guitas mittere.

Hebrai ad id
referunt, quod
putant Jobum
Dei providen-
tiam negasse,
quod nos non
putamus. Mer-
q. d. ista tua
assertio & do-
ctrina, quod
mala & sup-
plicia eveniant
bonis & iustis
tollit religio-
nem & publi-
cum divini nu-
minis cultum.

'tis used in the Titles of the 102. and 142. Psalmes. The word which we render to *restrain*, signifies two things; First, to withdraw or stop; Secondly, to lessen and diminish, *Jer.* 48.

37. *Every beard-clipt or diminished*: we may take it in both senses here, as reproving *Job* either for a totall forbearance, and throwing up the duty of Prayer, or for shortning and abating it; Yet there is an opinion that *Job* is not here charged for lessening or abating, but for lengthening and encreasing Prayer; *Thou castest off feare, and multiplyest Prayer*: The Hebrew word notes the cutting or dividing of a thing into small peices or portions; which is indeed to multiply it, and to make it, though not more in bulke, yet more in number, *Job* 36. 27. *Thou makest small the drops of raine*; that is, thou multiplyest the drops of raine; so here, thou makest small thy Prayers, as so many drops of raine, thou hast never done dropping Prayers; thou dost mince thy supplications, or cut them out into many small threads, as if thou didst hope to be heard for thy much speaking: Such were the silly devotions of the old superstitious Gentiles, which the hypocritical Pharisees imitated, and were therefore reproved by Christ, under the name of *vaine repetitions* (*Matth.* 6. 7.) Of which fault a learned Interpreter, judges *Eliphaz*, reproving *Job* in this place. But I rather keep to our owne Translation, *Thou restrainest Prayer*.

Hereagain it may be questioned, What cause had *Eliphaz* to charge *Job* with *restraining prayer*? The Jewish Writers say, it was because he denied Providence, and so by consequence Prayer; for if God doe not order the affaires of the World, the afflictions and deliverances of his people, why should we pray to him about them? Others referre it not to his denyall of Providence, but to that which *Eliphaz* supposed a fundamentall error against the Doctrine of Providence, *That God destroyeth the righteous and the wicked; That he laughs at the tryall of the innocent*. Now will any innocent man pray to God in his affliction, when he is told that God laughs at his affliction? Will any righteous man call upon God for help, when he is taught that God destroyeth the righteous? Who would serve a Master who gives such wages, and payes those that honour him with disgrace, yea with destruction? So that *Job* is charged with *restraining Prayer* according to this answer to the

the question, not because he totally forbore prayer himselfe, or perswaded others to forbear it; but because *Job's* assertions were such as might yeeld those consequences, and cause many to suspend Prayer, or give over calling upon the Name of God in the day of trouble. We may be charged to say or doe that, which flowes from what we doe or say, though we neither say nor doe the thing it selfe.

Many are guilty of those errors consequentially, which yet they never affirmed thetically or directly. We may be so farre from asserting, that we may professedly abhorre an opinion which yet lyeth secretly under some of our assertions. We say justly, That the Pope is Antichrist, and that pure Popery is Antichristianisme; yet the Pope doth not deny Christ, for the Pope thinks himselfe Christs Vicar upon earth, and therefore must needs acknowledge him to be come in the flesh, yet by consequence, the Pope is an opposer both of the Person and Offices of Christ, and popish Doctrine fights against the truth of Christ. As prophane men *Professe they know God, yet in their workes they deny him* (Tit. 1. 16.) So many erroneous persons professe they love and honour those holy truths and spirituall duties, which by consequences they indeed deny, as *Eliphaz* (though unduely) supposed *Job* had done, the duty of Prayer.

Thou restrainest prayer before God.

Taking the words abstractly, they yeeld us this usefull observation, *That it is an argument of an evill heart, to shorten, or restraints, to lessen, or to give off Prayer in times of trouble.* That King spake to the height of prophanenesse, when he said (2 Kings 6.) *This evill is of the Lord, and why should I waite on the Lord any longer?* When we have done waiting, we have done praying. No man will aske for that which he doth not expect to receive. How long soever affliction lasteth, so long prayer-season lasteth; if the Winter day of our trouble, be a Summer day in length, if it be continued many dayes, yea many moneths, and yeares, prayer should continue (Psal. 50. 15.) *Call upon me in the day of trouble, and I will heare, and thou shalt glorifie me.*; Let the day of trouble be short or long, God lookes to heare of us all that day. *Is any afflicted, let him pray,* saith the Apostle *James*; it is a duty to pray, when we are

Hic proponitur tanquam ingens piaculum quod homo afflictus remittat orandi studium.

are not afflicted, when we prosper in the world : But *is any man afflicted*, then is a speciall season for prayer. A sincere heart prayes alwayes, or continues in prayer ; an hypocrite never loves to pray, and at two seasons he will reſtaine, or lay aſide prayer : Firſt, when he is got out, or thinks he hath prayed himſelfe out of affliction. Proſperity and worldly fulneſſe ſtop the mouth of prayer, and he hath no more to ſay to God, when he hath received much from God. Secondly, a Hypocrite reſtraines prayer, when he perceives he hath got nothing by prayer ; he ſees he cannot, or feares he ſhall not get out of trouble, and therefore he will pray no more in trouble ; his ſpirit failes, becauſe his afflictions hold out. Upon which ſoever of theſe two grounds, the Hypocrite reſtraines prayer, he ſhewes the wickedneſſe of his heart. If from the former, he ſhewes, that he beares no true love to God ; if from the latter, he ſhewes that he hath no true faith in God, or dares not truſt him. Further, to caſt off prayer, is to caſt off God ; and he that lives without prayer in the World, lives without God in the World : Hence *the Heathen who know not God, and the Families that call not upon his Name*, are joyned together, or rather are the ſame (Jer. 10. 25.) Further, to reſtaine prayer, is worſe then not to pray : The latter notes onely a neglect of the duty, the former a diſtaſt of the duty. To give over any holy exerciſe is more dangerous then not to begin or take it up. The one is the prophane mans ſin, the other is the Hypocrites. *Thou reſtrainest prayer* : and hee that doth not utter prayer with his mouth, will ſoone utter wickedneſſe with his mouth, as it follows.

Vers. 5. *For thy mouth uttereth thine iniquitie, and thou chooſeſt the tongue of the crafty.*

Here Eliphaz explaines, and proves what he ſaid before, that Job had caſt off the feare of God, and reſtrained prayer ; as if he had ſaid, *If thou haſt kept in holy feare, that would have kept in thine iniquity : Haſt thou not reſtrained prayer, that would have reſtrained, and bridled downe thy ſin ; but thy mouth uttereth thine iniquitie, and that ſheweth that prayer is reſtrained, and that feare is caſt off ; here is a demonstration of it ; If you ſhould come to a Princes Court, and ſee a great croud about the doore, you would ſay, the Porter is there, he ſtops and examines them ; if*

at another time you see all going in as fast as they please, you will say the Porter is out of the way. Thus while the feare of the Lord stands like a Porter at the doore of the soule, we keep our thoughts and actions in compasse; we examine what goes in, and what comes out; but when once that's gone, order is gone. Any thing may be said, any thing may be done by him, who fears not, who prays not. Thou hast cast off feare, and restrained prayer, for thy mouth uttereth thine iniquity, out it comes, as fast as it can: I need not tell thee wherein thou hast offended, thy mouth powres it out.

Non opus est ut te doceam in quo pecces, cum ipse tuus sermo doceat te iniquum esse. Vatab.

Reus verbis oris tui. Sept.

Hence Note, *That the evill which is in the heart will out at the mouth, unlesse prayer and the feare of God restraîne it*: As the good that is in the heart will come out of the mouth, especially when prayer unlocks the mouth. *David prays, Lord open thou my lips,* and then he undertakes for his mouth, that it shall shew forth the praise of God (Psal. 45. 1.) *My heart is inditing a good matter* (the heart doth this in prayer or meditation) what followes, *My tongue is as the Pen of a ready Writer*: Heavenly thoughts in the heart, shoot out at the tongue in heavenly words. When the heart is devising of a good matter, the tongue will be swift to speake, and set all to a good tune. Thus also while the heart is inditing an evill matter, the tongue runs to evill: Such a man needs not learne from others, he hath a root of bitterneffe in himselfe: Hence our Saviour concludes (Matth. 12. 37.) *By thy words thou shalt be condemned, and by thy words thou shalt be justified*: Why shall we be condemned by our words? The Prophet complaines of those who made a man an offender for a word; I answer, our words shew what we are, they declare our hearts, as a man may be discovered of what Country he is, when he speaks, so of what spirit he is. *The tongue is the scholler of the heart, and speaks what that dictates*: A man is justly condemned by evill words, because they testifie that he is evill.

Qualis vir talis oratio. Mens mala linguam movet & vos fingit ad improbos sensus neque aliud os loquitur quam quod interior suggerit atque imperat sensus.

Thy mouth uttereth thine iniquity.

Observe Secondly, *There are some iniquities which are more properly ours then some others are. Thine iniquity*: Job had (as Eliphaz seemes to suggest) a kind of peculiarity in it. As God ownes some people in a speciall manner; though all the people of the earth be his, yet they are his beloved people: So

D

man

man owne some sin in a speciall manner; though a corrupt heart hath a relation to all the sins in the world; yet some one is his beloved sin; and may be called by way of eminency, his iniquity. 'Tis his, as his Houses and Lands, as the Money in his Purse, and the Garments on his Backe are his.

Observe Thirdly, Every man is most ready to act and utter his speciall iniquity: *Thy mouth uttereth thine iniquity.* There are some sins in a mans heart, which possibly, he may never utter all his dayes: but he must be talking of, or acting his beloved one. Hence *David* speaks it, as a high worke of grace in him (*Psal.* 18. 23.) *I have kept my selfe from mine iniquity:* Even a godly man who disownes every sin, hath some one sin more his owne then others. This finds him work (not to doe it) but to keep himselfe from doing it.

And thou chusest the tongue of the crafty:

As if he had sayd, Thou wast wont to speake prayer, now thou speakest pollicy, thou dealest cunningly and deceitfully with us, not plainly and clearely. Why, what had *Job* spoken or done, that should gaine him the disreputation of a crafty man; some conceive *Eliphaz* hinting at those words (*Chap.* 6. 24.) *Teach me, and I will hold my tongue,* &c. Thou speakest as if thou wert willing to be taught, shew me my error, and I will turne from it; yet this is from craft not from conscience. For though thou seemest to be willing to receive instruction, yet thou keepest close to thy opinion, and wilt not part from it. We shall sometimes heare a man speaking very ingenuously, convince me that I am in an error, and I will relinquish it, and yet he resolves to hold his owne. To desire instruction is growne into a complement; but 'tis by the tongue of the crafty: The instrument is here put for the effect, the tongue for speech, as *Isa.* 50. 4. *Thou hast given me the tongue of the learned, what to doe, That I may know to speake a word in season.*

Lingua pro doctrina Metonymicè causa vel instrumentum pro effectu.

Lingua eruditæ vel doctrinaræ, i.e. eruditæ, sapienter, orant, sua viter loquendi facultas.

Again, the word *Crafty*, is taken in a good sense, by some Interpreters. So the tongue of the crafty is the tongue of the wise; as if he had said, thou seemest to speake very wisely, soberly and holily; others render it thus, *Thou shouldst have chosen the tongue of the wise; that is, thou shouldst have spoken more*

more reverently and discreetly, whereas thy mouth uttereth thine iniquity; but rather the crafty, is the subtle man. As if he had said, Thou lovest to play the Sophister, to put faire colours on a bad matter, and wilt not let things appeare as indeed they are. Be wise as Serpents, is Christs advise, but he adds, Be innocent as Doves: Serpentine wisdom must be mixed with Dove-like innocence; the craftinesse of the Serpent alone, belongs onely to the seed of the Serpent.

Lastly, whereas he saith, *Thou chusest the tongue of the crafty*; he heightens his accusation, and would represent this good man to the eye of the world in a blacker hue. To chuse, notes a mixt act, both of the understanding, will, and affections; and it seemes here to be opposed to that wicked act (but not in the wickednesse of it) where-with he bespatter'd Job in the former Verse, *Thou castest off feare*: To cast off, or reprobate, is contrary to electing or chusing, and so is the feare of God to craft. The feare of God is the beginning of wisdom, a good understanding have all they that doe thereafter; but craft is onely the corruption of wisdom, and they have no good understanding who doe thereafter. Now, when Divine feare and humane craft stand in competition, for a man to give his vote for craft, and to refuse, at least to let passe the feare of the Lord, this is one of the highest growths of sinfull corruption. He that doth thus, needs neither judge nor witnesse against him, he is both himselfe; so Eliphaz resolves it in the next Verse.

Verf. 6. *Thine owne mouth condemneth thee, and not I, thine owne lips testifie against thee.*

This Verse hath nothing in it that needs a Comment. The intendment of it may be thus given, *It is as cleare as the light that thou castest off feare, and restrainest prayer before God*; for as much as thy mouth uttereth thine iniquity, and thou hast chosen the tongue of the crafty; these things are so plaine that I need not prove them, thine owne mouth shall condemne thee, and not I. As the Judge said at Christs Tryal; *What need we any witnesse, yee have heard his blasphemy*, Matth. 26. 65. Witnessees of old were wont to put their hand upon the head of the offender, and say, *It is thy own wickednesse which condemns thee, and not wee*; much more doth their wickedness condemn them, who may justly be condemn'd without witnesse.

Calidus
Versutus, malignus, calidus.
Calidos hic vocat, qui cum male semiant & agant, inveniunt tamen causationes & colores. Coc.

Testes olim
nus super caput rei imponentes dicere solebant, Malitia tua te adduxit ad mortem non nos, Lyran.

Hence Observe :

That selfe condemnation, is the strongest condemnation. Luke 19. 22. Christ tells the unprofitable Servant, Out of thine owne mouth will I judge thee, thou wicked Servant. The obstinate Heretick is condemned of himselfe, Tit. 3. 14. Not that the Heretick doth condemne himselfe formally, he doth not say I am in an error, you can hardly bring an Heretick to that, and when you doe, he ceaseth to be an Heretick. It is his stiffenesse in opinion, which fastens the reproach of heresie upon him; but he is said to condemne himselfe, because holding such an erroneous opinion, he doth virtually condemne himselfe, and plainly declares that he is fallen from the truth, or hath always opposed it.

The Prophet (*Isa. 44. 9.*) saith of Image-makers, *They are all of them vanity, their delectable things shall not profit them, and they are their owne witnesses; they see not, nor know, that they may be ashamed:* Images shew what both they and their worshippers are; though no man should speak a word against them, they having tongues and cannot speake, speake enough against themselves: their silence, or dumbnesse, rather proclaimes aloud to all the world, that they are vaine and dunghill Deities; they can doe neither good nor evill, to shew themselves Gods, and they who worship them doe not so much as shew them selves men, *Isa. 46. 8.* In all this they are their owne witnesses. They cannot but see their owne blindnesse and folly who speake to that which cannot heare, and lift up their eyes to that which cannot see: Every sinner hath reason to condemne himselfe with his owne mouth, and why an Idolater doth it not, no reason can be given, but that which was tought even now from the Prophet, he wants his reason, and is therefore in a holy scorne advised, to shew himselfe a man. While we acquit our selves with our owne mouths, and beare witnesse to our selves, our witnesse is of no validity, nor are we at all acquitted; but while we condemne our selves with our owne mouths, and beare witnesse against our selves, our witnesse is strong, and we are abundantly condemned.

J O B. C A H P. 15. Verf. 7, 8, 9, 10, 11.

Art thou the first man that was borne, or wast thou made before the Hills?

Hast thou heard the secret of God? and doest thou restraints wisdom to thy selfe?

What knowest thou that we know not? what understandest thou that is not in us?

With us are both the gray-headed, and very aged men, much elder then thy Father.

Are the consolations of God small with thee? Is there any secret thing with thee?

THe first part of this Chapter, is reprehensory. In the former context two points of reproof were opened: First Job's supposed folly in the second and third verses: Secondly, his wickedness, in the fourth, both which were aggravated in the fifth and sixth.

In this Context *Eliphaz* gives him a third and a fourth reproofe; a third, for the high conceit he had of himselfe, and a fourth, for the low conceit he had of the comforts of God, tendered to him by his freinds; he reproves him for the high conceit he had of himselfe, in two things: First, as if *Job* had thought his experience greater then any mans, *Art thou the first man that was borne?* &c. Verf. 7. Secondly, as if he had thought himselfe immediately inspired, *Hast thou heard the secret of God?* &c. Verf. 8.

This he illustrates by a twofold opposition in the ninth and tenth Verses; First, by the opposition of himselfe and his Freinds in point of knowledge and understanding unto *Job*: As if he had said, *Thou lookest upon us as underlings, as men unworthy to carry thy Bookes after thee, or to be named the same day, but what knowest thou, that we know not? What understandest thou, which is not in us?* Verf. 9. *Thou art not so weighty, but we hope we may very well ballance thee, and say (without pride or partiality) that our parts are as good as thine.* Secondly, by the opposition of their party to him and his, Verf. 10. *With us are both the gray-headed, and very aged men, much elder then thy Father:* As if he had said, *Our party equalls thine, as well as our parts;*

parts; Hast thou aged men on thy side? So have we; Hast thou the authority of gray haires to back thy opinion? So have we; Hast thou thy Fathers Copy to shew for these thy Tenets? So have we. We are able to make as great a boast of Antiquity as thou thy selfe canst: Doe not thinke that we have received our Learning from some new fangled Sect, or from upstart Opinionists of yesterdaies edition: No, be it knowne unto thee, With us are both the gray-headed, and very aged men, &c.

As thus he reproves Job's high thoughts of himselfe, so in the fourth place, The low thoughts which he had of them, and the paines they had taken with him, Vers. 11. Are the consolations of God small with thee? &c.

Vers. 7. Art thou the first man that was borne?

*Numquid ante
primum homi-
nem natus es.
Pagn.*

*Non natura mi-
nus minimo.*

*Est usitatum in
omni, ut reor,
lingua, ut qui in
gradu aliquo ad
quandam me-
diocritatem non
pervenere, imo
qui in infimo con-
stitere gradu,
cum eo qui
maxime ex-
cellit compa-
rentur, cum i-
ronia tamen, ut
si de homine
timido dicas,
non est cum A-
chille confere-
ndus &c. neque
aliud voluisse
Eliphazem
arbitror quam
ejus esse arais
Jobum in qua
non multum so-
leat esse sapien-
tia. Sanct.*

Or, as some read it, Art thou borne before the first man? This is a high straine of Rhetorick, it is impossible to be before the first; for as there is nothing lesse then what is least, so nothing was before the first; but as we say, Such a man will see the last man borne, when we see him resolved to stay the longest upon a businesse, or desirous to live very long: So we may say, Such a man was borne before the first, or, Surely he is the first man that was borne, whom we see highly conceited of his owne antiquity: And indeed when Eliphaz asks the Question, Art thou the first man that was borne? His meaning is to taxe Job for a Punie, or a young man, yet arrogating to himselfe the glory of longest experience; as if he had said, Thou hast told us that we are but of yesterday, and objectest novelty against us, to derogate from our authority; yet surely thou art none of the oldest, thou art not older then Adam (I beleieve) thou wast not before the first man, that ever was, no nor the first man: It is usuall in many Languages, to compare those who are lowest in any degree to the highest, and the meanest to the greatest, Ironically, or in a way of scorne; thus 'tis said to a Coward, or a white-livered fellow, Thou art no Achilles; to a Dwarfe, or one of a low stature, Thou art no Goliath; to one of weake parts, surely, Thou art no Solomon, no Aristotle; so of one that is but young, Surely thou art not Nestor, thou art not Adam, the first man that ever was.

Job gave Eliphaz and his Friends some colour to twit him thus, while he said (Chap. 13. 5.) O that you would altogether bold your peace, and it should be your wisdomes: This was as if he had

had said, *You are but ignorant, and the more you speake the more you discover your ignorance; And againe, Ch. 12. 12. With the ancient is wisdom, and with length of dayes is understanding; where he secretly upbraided them as Juniors, and that therefore little or no heed was to be taken to what they spake; now saith Eliphaz, Art thou the first man borne? that is, Art thou the wisest man living? He who thinks himselfe the first man, takes himselfe for a very wise man, even as wise as Adam, who was not onely the Father, but the Teacher and instructor, of his posterity: In which fence the Jewes said to Christ, Thou art not yet fifty years old, and hast thou seene Abraham, John 8. 57. Thou speakest as if thou wert an old man: we know thy age, thou art but a young man, yet thou speakest at the rate of thousands, as if thou wert as old as Abraham, or the ancient of dayes among men, Art thou the first man?*

Or,

Wast thou made before the Hills?

Some conceive, that by the *Hills* he means the *Angels*, but that Exposition smells too much of the Allegory: Take the *Hills* literally, for the uppermost parts or bosses of the earth; the Originall is, *Wast thou formed or made before the face of the hills?* which is an Hebraisme. Some interpret the *Hills* by a Synecdoche, for the whole earth, then the sense is, *Wast thou formed before the earth?* The first man was formed out of the earth, and art thou older then the earth? So that here Eliphaz puts him by a challenge of greater antiquity then in the former part of the Verse, *Wast thou the first man that wast born, or wast thou made before the earth?* the earth is elder then man, both had not the same birth-day.

Again, as the *Hills* are a part of the earth, so they may be said to be borne the first of any part of the earth: For the earth was covered with water, it was a great deep, till a word of command came from God, that the waters should retire to certaine Channels, and receptacles, which his wisdom had assigned them; now when the waters were thus gathered and put into those vast Vessells, then the *Hills*, and *Mountaines*, which are the highest parts of the earth, appeared first, and so the *Mountaines* are elder in regard of view, then the *Planes* and *Valleys* of the earth. That is said to be first which ap-

peareth

Philippus sequitur Augustinum, contendit hoc loco angelos collium nomine intelligi.

Ad facies collium. Heb.

Nun formatus es ante mun-

dum conditum,

nam colles una cum terra formati fuerunt aliquot diebus ante hominem.

Druf.

Quod prius conspicuum est antiquius esse videtur.

peareth first: So then, whether we take hills by a Synecdoche for the whole earth, or plainly for a part of the earth, both reach at highest antiquity. There is an opinion (I confesse) which if true, takes away the ground of this notion, That hills and mount aines grew up, or were as so many excrescencies of the earth, since it was created, and that they grow daily (as Naturalists expresse it) by *Juxtaposition*. But I fully adhere to their judgement (under which this notion stands safe) that the earth was distinguished into hills, plaines, and valleys, by the same immediate power which created it, though I easily grant that many hills have been accidentally caused, and cast up since, especially in the deluge. And this doth more advance the wisdom of God in the frame of this mighty masse, which hath in it greater ornament, and yeelds greater delight by this variety, then if it had been smoothed all over into Plaines and Levels.

Quod longe antiquum, monumentum & collium comparatione indicari solet.

Further, to cleare the Text, consider, that it is usuall in Scripture, when a thing of great antiquity is spoken of, to compare it to the Hills, Prov. 8. 23, 24, 25. *Wisdom* (which is *Christ*) speaks thus, *I was set up from everlasting, from the beginning, ere the earth was, when there were no depths I was brought forth; when there were no fountains abounding with water, before the mountaines were settled; before the Hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the World.* Where note also by the way, a full confirmation of the opinion even now asserted, that God made the Hills immediately, which are here also called, *The highest part of the dust of the earth.* Again (Psalm 90. 2.) *O Lord thou hast been our dwelling place in all generations; which he explains in the next words, Before the Mountaines were brought forth, from everlasting to everlasting, thou art God.* Old *Jacob* speaks this Divine Philosophy upon his death-bed, while he was blessing his Son *Joseph* (Gen. 49. 26.) *The blessings of thy Father have prevailed above the blessings of my Progenitors; above the utmost bounds of the everlasting Hills: Once more, Hab. 3. 6. He stood and measured the earth, he beheld, and drove asunder the Nations, and the everlasting Mountaines were scattered, the perpetual Hills did bow: Now a thing is called everlasting, either strictly, because it shall last for ever, or because it lasteth very long; in this latter sense, the Hills are everlasting: The Hills*
were

were from the beginning, and shall continue to the end. As for Job, he began to live but lately, and he must shortly dye: *Wast thou made before the Hills?* Eliphaz proceeds to a second branch of his third reproofe.

Vers. 8. *Hast thou heard the secret of God, or doest thou re-
straine wisdom to thy selfe?*

As if he had sayd, *Possibly thou wilt wave or not stand to this plea of thy great antiquity.* What is it then that swells thee into such proud and daring thoughts of thy infallible knowledge? Is it because,

Thou hast heard the secret of God.

The Hebrew word signifies either counsell, or any thing that is secret and mysterious; some render it, *Hast thou heard things unspeakable*: when the Apostle was caught up to Heaven (2 Corin. 12.) *He heard words unspeakable which it is not lawfull for a man to utter*: Hast thou heard unutterable secrets? A second translates, *Hast thou heard the mysteries of God?* A third, *Hast thou had discourse with God?* or hast thou heard God discourse about the great things of wisdom? The Septuagint, *Hast thou heard the constitutions of Heaven*, or knowest thou in what manner God hath settled all the affaires of mankind, naturall, civill, and spirituall? Art thou of privy counsell to the King of Heaven? or art thou a member of the Celestiall Conclave? Thus he reproves him for arrogating to himselfe such knowledge, as is not attaineable, but by speciall inspiration, or revelation from God himselfe. The Prophet puts the question (Jer. 23. 18.) *Who hath stood in the counsell of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?* So the Apostle (Rom. 11. 34.) *Who hath knowne the minde of the Lord, or who hath been his Counsellor?* God is able to make knowne the whole mystery of his will in a moment to the meanest soul, he can let in floods upon the understanding without our study; he can make a foole wise, and drawing back the curtaine of ignorance, irradiate the darke mind with the clearest light of all things knowable: But hast thou heard such secrets?

There are two sorts of Divine secrets:

First, Secrets of Providence:

E

Secondly,

סוד Secretum
vel consilium.
ἀπεκρυπτα, ar-
cana, indicenda
Aquil. μυστή-
ρια. Theod.

οὐδὲν ἔγνω
ἐκ τῶν ἀκρυβιών.
Constitutionem
dimini audiri-
sti & consilia-
rio te usus est
Deus. Sept.
Eadem vox
qua est secre-
tum, est etiam
consilium aut
concilium, quod
in consiliis ar-
canatur & clauditur;
& consilia non
nisi secreto ini-
ri debent. Pi-
ned.

Secondly, Secrets of Doctrine.

The former are of such things as God will doe ; the latter, such as Man is either to doe or beleve : God reveales both to his people. The ordinary way for us is by the Word written, the extraordinary by a word spoken : Thus God opened his secrets to the ancient Prophets and Apostles. The Prophet *Amos* (*Chap. 3. 7.*) speakes of the secrets of providence, Surely the Lord will doe nothing, but he revealeth his secrets to his Servants the Prophets : And the Lord himselfe saith of *Abraham*, Shall I hide from *Abraham* the things that I am about to doe : Now as there is a revealing of Providence, or of the works of God, so there is a revealing of Doctrines and of the holy Truths of God. This he promiseth (*Joel 2. 28.*) I will powre out my spirit upon all flesh, and your Sonnes and your Daughters shall prophesie, your old men shall dreame dreames, your young men shall see visions : Young men, cannot claime to be the first men, they were not before the Hills, yet to them the visions of Heaven are promised : Yet we must not neglect that command of our attendance upon the teachings of the Word, because wee have received a promise of the teachings of the Spirit. The spirit usually teacheth by the Word, never against it ; and it is a tempting of God, while he gives us meanes, to linger after immediate Revelations : yea, when the Lord reveales himselfe immediately, he uses to doe it without mans fore-thought or expectations. The Prophets did not set themselves to receive Revelations from God, but his Spirit came upon them with mighty power and irresistible evidence. And though God doth reveale some of his secrets, yet he hath secrets which he will not reveale : The secret of the Lord is with them that feare him, (*Psal. 24. 14.*) And his secret is with the righteous (*Prov. 3. 32.*) This secret is either the good will and favour of God, of which the World knowes nothing, or the good Word and Faith of God, of which the World knowes as little : Both these sorts of Divine secrets are with the righteous, and men fearing God ; but the secrets of his Counsell are reserved in his owne breast. He reveales to his people the secrets of his bounty, and of their duty, what he will doe for them, and what they must doe for him ; but many things which himselfe will doe shall never be revealed but by the doing of them : Hast thou heard the secrets of God?

And

And doeſt thou reſtraine wiſdome to thy ſelfe.

That is, Doeſt thou thinke there is no wiſdome beſides thine? art thou at the very border and utmoſt limit of knowledge and underſtanding? is all beyond thee ignorance and folly? Haſt thou got and engroſſed all the learning from others, and reſerved it to thy ſelfe alone as thy peculiar, with which none muſt intermedle without a liſenſe obtained from thee? haſt thou the monopoly of wiſdome? or is all but enough for thee? Shall none of thy neighbours ſhare with thee? This is either a charge of greater arrogancy then the former, *Doeſt thou reſtraine wiſdome to thy ſelfe?* or at leaſt a charge of greateſt uncharitableneſſe; goodneſſe is diffuſive, and ſo is wiſdome, and it is the duty of good men to diffuſe wiſdome. When they have heard the ſecrets of God, they muſt communicate them to others, not reſtraine all to themſelves. But I conceive Eliphaz intends onely the former charge.

Hence obſerve:

It is the biggeſt ſtraine of pride for a man to reſtraine wiſdome to himſelfe: or to thinke himſelfe ſo wiſe, that all muſt addreſſe to him for wiſdome: God hath not given all wiſdome to any one man, or ſort of men, though he hath truſted ſome with more Talents of it then he hath done others. The Priests lips of old under the Law, and ſo the lips of Miniſters under the Goſpel, ſhould preſerve knowledge; and the people ſhould ſeek both Law and Goſpel at their mouth (Mal. 2. 7.) Yet neither might the Priests then, nor may Miniſters now, reſtraine wiſdome to themſelves. The rule of the Apoſtle is, *Be not wiſe above what is written;* that is, above holy Writ, or above what is written from the immediate dictates of the Spirit of God. *They are* (as we ſay) *fooles in Print, who ſay they are wiſe above what is thus written;* but we may be wiſe above what is ſpoken or written by any man, for no man ought to reſtraine all wiſdome to himſelfe; to doe ſo is the top-ſtaire of Antichriſtian pride. The Pope reſtraines wiſdome to himſelfe; he boatts that he hath the ſecrets of God, and that all muſt come to him if they will have them unlockt and opened: *His ſentences from the Chayre are Oracles, and there he is infallible;* all are obliged to receive what he ſaith, becauſe he ſaith it: no man muſt ſcruple, much leſſe oppoſe or contradict

חנר
אליך

*Detrahis ad te;
quod ſenſu in
idem recidit
cum eo quod eſt
tibi aſcribis
fraudando alios
negatam aliis
ſapientiam tibi
aſſumpſiſti ex
divino arcano.
Sapientia ultra
te ſuos terminos
non porriget?*
Tygur.

it. Thus to impose upon men is to set our selves in the place of the God of heaven ; yea, to arrogate to our selves that we are Gods on earth. So the Apostle hath characteriz'd that man of sin (2 Thes. 2. 4.) *He opposeth and exalteth himselfe above all that is called God, or that is worshipped* (that is, above all civill powers or Magistracy) *So that he as God sitteth in the Temple of God, shewing himselfe that he is God.* And as he out of all measure wickedly, so many others in a very great measure have shewed themselves as God, while they have taken upon them (as we speake proverbially) *To give the Law*, yea, to give the Gospel to other mens consciences, or to bind up all mens tongues and judgements unto the rule of their apprehensions. When the Apostle had called God to record, that he alwayes purposed to be bold and plaine with the *Corinthians*, he presently subjoynes this corrective (2 Cor. 1. 24.) *Not that we have Dominion over your Faith, but are helpers of your joy :* As if he had sayd. Doe not thinke that I take upon me as a Lord over your consciences, to charge any command or observations of my owne upon them : No, I am but as a servant of God to instruct you in his counsels, and to comfort you with his promises.

The Grecians, who were men of great knowledge and learning, a very witty and Philosophicall people, called all other Nations *Barbarians* : Such pride appeares among some (in name) Christians, they speake and act as if all knowledge and truth were centred in them, or as if all were in the darke who see not by their light. Knowledge is apt to puffed up, how are they puffed up, who thinke they know all ? though indeed they who thinke they know any thing, know nothing as they ought to know, 1 Cor. 8. 2. God reveales that to Babes and Sucklings, which he hides from such wise and prudent ones, who *restraine all wisdom to themselves.* God in judgement restraines wisdom from them, who in pride restraine it to themselves ; and as God takes all wisdom from them, who in another sense *restraine wisdom to themselves*, that is, who will not use it because they have but one Talent of it, or but a little ; so he will give them no wisdom at all, who thinke they are possessors, or *Lord-Treasurers* of all the Talents of it, as if all wisdom were laid up in them. The Babes and Sucklings, such as are low, humble, and meek, are the objects of this

this bounty; as for the proud, God beholdeth them a far off: and they can never get neere wisdom who are farre from the God of wisdom. While such vainely reſtraine wiſdome to themſelves, the hand of God is juſtly reſtrained from beſtowing it upon them.

Eliphaz having thus reprov'd *Job* for entitling himſelfe to ſo rich a ſtock of knowledge, either brought in by his owne long experience, or from the ſpeciall inſpirations and teachings of God; proceeds to challenge to himſelfe and his Friends a knowledge equall at leaſt to what he really had, in the ninth and tenth Verſes.

Verſ. 9. *What knoweſt thou that we know not, what underſandeſt thou that is not in us?*

He retorts what *Job* ſaid, Chap. 12. 3. *I have underſtanding as well as you, I am not inferiour to you.* Here *Eliphaz* tells him, we have underſtanding as well as you: Hath God revealed all knowledge to thee, ſurely we know as much as thou.

What knoweſt thou which we know not?

The words are plaine, and need no explication; they ſound as if he had ſayd, *Come ſhew thy ſkill, and open thy hidden treasures; thou haſt ſhewed nothing yet, but what is common to us and others; thou ſeemeſt to ſpeake of myſteries, of things that are unknowne, and ſecret to this day, but ſurely thou haſt not traded much in theſe; For, What knoweſt thou that we know not? thou haſt not yet produced any ſuch peice of knowledge; if ſuch precious matter be in thee, wrap it not up in the napkin of ſilence any longer, bring it forth, that we alſo may know it.* *Dic age, quæ ſunt tua partes.*

Hence obſerve:

Fiſt, Man is apt to ſtand upon termes of compariſon with man; he cannot beare it that another ſhould be thought or thinke himſelfe wiſer or more knowing then he: Some are not troubled becauſe they know little, but becauſe they are eſteemed leſſe knowing then others, *What knoweſt thou that we know not?* *Qui velit ingenio cedere rarus erit.*

Secondly obſerve, Though ſome men are of higher parts, and better naturall abilities then others, yet what one man knoweth, others may; No man can boaſt himſelfe beyond the line and degree of man. For as the heart of man answers the heart of man in ſinfulneſſe, ſo in a poſſibility of goodneſſe. O! man may be as holy as another, as wiſe and knowing as another; onely God

is more holy, wise, and knowing then any man can be; hee knoweth many things which no man knoweth nor can know. But though it be a straine of pride, for one man to say to another, *What knowest thou that I know not?* Yet it is a truth that one man may know as much as another: and though some men know that which another man (in regard of some personall impediments) neither doth nor can know, yet the humane nature in every person is capable of the same, both kinde and degree of knowledge.

Thirdly, *Elipbaz* is about to reprove the pride of *Job*, as he conceives, and he doth it (as was but now toucht) in such a manner as speaks his owne pride, *What knowest thou that we know not*, is the language of a high minde: I am as good and as wise as thou: though it may be so, yet it is uncomely to say so.

Hence observe:

Some in reproving other mens faults, runne into the very same faults themselves; the reproofe of a fault may not onely be faulty, but the fault which is reproved. A man may reprove pride with much pride, and lesser vanities, with abundance of vanity. All that good men speake for good, doth not begin at a principle of goodnesse; their owne corruption may rise up against the corruptions of others, and sin is often heard chiding vice. How many are there who check passion, with passion, and are very angry in dislike of anger; you shall have some men speake against bitternesse of spirit, with a bitter spirit, and while they are taxing their Brethren with making breaches or with an unwillingnesse to peace, discover much unpeaceablenesse, yea an unwilling to have those breaches healed.

Diogenes was observed to trample upon the pride of *Plato* with greater pride; and he who to rebuke pride in Apparell, wore himsefse an unhandsome and torne Coate, was rightly told that his pride was seene through the holes of his Coate. There may be as much ostentation in wearing fordid, as there is in wearing the gayest Cloathes. It was a shame for Heathens to declare their owne folly, while they declaimed against the folly of their neighbours; how scandalous then is this in Christians?

Vers. 10. *With us are the gray-beaded, and very aged men, much elder then thy Father.*

This Verse is the prooffe of the former; some thinke the comparifon lyes between *Job's* Friends and himfelfe. We are thy Seniors, yet thou fpeakeft as if thou wert the oldeft man amongft us: Here are two termes in the Text, which feeme to diftinguifh old age.

First, *Gray-beaded.*

Secondly, *Very aged, much elder then thy Father.*

Among the Jewes, a man was counted old at threescore, which they called, The first old age: At feventy he was expreffed by the word which we tranflate *Gray-beaded*; and that was his title till he arrived at *Fourfcore*; from that to the end of life, the whole ftate was called, *Decrepid old Age*; and they who reached thofe yeares, were expreffed by the word which we render *Very aged men*, or as we fay, *men having one foot in the Grave*; for he that was an hundred yeares old, was not numbred among the living, but among the dead. The Chalde Paraphraft applyes the diftinction thus; *With us is Eliphaz, who is gray-beaded, and Bildad who is decrepid, and Zophar who is older then thy Father.* Hierome gives Eliphaz the precedency in age, affirming that he was the eldeft Sonne of *Eſau*, and that at the time of this difpute, he was no leffe then a hundred and fifty yeares old, *Job's* Father ninety, and *Job* himfelfe feventy. But I ftay not upon thefe conjectures.

The fcope of Eliphaz in thefe words may be reduced to this account: As if he had ſaid, *Wee need not depend on thy Authority or antiquity; For with us, that is, on our fide, or of our party and opinion, there are men gray beaded, yea, very aged; much elder, not onely then thy ſelfe, but, then thy Father. Therefore doe not thou charge us with novelty, know, that we have received our Doctrinne from venerable Anceftors; if thou haſt learned thefe things of thy Father, and drunke in thy opinion from the Aged, ſo have we: Nor doe we ſteeme the Tenets of our fore-fathers meerely by the number of dayes which they lived, but by the wiſedome and piety with which they were enriched.*

It is obſervable in Scripture, that *Teman* (from whence *Eliphaz* came) was a famous Schoole of Learning (Jer. 49. 7.) Thus ſaith the Lord of Hoſts, is wiſedome no more in *Teman*? Hee ſpeakes

Prima ſenectus

זקנה
dicitur unde

זקן

ſenex: media ſenectus זרוב

dicitur & incipit ab anno 70.

& durat uſque ad 80. annum;

ad quam qui pervenit poſtea

זרוב decrepitus dicitur,

quod eſt ultima ſenectus voca-

bulum, quæ durat uſque ad

vite finem vel uſque ad annum

100. Nam ſilius centum annorum habetur pro mortuo.

Diui.

Etiam Eliphaz qui canis eſt &

Bildad qui decrepitus eſt inter nos, &

Zophar qui major eſt patre tuo diebus. Taig.

ſpeakes of it, as of a knowne place for knowledge and wiſdome; What? *Is wiſdome no more in Teman?* As if we in England ſhould ſay, *Is there no more learning at Oxford or Cambridge?* are the lights extinguiſht, and the fountaines dry? Thus Eliphaz aſſerts that his abettors and inſtructers in the opinion he maintained, were both old, and learned old men.

From this conteſt about Antiquity and ancient men ſo often renewed and ſo much urged between Job and his Friends. We may obſerve:

Fiſt, *That they who have moſt yeares upon their backes, are, or may be ſuppoſed to have moſt knowledge and wiſdome in their heads and hearts.*

Secondly, *They who have Antiquity on their ſide, are apt to conclude that they have Truth on their ſide.* That which is indeed moſt ancient is moſt true; yet there are very many very ancient untruths: It is no new thing to ſee a gray-headed error, and a falſe Doctrin much older then our Fathers.

But I ſhall not proſecute either of theſe points, having met with matter of this ſtraine before, Chap. 8. v. 8, 9, 10. Chap. 12. v. 12. to which places I refer the Reader.

Eliphaz having finiſhed his third reproofe of Job for his arrogancy, and the high conceit he had of himſelfe, proceeds to a fourth, and that is (as hath been ſaid) for the low conceit which he had of the comforts tendered him in the Name of God.

Verſ. 11. *Are the conſolations of God ſmall with thee, or is there any ſecret thing with thee?*

Theſe words undergoc much variety of interpretation; the Vulgar Latine, neer which ſome others tranſlate, gives a faire ſenſe, but at too great a diſtance from the letter of the Original; thus, *Is it a great thing that God ſhould comfort thee?* As if he had ſayd, *Art thou ſo low that all the conſolations of God are not able to raiſe thee up? Is it a worke too big for God himſelfe to comfort thee? Cannot he change thy outward and inward ſorrowes into joyes? Will not the conſolations of one that is infinite ſerve thy turne? Hath not hee balme enough in ſtore to heale thy wounds, nor treaſure enough in ſtock to repaire thy loſſes?* 'Tis no hard thing with God to comfort the moſt diſconſolate ſoule that ever was; he that made light to ſhine out of darkneſſe,

*Num parum a
te conſolationes
Dei. Heb.
Supplendum eſt
verbum repen-
tatur.*

*Numquid gran-
de eſt tibi conſo-
letur te Deus?
Vulg.*

*q. d. facile eſt
Deo ut te ad
ſtatum proſpe-
ritatis reducat.
Aquín.*

*Exiſtimasne
tuis arumnis
non poſſe Deum
parem conſola-
tionem afferre.*

darknesse, can give us light in our thickest darknesse : This is a truth, but for the reason above, I stay not upon it.

The Septuagint Translation is farre wider then the former, *Thou hast received but few wounds, in comparison of the finnes that thou hast committed; which is a Paraphrase, not a translation, and such a Paraphrase as seems to lye quite without the compasse of the Text : The meaning and intendment of it may be given thus; as if he had said, Thou complaineest that thou art greatly afflicted, that thy sorrowes are innumerable, but if thou considerest thy great and many finnes, thy sufferings are few, yea, thy sufferings may rather be called consolations, and thy losses gaines : Are the consolations of God small to thee, seeing thou hast sinned so much ? When God layes but a little affliction upon sinfull man, he may be said, to give a great deale of mercy.*

A third gives this sense, *Are the consolations of God small to thee ? That is, Doeſt thou esteeme the consolations of God so cheape, that he will give them to such a one as thou ? or that he will lavish them out upon the wicked, and cast these Pearles to Swine, to such as are blasphemers and contemners of God ?*

But why doth *Eliphaz* call these the consolations of God ? Did God administer them to *Job* with his owne hand, or did he speake to *Job* from Heaven ? Some conceive that though he and his Freinds spake them, yet *Eliphaz* calls them the consolations of God, by an *Hebraisme*, because he judged them great consolations. Thus in Scripture, *The Mountaine of God, and the River of God*, are put for a great Mountaine, and a great River; so here. As if he had said, *Thou hast received many great consolations from us thy Freinds, and doeſt thou account them small ?* But I rather take the sense plainely, that he calls them so, because God is the author and giver, the fountaine and originall from whom all consolations spring and flow.

The *Consolations of God* are two-fold :

First, Arising from good things already exhibited to us.

Secondly, From good things promised to us.

The *Consolations of God* in this place, are good things promised, or offered : *Promises* are *Divine conveyances of Consolation*. The Freinds of *Job* had made him many promises, that he repenting, *God would make his latter end better then his beginning, &c.* Hence *Eliphaz* tells him that he had slighted the con-

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solations

An minores sunt consolationes dei, quam ut te consolari possint ? Vatab.

Pauca pra iis quae peccasti accepisti vulnera. Sept.

An consolationes Dei tam contemptibiles iudicas ut projicias eas ante blasphematores.

Suas et sciorum consolationes, vocat Dei consolationes non sine arrogantia & fastu. Diul.

solations of God. Any man who reads his story may wonder why he should: Surely *Job* was not in case to refuse comfort, considering how he was stript of all comfort. *The full soule indeed loatheth the Honey Combe, but to the hungry soule, every bitter thing is sweet*; that is, those things which dainty pallates distast, he eates very savourly. *Job* was kept short and low enough, he had nothing of consolation left, either without or within; he was poore and sore without, he was full of hor- rour, and terrour within: the arrowes of the Almighty had even drunk up his spirit, and laid all his comforts wast, and doth he yet neglect or undervalue comforts? 'Tis true, he had reall consolations, as appeares by that profession of his as- surance of Gods favour towards him, *I know that I shall be justifi- fied*; yet he had no sensible consolations; his frequent com- plaints shew he had not. So then, the consolations of God (for esteeming which little he is reproved) were the promises of consolation made to him in the name of God by the Mi- nistry of his Freinds. *Are the consolations of God small unto thee?*

Hence Observe:

First, *That consolation is the gift, and proper worke of God. Thou (saith David, Psal. 71. 21.) shalt encrease my greatnesse and com- fort me on every side: The Lord shall comfort Sion, he will comfort all her wast places (Isa. 51. 3.) And againe, As one whom his Mo- ther comforteth, so will I comfort you, and you shall be comforted in Jerusalem.* God comforts as a Mother, tenderly, and he com- forts as a Father, yea as a Master effectually, I will comfort you, and yee shall be comforted. As the corrections of God are effectuell, and prosper in the work for which they are sent, so also are his consolations. *Ephraim sayd (Jer. 31. 18.) Thou hast chastised me, and I was chastised.* So every soule, whom God comforts, shall say, *Thou hast comforted me, and I was comforted.* This the Apostle speaks out to the praise of God (2 Cor. 1. 3, 4.) *Blessed be God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolations*; all consola- tion belongs to God; he hath all comfort in his owne pow- er, and dispose; there is not any creature in the World can give out the least dram of comfort to us without the commis- sion or leave of God; it is possible for one man to give ano- ther man riches, but he cannot give him comfort; man may give

give honour to man, but he cannot give him comfort. A man may have a pleatant dwelling, a loving Wife, sweet Children, and yet none of these a comfort to him.

The consolation of all our possessions and relations is from God : Whosoever would have comfort, must trade to Heaven for it, that's a commodity can be found upon no earthly coast, you may fetch in wealth from many coasts of the earth, but you cannot fetch in comfort, till you addresse your selves to the God of Heaven. We can procure our owne sorrow quickly, but God onely makes us to rejoyce ; our reliefe from outward affliction or inward griefe is the gift of God. *He onely can comfort as in outward afflictions who can command the creature, and he onely can comfort us against our inward griefes, who can convince the conscience.* None can doe either of these but God ; therefore consolations are from God. *Luther spake true, It is easier to make a World then to comfort the conscience ; the Hebrew phrase to comfort, used in diverse places of the old Testament, is, To speake to the heart :* Now God onely can speake to the heart ; man can speake to the eare, he can speake words, but he can goe no further. Therefore the act and art of comforting belongs properly to God ; *Christ is the true Noah : Lamech saith of Noah, Gen. 5. 29. This man shall comfort us, concerning our worke and the toyle of our hands ; it was not in Noah to comfort but as God made him a comfort, and he was said to comfort as a type of Christ, Christ is true comfort, He is comfort clothed in our flesh, he is (as it were) comfort incarnate : Noah sent a Dove out of his Arke, which returned with an Olive branch, Jesus Christ sends the holy Ghost who is called the Comforter with the Olive branch of true peace to our wearied souls ; and to shew that it is now the highest act of Christs love & care as mediator, to give comfort, he promised to send the holy Ghost, when himselfe was taking his leave of the Church, in regard of any visible abode or bodily presence : being ready to ascend and step into Heaven ; he said, I will send the Comforter.* When God rained fire and brimstone from Heaven upon Sodom and Gomorrah, it is said by some of the Ancients, that he sent a Hell out of Heaven : But when he powres the holy Spirit from Heaven upon his *Sion*, we may say he sends a *heaven out of heaven.* Heaven above is nothing else but holy comfort, and the comforts of the holy Spirit, are the onely Heaven below.

How highly then ought we to esteeme, how carefully to maintaine communion with God, who hath all comfort; seeing comfort is more to us then all we have. If we have comfort, let our estate be what it will we are well enough; comfort is as the spring of our yeare, as the light of our day, as the Sun in our Firmament, as the life of our lives. Have we not reason then to draw, yea, to presse neerer unto God, who hath all comfort in his hand, and without whom the best things cannot comfort us? Not our riches, nor our relations, not Wife, nor Children, not health, nor beauty, not credit nor honour, none of these can comfort us without God, and if God please he can make any thing comfort us; he can make a crust of dry bread a feast of fat things, a cup of cold water, a banquet of Wine to us. And as he can make our comforts crosses, so our crosse a comfort, as *David* speakes (*Psal.* 23. 4) *Thy rod and thy staffe comfort me*, not onely the supporting staffe, but the correcting rod shall comfort, if God command it to be a comforter: Who would not maintaine communion with this God who can make a comfort of any thing, who can answer every crosse with a comfort; *If we have a thousand crosses, God hath ten thousand comforts*; he can multiply comforts faster then the World can multiply crosses.

Againe, if God be the God of all consolation, then goe to God for consolation; as the Angel said to the women when they came to the Sepulcher enquiring for Christ, *Why seeke yee the living among the dead, he is risen, he is not here*: So I may say, *Why seeke yee living comforts among dead or dying creatures? Seeke them there no longer.* *Job* complaines in this Booke, *When I said my bed shall comfort me, then thou scarest me with dreames* (*Chap.* 7.) *Job* went to a wrong place, when he went to his bed for comfort; most soules misse of comfort, because they goe to a wrong place for it: one goes to his bed, another to his freind for comfort, a third to his Wife and Children, these, saith he, shall comfort me; alas, why seeke yee the living among the dead, none of these can comfort, though these may be means of comfort. *Who or whatsoever is the instrument, God is the author of all our comfort; whatsoever hand brings it, God sends it; God* (saith *Paul*) *who comforteth those who are cast downe, comforted us by the coming of Titus* (*2 Cor.* 7. 6.) *Titus* was a good man and brought good tydings, yet *Paul* doth not say that
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the comming of Titus did comfort them ; but, saith Paul, *God comforted us by the comming of Titus* ; 'Tis not your freind who comforts you, but God who comforts you by the comming of such a freind, when you are in sorrow ; by sending in such reliefe, when you are poor ; by sending such medicines, when you are sick, such salves when you are sore, such counsell when you are in doubt and know not what to doe.

Once more, *It is happy for Saints that consolation is in the hand of God* ; if it were in the hand of the creature, sure they should have but little of it, but it is in the hand of God. There are these foure considerations which may comfort Saints, that comfort is in the hand of God.

First, Considering his nature, he is willing and ready to do good ; he is full of compassion, and to shew mercy pleaseth him more then it releeveth us.

Secondly, Considering his relation to his people ; he is a Father. Will a Father let a Child lye comfortlesse, when he can help him ? He is our Husband, he is our Freind, all relations provoke God to give out comfort to the Saints.

Thirdly, Considering his Omniscience and Omnipresence ; he knows where the shoe wrings, he knows what comfort we want ; a freind (possibly) hath the comfort in his hand, which we need, and he may be willing to give it out unto us, but he knows not wherein we are pinched ; God tells *Moses*, *I have seen, I have seen the afflictions of my people in Egypt*. And as he knows how it is with us, so we are ever within his reach, he can lay his hand upon every joynt where wee are pained, and put a Plaster upon every wound : here is our happinesse. Christ would take off his people from extraordinary cares about the things of the world, by this Argument, *Your Father knows that yee have need of these things*, Matth. 6. 32. your Father who carryes the Purse knowes your want.

Fourthly, Consider his Omnipotence, he is able to comfort ; he can command, yea create comforts, he can bring his comforts through an army of sorrowes to a poore soule, yea he can leade comfort through an Army of Devils and temptations, to a poore soule ; he is Almighty, there is nothing too hard for him to doe, nor is he hard to be entreated to doe that which gives ease unto his people.

Secondly, Observe :

Consolations

Consolations rightly administred by men, are the consolations of God: While man speaks, God commands; Comfort ye, comfort ye my people, speake comfortably to Jerusalem, tell her that her warfare is accomplished, and her sin pardoned (*Isa. 40. 1.*) As all the counsells, reproofes, and Doctrines which the Ministers of Christ dispense according to the forme of wholesome words delivered either in the Law or Gospel, are the counsels, instructions, reproofs and Doctrines of God; so also are their consolations. And that's the reason why God takes it so ill at the hands of men, when his Messengers, who bring either instruction, or consolation, are refused; because himself is refused when they are, and his consolations are disesteemed when theirs are.

Thirdly, Observe:

To account the consolations of God small, is a very great sinne: Moses rebukes rebellious Korah and his confederates, for undervaluing the priviledge which they (as Levites) had to be neer God in holy Services (*Numb. 16. 9.*) Seemeth it a small thing unto you, that the God of Israel, hath separated you from the Congregation of Israel, to bring you neere to himselfe to doe the service of the Tabernacle? &c. If it were their sin to count it a small thing to be called neer to God in holy administrations, how great a sin is it in any man to count it a small thing, that God draws neer to him with heavenly consolations? Though the consolations of God to us be small comparatively to what some others have, yet we must not account any consolation of God small; and that upon two grounds:

First, because of our owne unworthinesse; the least consolations are great, considering how little we are, as Jacob speaks, (*Gen. 32. 10.*) *I am not worthy the least of all thy mercies:* Hee thought little mercies too big for him, because he was little in his owne eyes. They who have great, yea any thoughts of their owne merits, lessen the mercies of God; but hee who sees he deserves nothing but ill, sees abundance of mercy in the smallest good.

Secondly, Smallest consolations are very great, because they proceed from a great God. As no sin is small, though comparatively to another sin, it may be small, because it is committed against the great God; so no consolation is small because it comes from the great God. God puts an impress of his owne greatness upon the least things that are done or

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given by him ; though he gives but a peny, yet it hath the image and superscription of him, our infinite and eternall Caesar : therefore see you slight it not. As a good heart is carefull to performe the least duty, and to avoyd the least sin, or as a good heart calls no duty little, which God enjoynes, nor sin little which God forbids, so a good heart is thankfull for the least mercy, and calls no consolation small, which God, the great God sends.

Fourthly, Observe :

That great afflictions take away the sense of tendered mercies : Consolations for the matter were offered unto Job, but his pallate was so distempered with the gall and wormewood of his afflictions, that he could not taste them. Phineas his Wife regarded not the joyfull newes, that she had brought forth a Man Child, while she was overwhelmed with sorrow, that the Arke of God was taken. While the Israelites were under hard Taske-Masters in Egypt, they could not attend to the voice of Moses and Aaron, who told them of deliverance ; their troubles and burdens were so heavy, that they looked upon Moses as a trouble, or as a burden, when he came to mediate their release. And as the Idolatrous Israelites who sacrificed their Children to Moloch, beat up Drums, and used loud-sounding instruments, to drowne the cry of the poore Children, that they might not be heard ; so some afflictions cry so loud, and many cry so loud in their afflictions, that they drowne the sweet melody and musick of those consolations that are sounded in their eares. Great complaints render great consolations small ; Job was not without some blame in this, for though his patience was great, yet had it been greater, he might have missed this reproofe from his Freinds, *Are the consolations of God small to thee ?*

And is there any secret thing with thee ?

The meaning appears thus, *Are the consolations of God which we have offered small unto thee, because thou hast some secret hidden thing in thy breast :* This secret thing is opened three wayes. Ex verbum latens tecum. Heb.

First, in reference to comfort ; as if he had said, *Hast thou some secret comfort besides what we have offered, hast thou consolations of thy owne, which cause thee to neglect the consolations of God ?* As in the Gospel, when the Disciples prayed Christ to eate, he told

*Est ne apud te
divinum aliquid
reconditum in
mente tua, prae
quo nostras con-
solationes Divi-
nas contemnis?*
Merc.

*Isi & quas ab ip-
so Deo acceptas
asserimus con-
solationes levio-
res sunt quam
ut eas probare
possis: nimirum
quod apud te
quidpiam magis
reconditum de-
lineat. Bez.*

*Aut aliquid ab-
scondit eas apud
te. Jun. i. e.
Ita perstringit
oculos animi tui
ut illas non per-
cipias, quasi res
involutis te-
las. Jun.*

*Verba tua pra-
va hoc probi-
bent. Vulg.*

*Apud te potius
est incantatio et
mendacia est
prae reverentem
feras. Rab. Ab*

UN
*Occulum ma-
lum incantatio-
nem vel menda-
cium denotat.*

told them, *I have meat to eat that yee know not of* (*Jobn 4. 31, 32*) Christ had secret bread, his work was his food, *My meat is to doe the will of him that sent me*: So here, What? hast thou meat which we know not of? Some *bidden Manna* beyond what we have told thee of, that thou carest not for our provisions?

Secondly, others give the meaning thus, *Hast thou some secret conceit of thy owne wisdom, above ours?* Or is there some unknowne worth in thee, that exempts thee from this generall rule, or way of comfort; Dost thou so abound in thy owne sense, that thou hast no need of our Notions? Is all we speake below thee?

Thirdly, they are supposed to aime at some secret sinne or guilt, which hindered and unfitted *Job* to take in their Cordials and consolations, till it were purged out, or vomited up by sound repentance.

So one renders the Text, *Doth any thing hide them with thee?* The word signifies to hide and cover (*2 Sam. 19. 4.*) *David covered his face*: so here, doth somewhat hide, wrap up, and cover these consolations that thou canst not receive them? or what wayles the eye of thy minde, that thou canst not behold what we hold out to thee, or not finde out the meaning of it? *If our Gospell be hid* (saith the Apostle) *it is hid to those that are lost, in whom the God of this World hath blinded the eyes of them, &c.* (*2 Cor. 4. 3, 4.*) Thus *Eliphaz* seems to bespeake *Job*. *If the consolations of God be small to thee, doth not somewhat blinde thy eyes? Doth not some cloud hide them from thee? Doth not prejudice against us, or some close sin in thy selfe interrupt thy sight?*

This is hinted by the old Latine Translator, who saith, *Thy evill words (or the evill matter that is in thee) hinder this.*

One of the Rabbins glosseth it thus, and the Originall reaches it, *Some lye, some incantment, or witchery hath seized upon thee, though thou pretendest truth.* The Apostle speaks to this sense (*Gal 3. 1.*) *O foolish Galatians, who hath bewitched you, that you should not receive the truth: Witchery or Incantment gives a secret wound. Is there any secret thing with thee? Hast thou any secret comfort for thy selfe, any secret conceit of thy selfe, any secret sin in thy bosome hindring the effectuall working, or due prizing of those cordials which we have given thee.*

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The first of these secret things never stands in the way of receiving consolation; he that hath hidden comfort in him, will not refuse spoken comforts; nor doe I thinke that Eli-phaz aymed at that, unlesse in scorne, as some resolve it: but rather at one of, or both the latter; though mistaken in both. Yet his suspicion gives us a ground for these two Observations.

Malo in bonum sumi, licet hoc in eum Eli-phaz dicat, eum ridens Merc.

First, That a man who is full of his owne wisdom, is not fit to receive instruction, counsell, or consolation from others; that which is within hinders that which comes from without: When a man thinks himselfe wiser then his teachers, he will not be taught, nor learne wisdom by them. Some might have knowne much, if they had not presumed they knew enough. There is no greater impediment of knowledge, then an opinion of it.

Inus existens prohibet alienum.

Secondly, Observe, A sinne kept close, or secret within us, hinders the effect and working of the Word: Though comforts, and counsels are given, they will not operate, where secret corruption lies at heart; the filthinesse and corruption of the stomach hinders digestion, till it be purged out: Physicians remove ill humors before they prescribe Cordials, else they doe but nourish the disease. 'Tis so in Spirituals; the Apostle Peter gives the rule (1 Epist. 2. 1.) Wherefore laying aside all guile, Hypocrisie, and envie, and evill speaking, as new born Babes desire the sincere milke of the Word, that ye may grow thereby. As if he had said, Till you cast out these, you will never thrive under the Word; if a man be to sow Seed in his Garden, he will pull up the Weeds, and throw away the Stones, else the Seed will not spring up to perfection. The Prophet tells the Jewes (Jer. 5. 25.) Your sins hinder good things from you: as sin hinders good from coming to us, so it hinders the Word from working good in us. Though the proper businesse of the Word be to cast out, or pull up this secret sinne, yet there is a great stop given it while any secret sin is nourished, or not cast out. That's the reason why so many precious promises take not upon the heart, some sin, some corruption obstructs their operation; and (like the theefe in the Candle) wasteth away their strength and light.

As the Lord said to Joshua when the people of Israel fled before the men of Ai, *There is some accursed thing among you, therefore they cannot stand before their Enemies.* So I may say,

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when any stand up against the Word of God, or resist the consolations which are offered them; sure there is some accursed thing, some hidden Wedge of stolne Gold, or some Babylonish Garment treasured in, or wrapt about your hearts, and therefore yee can neither see nor submit to the counsels of God for your good.

This is a usefull truth for us, though an undue charge on Job; and yet his Friend proceeds (if a higher charge can be) to charge him higher, as will appear in the two Verses following.

JOB, CHAP. 15. VERSE 12, 13.

Why doth thine heart carry thee away? and what doth thine eyes winke at.

That thou turnest thy spirit against God, and lettest such words goe out of thy mouth?

Admiratio est.

Capere, sumere, capere pro rapit, flectit, allicit.

Est animus duplex; q. d.

permittis te attingendum & transversum agendum affectu tuo nimis animoso.

Quis te furor cordis exagitat, quare extra te rapit sapientia iustitiam. Pined.

Tam superbus apud te es ut vix teneas ipsum capere possis; nec quidem tui ipsius capax es. Beld.

ELipbaz insists still upon that unpleasant subject of reproofe, the fifth ground whereof here proposed; is Job's over-confident sticking to his owne Principles, or his over-weening his owne opinion. This reproofe is couched in the 12. and 13. Verses.

Verse 12. *Why doth thy heart carry thee away?*

He speaks by way of Question, or as some expound him, by way of admiration; as if he had sayd, *It is strange, even a wonder to me, that thy heart should thus carry thee away:* The word which we translate, *to carry away*, signifies to take up, or barely to take, and lay hold upon; *Why doth thy heart?* the heart is the whole inward man; here more specially, the affections; *Why do thy affections, master thy judgement, why are thy passions too hard for thy reason?* Others give the sense thus, *How can thy heart hold thee?* As if Job had growne too bigg for himselfe; as if he had been so proud and arrogant, so transported with selfe-conceit, that he could not contain himselfe, and keep his bounds, or as if he had not stowage enough for his owne thoughts. A third, thus (which comes neer the same sense) *What doth thy heart attribute or ascribe to thee?* Sure thy heart

heart doth give thee some great titles, such as these, *Job the wise, Job the holy, the just, the sincere*; thy heart sets thee out sure, and gildes thee over with attributes beyond thy deserving.

Master Broughton following one of the Rabbins, presents us with a different translation from either of these, *What Doctrine can thy heart give thee, or what can thy heart teach thee?* The word which we render to take, to carry, or hold up a thing, signifies also to learne or teach Doctrine, but rather to learne then to teach, as Grammarians tell us, which somewhat abates the clearnesse of that version; yet the Chaldee Paraphrase follows the same sense, *What hath thine owne heart taught thee?* What learnest thou there, as if Eliphaz had said, *Thou hast an evill heart, and surely an ill Master will teach but ill Doctrine*; when the heart is inditing a good matter (Psal 45.) then we may learne good lessons from the heart: and then we speake most effectually to the hearts of others, when we speak from our owne hearts, they having first been spoken to by the spirit of God. But a corrupt heart can teach no better then it hath, and that is corrupt Doctrines. These are truths, yet too much strained for upon this Text, and therefore I passe from them, and abide by the ordinary signification of the word as we read it, *Why doth thy heart take thee up, or carry thee away*; as if he had sayd, Thy heart hath seized upon thee, and arrested thee, thou art led away prisoner, or captive by the violence and importunnesse of thy owne spirit.

The word is applyed (Ezek. 23. 14.) to the motion of the spirit of God, sent unto Ezekiel to instruct him; *The spirit lifted me up, or caught me away*; that which the good spirit did unto Ezekiel (not only upon his spirit, but upon his body, for he was corporally carryed away from the place where he was) that the heart of Job as Eliphaz conceived did unto him, it lifted him up, and carryed him away. There is a kind of violence in the allurements and incitings of the heart. As a man is sayd to be carryed away by the ill counsels of others, so also by his owne.

In the former sense the word is used, Prov. 6. 25; Where Solomon advising to take heed of the Harlot, saith he, *keep thee from the evil woman, from the flattery of the tongue of a strange woman; lust not after her in thy heart, neither let her take thee with her eyelids*: There he makes use of this word, let her not take

*Per se per danti-
um ita veni,
quid attribuit
tibi cor tuum.
Bold.
Quid docet te
cor tuum. Rab.
S. il. חסד
significat doct-
rinam sed ita
dicitur a dis-
cendo potius
quam a docen-
do Druf.
Quid docuit te
cognatio tua,
Targ.*

thee, or let not her carry thee away upon her eye lids, let not her wanton eye flatter thee to the sin of wantonnesse and uncleannesse. As the eye of a whorish Woman, so the whorish heart of a man, often takes and carryeth him away.

Hence observe:

The heart hath power over, and is too hard for the whole Man; Passions hurry our hearts, and our hearts hurry us; and who can tell whether his heart will carry him, or where it will set him downe, when once it hath taken him up. This is certaine, it will carry every man beyond the bounds of his duty, both to God and man: Take it more distinctly in these three particulars.

First, The heart quickly carryeth us beyond the bounds of grace.

Secondly, the heart often carryeth us beyond the bounds of reason; *When passion works much, reason works not at all.*

Thirdly, it may carry us beyond the bounds of honesty, yea, of modesty: 'Tis very dangerous to commit our selves to the conduct of passion; that (unlesse kept under good command) will soone runne us beyond the line both of Modesty and of Honesty, of Reason, and of Grace. He that is carryed away thus farre must make a long journey of repentance, befor he can returne and come back; either to God or to himselfe. Some have been carryed visibly away by the Devil, by an evill spirit without them (if God give commission or permission, the Devill can easily doe it) very many are carryed away by the evill spirit within them. An evill heart is as bad as the Devill; the evill spirit without, and the evil spirit within, carry us both the same way, and that is quite out of the way.

Consider further how the heart carryeth us away, even from spirituall duties and holy services; and this is not only the case of carnall men (who are given up to their hearts lusts) but of the Saints; their hearts are continually lifting at them, and sometimes they are carryed quite away from Prayer, and from hearing the Word: the heart lifts the man up, and steales him out of the Congregation, while his body remaines there, the body sits still, but the mind, which is the man, is gone, either about worldly businesse and designs, or about worldly pleasures and delights. He stirres not a foot, nor moves a finger, and yet he is carryed all the World over:

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He visits both the Indies, yet steps not over his owne threshold. Thus the heart being carryed away, carryeth the man away. And thats the reason why God calls so earnestly, *My Sonne give me thy heart*; for where our hearts goe, we goe, or wee are carryed with them; *Keep thy heart with all diligence* (Prov. 4. 24.) or, *With all keeping, or above all keeping*; it must have double keeping, double guards, keep, keep, watch, watch, thy heart will be gone else, and thou wilt goe with it; if thou look not to thy heart, thy heart will quickly withdraw it selfe, and draw thee along also: *Why doth thy heart carry thee away?* is a deserved check upon every man, when his heart doth so; and *Let not thy heart carry thee away*, is a necessary caution for every man lest his heart should do so. *Job's* heart was to busie with him, though not so busie as *Eliphaz* judged, when he thus checkt him, with, *Why doth thy heart carry thee away?*

מכל משמר
Cum omni cu-
stodia.

And what doth thine eye wink at?

But it is a fault to *wink with the eye*; it is sayd (*Iohn* 13. 24.) that *Peter* beckned to; or winked at *John* (the Greek word signifieth an inviting gesture by the whole head, or by the eye) he winkt at him I say, *To aske Christ who it was of whom he spake*: There was no fault in that, but *Eliphaz* finds fault with this: What was the supposed fault? There is a twofold faulty winking.

Nemo, nisi a-
tor, quia manus
fieri solet vel
capite, vel ocu-
lis.

First. When wee wink at faults, our own faults, or the faults of other men, to beare with, or approve them.

Secondly, When we wink at the vertues and good deeds of others to slight or undervalue them; possibly *Eliphaz* taxeth *Iob* for both these, as if he winked at his owne faults, or would not see them, and that he winked at their faithfull dealings, as slighting, or not regarding them: Yet further and more distinctly.

Est vox hoc
tantum loco re-
perta, cujus
significationem,
Rab. Mardo-
chai dicit esse
insinuationem
vel iudicatio-
nem.

The word which we translate to *winke*, is found onely in this text all the Bible over. It properly signifies to insinuate by the eye, to speake or make significant tokens by the eye; there is a language of the eye, as well as of the tongue; here *Job's* eye gave some ill language to the eye or apprehension of *Eliphaz*. There are various opinions about it.

Quid annunt
quid innunt o-
culi tui.

First, Some interpret it, as a note of opposition against,
or

*Apre, qui si-
bi sapientes vi-
dentiur, ferunt
sive concien-
tur, sive discep-
tent, non audiri
cum externis
modestie atten-
tionis & esti-
mationis signis.
In auditione vi-
tia sunt super-
cilia, toruitas
& tristitia
vultus obtritus
vagus, nutus,
Sec. Plut. lib.
de Aud.
aretiſ. de
fixis immotis
inmentis oculis
esse interpreta-
tur.
Nihil oculi pro-
dis nos nostras-
que orationes a
se contemni.
Pined.
Cordis consu-
macia ex oculis
nris emicat.
Nihil te osten-
dis elatum.
Meic.
In oculis veie-
ribus reſigio
fuit. ſiquidem
in iis imago ho-
minis eſt & ta-
citus ſermo
mentis Bold.
In oculis, locutus
& pocalis homo
cognoſcitur.
Sent. Hebr.*

or of dissatisfaction with the counsels which his Friends gave him, as was lately hinted. Shutting of the eye, imports shutting of the minde, or a refusall of what is spoken. When God judicially closed the eyes of the Jewes, saying to the Prophet (Isai. 6. 10.) *Make the heart of this people fat, and make their eares heavie, and shut their eyes;* this shewed the shutting of their minds against the truth: so also doth a voluntary or an affected shutting of the eye in some men, though in others it is an act of stronger attention or intention of their spirits to what is spoken, which some take to be the English of *Job's winking*, as we shall see a little after.

Secondly, This winking with the eye is expounded by others, though not as an opposition against what he heard, yet as the gesture of a negligent and carelesse hearer. They who speak, take it ill to have either ill looks, or not to be looked upon by their hearers. The attentiveness of the eare may be much discerned by the eye: One of the old morall Philosophers, in his discourse about hearing, numbers *winking* among the vice, and offensive behaviours of a Hearer. When the Lord Christ Preached (Luke 4. 20.) It is sayd, *That the eyes of all that were in the Synagogue were fastned on him.* A fastned eye is the note of a fixed heart, as a wandring eye is of a wandring heart. *They fastned their eyes upon him*, as if they meant to hear with their eyes as well as with their eares. A winking eye is a moveable and an unsetled eye, and therefore may well be the discoverer of an unsetled Spirit.

Thirdly, This winking with the eye is also a signe of disdain and scorne. As if Eliphaz had sayd, The pride of thy hart sparkles at thine eye; while wee are counselling and comforting thee, thou art scorning us. The Ancients were very criticall about the eye, much of a man may be seen at his eye. As a man sees, so he is seen by his owne eyes. The frame of the heart appears much in the eye; a joyfull or a sorrowfull frame of heart, an humble or a proud frame of heart, a contented, or discontented, an amicable, or a scornfull frame of heart appears at the eye. As the eare and nostrils of the Horse, discover him most, according to the rules of Naturalists, so the eye of man is the greatest discoverer of man, whether we consider the constitution or the actions of it. And that this action of *winking*, is an argument of a scornfull spirit,

spirit, or the action of a scorner, appears from *Dauids* Petition, or deprecation (*Psalm* 35. 19.) *Let not them that are mine Enemies wrongfully rejoyce over me, neither let them wink with the eye that hate me without a cause*; it may seem to be a strange piece of prayer, why would not *David* have his enemy wink? What was that to him? The meaning is this, let not mine Enemies have any occasion to scorne and deride me, to boast and insult over me.

There are two sins which are very visible in the eye: The first is wantonnesse (*Isai.* 3. 16.) *Because the daughters of Sion are haughty, and walke with stretched forth necks, and want on eyes, the Hebrew is, Deceiving with their eye*; and the Apostle *Peter* in his second Epistle, Chap. 2. 14. gives this character of some, *They have eyes full of Adultery*, you may perceive the filthinesse and uncleannesse of their hearts staring out of their eyes. The second sin which is so visible in the eye, is *Pride*; *Solomon* speaks of a proud look (*Prov* 6. 17.) *Six things the Lord hateth*; yea, seven are an abomination to him; and the first of the seven, is, *A proud look*; the Hebrew is, *Haughty eyes*: *Pride* and haughtinesse are seated, yea, conspicuously enthroned in the eye

Fourthly, These words, *Why winketh thou with thine eye?* are expounded as a reproof of hypocritie and seeming holynesse; as if *Eliphaz* had sayd, Thou lookest very demurely, and innocently, as if (according to our old Proverbe) *Butter would not melt in thy mouth*, or as if thou wert speaking familiarly to God. For as lifting up the eyes or looking to Heaven is a gesture of holy worship. (*Iohn* 17. 1.) *Then Jesus lift up his eyes to Heaven*: So also is winking with the eye. It is very usuall with many to shut or wink with their eyes in prayer, that so their spirits may be more composed, and freer from distraction. 'Tis not unlikely that *Eliphaz* observed *Job* winking with his eyes, as if he had set himselfe to seeke God; this provoked him, What? such a one as thou, a Hypocrite, a wicked man, what thou goe to God? wilt thou wink with thy eyes, as if thou wert wrapt up in some Divine meditation; whereas we have ground rather to conclude that thou art devising mischief: There are two Texts in the Proverbs, which give some light to this Interpretation, *Prov.* 6. 13. *He winketh with his eye, he speaketh with his feet, teacheth with his fingers*

Ad simulatam quendam innocentiam significationemque sanctitatis specimen, quod hypocritin redolet referri potest.

fingers, frowardnesse is in his heart, he deviseth mischief continually : Solomon puts a winking eye and a froward mischief-deviling heart together : As if he had sayd, A wicked man (for of him he speaks in the former verse) winkes with the eye, as if he had some high rapture, whereas his minde is set upon mischief, and pursuing the worst of evils. Again, Prov. 10 10. *He that winketh with his eye causeth sorrow* ; but how doth a man that winketh with the eye cause sorrow ? what dependence is there between these two, sorrow, and winking, that the one should cause the other ? These words, *He that winketh with his eye*, are the description of a deceitfull man ; such a one may cause sorrow enough, both to himselfe and others. Solomon intends, not a simple, but a subtil, fly winking with the eye ; and so the Syriacke readeth it ; *He who winketh with his eye deceitfully, causeth sorrow* : Deceit makes the deceived sorrowfull, and it will make the Deceiver sorrowfull ; he must either be sorrowfull to repentance, or feel the sorrow of punishment.

Fifthly, This winking with the eye, is conceived to be a metaphor taken from those who shoot with Guns or Bowes, Gunners and Archers winke when they shoot, that they may take aime the better : the contracting of the sight, strengthens it. So here, *What dost thou winke at ?* that is, what dost thou aime at ? The eye of a mans minde aimes at some marke in meditation ; and hence it is usuall for a man in vehement meditation, to winke with his eye. As if Eliphaz had sayd, surely thou hast some great designe, some grand plot in thy braine, thou pretendest to some deep wisdom, or unheard of policies ; thou hast set up some faire marke before thy fancy, and thou wilt be sure to hit it ; what is it that thou aimest at ? We finde the phrase used in this sense, Prov. 16. 30. *He shutteth his eye to devise froward things, moving his lips he bringeth evill to passe* ; he shutteth his eyes, as if he would make his thoughts more steddly and fixt, to hit or reach that froward device which he is casting about how he may effect. And as a wicked man shuts his eyes to devise froward, that is, sinfull things, so a good man shuts his eyes (lest variety of objects should divert or call off his minde) when he is devising and studying what is best both for himselfe and others. The rendring of the Vulgar Latine, though it be far from the letter of the Originall, and

Qui annuit oculo suo cum fraude.

Quid collimant oculi tui, Jui. Metaphora a jaculatoribus sumpta. id.

Et quasi magni cogitans attonitos habes oculos. Vulg.

and is rather a Paraphrase then a Translation, yet it reacheth this sense fully, *Wherefore doth thy heart carry thee away, and why liftest thou up thine eyes, as if thou wert thinking of some great matter?* As if the affairs of Kingdomes, and States depended upon thy care, or were committed to thy trust.

*Oculos in celo
desigere solent
cogitabundi &
quibus gravis
inest sollicitudo.
Sanct.*

All these interpretations are serviceable to the Text before us; and though we cannot positively and particularly resolve which of them was here intended by *Eliphaz*, yet considering that his scope was to reprove *Job*, we may take in the sense of them all, and conclude that he censured *Job* in this one word of all those miscarriages of the heart, which may be signified at the eye; as appears by the inference which he makes in the next Verse: For having sayd, *What doth thy eye wink at?* he presently subjoynes:

Vers. 13. *That thou turnest thy spirit against God, and lettest such words goe out of thy mouth?*

So that this Verse is an explication of the former, and gives us more clearly what *Eliphaz* meant by the *Carrying away of the heart, and the winking of the eye*: His heart is carried out of all bounds, who turneth his spirit against God: His eye winks sinfully whose mouth presently upon it speaks unduely. Thou winkest with thy eye, thou art very thoughtfull, and what the fruit or birth of thy thoughts is, we may discern by thy speech, while thou lettest such words goe out of thy mouth.

*Explicationem
continet prace-
dentis versu-
culi. Bold.*

Thou turnest thy spirit against God.

As if he had sayd, In stead of humbling thy selfe under the punishment of thy sin, thou with an incensed minde contestest against God himselfe: and though while he saith *against God*, he doth not meane God directly, but God in his judgements and counsells in his Word or in his Works; yet this is a very high charge, one of the highest that is in the whole Booke, but very unjust. Indeed *Job* used some passionate speeches to his Freinds, and these *Eliphaz* judgeth to proceed from an opposition against God.

Thou turnest thy spirit against God.

There is a two-fold turning the spirit against God:
First, Naturall, *Rom. 8. 7.* Enmity is the turning of the
H spirit

spirit. The wisdom or lust of the flesh is enmity against God.

Secondly, Improved when we heighten this opposition in our practise, and are enemies to God in our minds, or Gods hearty enemies by wicked works, *Col. 1. 21.*

*Quod redire fe-
ceris ad Deum
spiritum tuum.
Heb.
Quia respondit
ad Deum spiri-
tus tuus. Mont.
Redire facit
verbum qui re-
sponderet. Druf.*

The Hebrew is, *Thou makest thy spirit to returne to God*, which is expounded two wayes; first, thou makest thy spirit to turne upon, or against God: Secondly, thy spirit answers or replyeth upon God; both meet in one meaning; for though there may be a turning away of the spirit without answering, yet (in one sense) all answers are the turning of our spirit: if any man aske a Question, the answer is the returne of his minde who makes the answer. so some render, *Why doth thy spirit returne answer to God*; as if he rebuked him for his boldnesse in replying. Thy spirit returnes upon God, if he speake one word, thou wilt have two; in that sense the word is used, *Tims 2. 9.* wherethe Apostle giving rules (among other relations) to servants, charges them; *Servants be obedient to your owne Masters, and please them well in all things, not answering againe.* But, is it a fault for a Servant, when asked a Question, to make an answer? No, it were a fault not to answer. The meaning is, that a Servant being reproved for a fault must not answer; that is, his spirit must not rise, and returne against his Master; or if a Servant be directed to doe any warrantable worke, he must not answer againe; that is, hee must not contradict or murmur at the orders which he hath received, but addresse himselfe to the fulfilling of them; this is the answering againe, reproved as a fault in servants, which is rather *gain saying then answering*, as we put in the Margent of our Bibles: in which sense, answering is taken here according to this interpretation. Thy spirit answers God, or turnes against him. We may cleare it also by that of the Apostle (*Rom. 9. 20.*) Where having shewed the absolute Sovereignty of God in his Decrees and purposes, by the example of *Jacob and Esau*, as also by that of *Pharaoh*: He concludes, *Vers. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*: Saint Paul foresaw that this Doctrine would rayse a great deale of dust, and cause many to turne their spirits against God, which he thus represents (*Vers. 19.*) *Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will?*

Nay,

Nay, but O man who art thou that replyest against God? What? wilt thou chop logick with God himselfe? Wilt thou (as the Margent saith) answer againe, or dispute with God? Hold thy peace, quiet thy selfe, What's the matter that thou turnest thy spirit against God?

Spirit is here put for the will, thoughts, and counsell, of Man, cloathed and elated with arrogancy, stoutnesse, and pride: In all languages, *Spirit* imports that which is high. And to say, *Such a one is a man of spirit*, notes not onely the activeness of that man, but often his pride and haughtinesse.

Besides, *Spirit* is sometimes put for indignation, for fury, and wrath; in all which acceptions, the word may be rendered here, *Thou turnest thy spirit*, that is, thy anger and wrath, thy fury and indignation against God. So the word is used, Isa. 25. 4. *When the spirit, or blast of the terrible ones, is as a storme against the Wall*; that is, while the fury of the terrible ones is in its highest march and motion, God promisseth to be a strength to the poore, a strength and a refuge to the needy in his distresse: So Prov. 29. 11. *A foole uttereth all his minde, or all his spirit*; that is, all his anger, he lets it out, and discovers himselfe presently; but *a wise man* (if there be cause of anger) *keepeth it in till afterwards*; that is, till a fit season. He hath a retentive faculty which a Foole hath not. Now, in which sense soever of these explained, we understand *Spirit* in the present Text, the charge is as high as it can goe upon any man, when 'tis sayd, *Hee turneth his Spirit against God*.

Hence Observe:

To turne the spirit against God is the very spirit of ungodlinesse: There is no greater wickednesse then this. A godly man may doe an act which is against God, but his spirit cannot act against God; that's the character of the wicked. A godly man delights in the law of God according to the inward man, whilst the outward man sins against the Law of God; an ungodly man turnes his inward man against the Law of God, while his outward man pretends obedience to it; and as it is an act of highest disobedience, so of the proudest pride to turne the spirit against God. The Vulgar Latine translates it well, *Why doth thy spirit swell against God*, Thou hast an impostumation in thy spirit against God; yea it is not onely an act of the proudest

Spiritus pro arrogancia. Latine dicitur magnos gerere animos qui superbia tumet. Merc.

Quid tumet adversus Deum spiritus tuus? Vulg.

Quid torva? convertis in caelum lumina? quid in Deum? refundis stomachum et evocas conceptam iram Pined.

Animum indignatione accensum. Jan. Omnem spiritum suum depromit stultus. i. e. iram. Aben Ezra.

Rege animum. i. e. iram. Horat.

Furorem erupisti ante dominum. Sept.

pride, but of the maddest madnesse to torne the spirit against God; so the Septuagint gives it, *Thou hast caused thy fury or thy madnesse to break forth before God*; he that acts against God is a mad man indeed, *Will yee provoke the Lord, are you stronger then hee?* is the Apostles chiding question to such mad men: are you so mad after your lusts, hath sinne made you so foolish, *Have you lost both grace and reason at once?* that you dare thus provoke the Lord, and challenge the Almighty? *God resists the proud*, and the proud assault him; Grace turnes the spirit to God, repentance is the returne of our spirits to God; then what is the turning of our spirits against God, but a cleare demonstration of a totally impenitent and gracelesse Spirit?

Againe, when *Eliphaz* saith, *Job turned his Spirit against God*, he doth not meane it of a direct or professed opposition against God, as if *Job* had openly defied him, and blasphemed his Name; but his meaning is, that *Job* shewing so much impatience and unsatisfiednesse of spirit, under the dealings of God with him, did not submit to God, as he ought. *Eliphaz* (I conceive) did not so much as suspect that *Job* turned his spirit immediately, or as we say, *paynt blanke* against God himselfe, but onely against his dispensations.

Hence Observe:

That while we speake, or our hearts rise up against the dealings of God with our selves or others, we may be sayd to turne our spirits against God himselfe: Many who think they have not neglected Christ, will be found to have neglected him, because they have neglected those by whom, or that wherein Christ is offered. The Evangelist brings in Christ speaking thus (*Matthew 25.*) *I was hungry, and yee fed me not, thirsty and yee gave me no drinke; they to whom he speaks, wonder at this, Lord (say they) when saw we thee hungry and gave thee no meat, or thirsty and gave thee no drinke, surely we have not been guilty of such a wickednesse*: Yea, saith Christ, *In as much as yee did it not to one of these, yee did it not to mee*; when yee refused to feed these, yee refused to feed me, I was in these, and these were in me. Now in the same manner many will say, when we charge them with turning their spirits against God, with fighting against, and opposing God: Who? we oppose God? we never opposed God as we know of; yea, peradventure, they will say, we have honoured God,

God, and doe you charge us that we have turned our spirit against God? to many such God will say, In as much as yee opposed my word, and murmured against my works, in as much as yee were angry with my dispensations, and discontented with what I have done, yee have turned your spirit against me. We may become guilty of this sin before we thinke of it; for as there is a direct and litterall contending with God, so an equivalent, or constructive contending with him. As some men commit plaine open Treason against a State, but others commit only *constructive Treason*: 'Tis so here, the God of Heaven knowes when spirits turne against him directly, and when by consequence, and he will take vengeance not onely of direct and avowed, but also of consequentiall and constructive Treason against his Sovereignty, unlesse the offender repent and be humbled before him. He will judge thousands at the last day, for opposing him, who, it may be, in some things have pleaded for him; yea, who have in some things not onely acted, but suffered for him; though usually when the spirit of any man turneth against God, that mans works and words turne against him too: So *Eliphaz* further taxeth *Job* in the latter clause of the Verse.

And lettest such words goe out of thy mouth?

As if he had sayd, *Such stusse as thou hast in thy heart, even such flowes out of thy mouth*; the word *Such* is added by most Translators; the Hebrew is, *And lettest words goe out of thy mouth*; it is no fault to let words goe out of the mouth: 'tis no sin to speak, but to speak such or such words, may be very sinfull; and therefore we, and others, for explication sake, make this supplement, *Such words*; But what words were they? *Eliphaz* doth not quote any passages in his speech, but leaves them as we and others translate under a terme of generall distast, *Such words*; as if they were not worth the naming, or as if no epithite could be found worthlesse enough to name them by. For as when *Ezra* would describe a deliverance in the reality of it beyond words, he doth not tell us what it was, but saith onely, *Seeing our God hath given us such deliverance as this*, (*Ez. 9. 13.*) So when *Eliphaz* would describe words in the vanity or insulnesse of them below words, he doth not tell us what they were, but saith onely, *Such words as these*; yet possibly

הוֹנָה
Famine vel
ut animum mu-
liebri impoten-
tia labo autem
solicer, aut
forma Chaldaica.
Pungit et
cuius voce.

מִלֵּי
Logos, nugae
verba? Coc.

possibly the words he meanes were these, *Why hast thou set me as a marke, so that I am a burden to my selfe* (Chap. 7. 20.) or these (Chap. 9. 30.) *If I wash me with Snow water, and make my hands never so cleare, yet thou wilt plunge me in the ditch, or these* (Chap. 13. 26.) *Thou writest bitter things against me, and thou makest me to possesse the iniquities of my youth*: These, or such as these, were the words which *Eliphaz* leaves under this note of disdain, *Such words*. Yet these *Eliphaz* should have mollified with a charitable construction, and not have sharpened his owne tongue against them, much lesse should he have interpreted them, as the turning of *Job's* spirit against God himselfe. For as some draw neer to God with their lips, and give him smooth words, while their hearts are far from him, and their spirits turned against him: So others may seeme to depart from God with their lips, and give him harsh language, while their hearts are neere, and their spirits cleave unto him.

I shall further give you a fourfold character of these words, futable to the misprision which *Eliphaz* and his Freinds had of him all along. Such words, or words so apprehended, must needs sound harshly in their eares, and in the eares of any man fearing God.

First, *Proud words of himselfe*, insisting upon his owne righteousness as they conceived, for in the next words *Eliphaz* saith, *What is man that he should be cleane?* they thought *Job* spake much to paint and bedeck himselfe with his owne goodnesse and innocency.

Secondly, *Blasphemous words of God*, though not directly, yet by consequence, against his works and dealings.

Thirdly, *Reproachfull, scornefull words against them*, as if they were neither able nor worthy to be his counsell; *You are the men, and wisdom shall dye with you*.

Fourthly, *False words upon the whole matter in controversy, maintaining* (as *Eliphaz* judged) *contrary to the truth*; that he was not punished for his sin. Words under this fourfold notion are reproveable and sinfull enough; such *Eliphaz* esteemed the words of *Job* to be, proud, blasphemous, reproachfull, false, *Why lettest thou such words as these goe out of thy mouth?*

Hence Observe:

First,

First, *Passion within will vent it selfe by words without*: When the heart is carryed away, and the spirit turned against God, no marvaile if the tongue be carryed away, and the words of such a man be turned both against God, his truth or people.

Secondly, Note:

Our words are futable to our spirits; Some can dissemble much, and speake golden words, while themselves are drosse; but ordinarily, our words are such as we are: *The vile person will speake villany* (Isa. 32. 6.) A man that is all for the World, speakes worldly (1 John 4. 5.) *They are of the World, therefore speake they of the World*. Every man is of the World so, as that he is a part of the World; but some are so of the World, that the World is all them; they who are thus of the World must needs speake of the World if they speake any thing; for they have nothing else to speake of. Thus a covetous man speakes covetously, and a proud man proudly (Jerem. 43. 2.) Some told the Prophet to his face, *Thou speakest falsely, the Lord our God hath not sent thee to say, Goe not into Egypt to sojourn there*; these were proud words indeed, but who speake them? The text tells us, *Then spake Azariah the Son of Hosbaniah, and all the proud men*: The proud men spake proudly: so on the contrary, a sober man will speake soberly, an humble man humbly; *The poore speake supplications, saith Solomon*; rich men speake their commands, poore men speake their wishes and desires.

Thirdly, Observe:

He that dares to speake evill, is arrived at a great height of evill: Eliphaz puts this as an effect of a heart turned against God; *such words as these, shew that thou art not onely a sinfull man, but impudent in sinning*. For though an evill heart is worse then an evill tongue; and an ill thought then an evill word; yet when ill words spring from ill thoughts, and are as branches growing from the root of an evill heart, this shewes a man heightened in sin; *Sin hath got the mastery of the heart when it freely vents it selfe at the tongue*. Some keep their sins downe by hypocrisie, and some by common modesty; they are either so cunning that they will not, or so bashfull that they dare not speake out the filth that lyes within. But they are beyond, not onely modesty, but hypocrisie, whose tongues can speak all the evill that is in their heart; though the sin of the heart be

be worse then the sin of the tongue, yet when tongue finnes are swept in the puddle of a corrupt heart, they are most unfavory: *David* sinned when he sayd, *in his haste, all men are liars*: How greatly then doe they sin who tell lyes at their leisure, and speak evill with deliberation. That which is said in haste, is said by the tongue alone, without the privy of the heart, but the heart is alwayes privy to that which is sayd at leisure. The Prophet taxeth those, *the shew of whose countenance did testifie against them (Isa. 3. 9.)* They fall justly under as severe a censure, the sound of whose tongues doth testifie against them, for they also (as it followes in the Prophet) *declare their sin as Sodome, they hid it not*. Further, this also argues the evill of evill speaking, because it wrongs others, and infects the Auditors: The vanity or error of the minde spoken out, is contagious; better keep it in, then speak it out, but both are naught: 'tis onely good, when we purge it out. Though it be some allay and lessening, yet it is no excuse for sinne, that we keep it in; God hates it, let it lye as close as it will; and though a sin kept close, doth not hurt others; yet it is not onely hurtfull, but deadly to its keeper. They onely are out of danger, who as they doe not let evill goe out of the door of their mouths, so not lodge in the chambers of their heart.

Thus I have opened the charge contained in this part of the Chapter; in all which, *Eliphaz* hath reprov'd the speech of *Job*, as vaine, empty, proud, passionate, and erroneous. He now proceeds to shew him (as he supposed) the error of his opinion, and to confute it.

JOB, CHAP. 15. VERSE 14, 15, 16.

What is man that he should be cleane? and he that is borne of a Woman, that he should be righteous? Behold he putteth no trust in his Saints; yea, the Heavens are not cleane in his sight: How much more abominable and filthy is man, which drinketh iniquity like water?

Eliphaz hath done reproving Job for his unprofitable words and uncomely carriage; he now proceeds to convince him of his supposed error in judgement, and unsound opinion; namely, That he boasted himselfe free from error in practice, and sound at heart: This he looked upon as the Bulwarke in which Job defended himselfe, and against this he now raises his battery to beat it downe. And this takes up the second part of the Chapter, which I called *Confutation*.

*Jam rem ag-
grediur, &
Jobi praeipu-
um firmamen-
tum quo ille ni-
tebatur evertit,
quod ille se in-
nocentem &
justum diceret
Qua fronte in-
quit audes c.
dicere. Mer*

Verse 14. *What is man that he should be cleane?*

As if he had sayd, Though I should grant that thou art not conscious to thy selfe of any crime or wickednesse acted, for which thou art thus afflicted, yet this is enough to prove thee a sinner, that thou art a man, and that thou art unrighteous, because thou art borne of a Woman; *What is man that he should be cleane, and he that is borne of a woman that he should be righteous?*

What is man?

He speakes contemptuously, What is man? As Hiram sayd of the Cities which Solomon assigned him, *What Cities are these which thou hast given me my brother? And he called them the land of Cabul, that is, displeasing, or dirty (1 Kings 9. 19.)* Thus Eliphaz speakes of man, as if he were displeased with the sight of him, or remembred onely the dust and clay out of which he was made, *What is man (my friend Job) that he should be cleane?*

Job had spoken the same language before (Chap. 7. 17.) *What is man that thou art mindfull of him, &c.* He also empties man of all worth, which should attract the least respect from God upon him: *What is man?* puts a fivefold slight upon man.

First, In this nature :

Secondly, In his birth.

Thirdly, In the matter out of which he was made.

Fourthly, In reference to his present condition.

Fifthly, and chiefly, In reference to his corruption, or sinfull depravation, *What is man that hee should be cleane?*

But had Job any where asserted himselfe cleane? Did he not assert his owne uncleanness, while he proclaimed that Negative Question (*Chap. 14. v. 4.*) *Who can bring a cleane thing out of an uncleane*, not one? Why then doth Elephaz charge Job with this boast of cleanness, who never thought himselfe cleane, as his discourse every where demonstrates, but under two notions : First, As righteous by another, or through Faith in the *Messias* : Secondly, As not scandalous to others by any notorious crime, or conscious to himselfe of any close hypocrisie; in any other sense then this, Job never asserted himselfe cleane, and in this he was, yea every beleever is cleane. Yet Elephaz fastens it upon him, as if he had trim'd up himselfe with his owne ornaments, or had advanced the Doctrine of *Selfe-perfection*.

Hence observe in generall.

That, *When persons are engaged in a dispute, especially in a difficult controversie, they seldome understand, but seldomer report the truth of each others position.*

Calvino-turcismus. Hun. Calvinus Judaizans. O-fund.

Some of Calvins adversaries called his Doctrine by the odious names of *Turcisme*, and *Judaisme* : And the Papiests call us *Solifidians*, as if we denyed all good workes, because we affirme that a man is justified (though not by that faith which is alone) yet by Faith alone without workes. Job indeed had spoken much to vindicate himselfe, but he spake much more to abase, and lay himselfe low in the sight of God; and therefore Elephaz might have made a fairer collection for him, then this, that he affirmed himselfe cleane.

What is man, &c. The Hebrew is, *Miserable man*. Miserable is his name, and misery is with him, fraile is his name, and frailty is with him. Hence Mr. Broughton translates, *What is wofull man to be cleared?*

What

What is man that he should be cleane?

The words containe a great and necessary truth, but because we met with it, Chap. 14. 4. where the point was opened, and the impossibility of self-cleanness cleared from those words: *Who can bring a cleane thing out of an uncleane?* (which question answers for Job, that he was positive for the universal pollution of the nature of man) I shall not therefore stay upon it; take onely this briefe hint. Here is a strong proove of originall sin, we are cleane but not of our selves; wee are cleane under a fourfold notion.

First, Cleane meritoriously by Christ.

Secondly, Cleane efficaciously by the spirit, uniting us to Christ, and sanctifying our hearts.

Thirdly, Cleane instrumentally by the Word, which discovers Christ the fountaine to us, and so purifies us (John 15. 4.) *You are cleane through the word which I have spoken unto you.*

Fourthly, We are cleane impulsively and attractively by faith (Act. 15. 8) *He made no difference purifying their hearts by faith;* Thus many are cleane, and but thus there is no man cleane; *What is man that he should be cleane?*

And he that is borne of a woman that he should be righteous?

Both parts of the Verse import the same thing. *Cleane* and *Righteous* are neer of one signification, yet in this place we may distinguish them; *To be cleane*, refers to the purity of mans nature; to be righteous. or to be justified (for so the word may be translated) refers to the integrity of his life; from both it fallows, Man cannot merit, for he is not cleane: he cannot answer God, for he is not righteous. As if Eliphaz had sayd, *What is man that he should either have any cleanness in himselfe, or that he should be reputed and looked upon as righteous by others.* (Both which he intends as applicable to Job) *If God should search thy nature, what art thou that thou shouldst be cleane? If God should search thy life, what art thou that thou shouldst be righteous?* The point of mans utter inability, to stand before God in himselfe for justification, hath been met with, more then once before, and therefore I will not stay upon that neither, onely consider the form of expression, or the periphrasis of Man.

שׂוֹן Nomen
humana fragi-
tati signifi-
canda apposi-
tum.

יָצַק
&
זֶכֶה

Quando con-
junguntur di-
stinguenda sunt,
illud latius pa-
tet; sic dici-
tur cum reus a
iudice absolutus
dimittitur.

Illo autem non
tantum inno-
centia sed et
dignitas nota-
tur. Coc.

He that is borne of a woman.

Emphaticæ
mulieris memi-
nit, ult. cap. 14
1 Merc.

In the first clause he saith, *What is man*, in this latter, *What is he that is borne of a woman* : He speakes of man in both, yet with an additionall emphasis, to minde us of our birth and originall, as was shewed upon those words (Chap. 14. 1.) *Man that is borne of a woman is of few days, and full of trouble* : Where the Reader may finde what that teacheth, even an aggravation of mans sinfulness, in that he is borne of a woman, who sinned first, or was, as the Apostle speaks (1 Tim. 2. 14.) *First in the Transgression*. How prone is man to sin, being borne of a woman, who was so prone to sin that she was the first sinner? *What is he that is borne of a woman that he should be righteous*? The whole race of mankind hath yeelded but one exception to this generall Rule, and that was in the person of our Lord Jesus Christ: He indeed was borne of a woman, and yet righteous, because his Mothers conception was of the Holy Ghost (Matth. 1. 20.) and by the power of the most high overshadowing her, Luke 1. 35. But wee may say of all men except him (who was also infinitely more then man, even God-man) *What is he that is borne of a woman that he should be righteous*?

Secondly, *Eliphaz* proceeds (though the point be clear in it selfe) to give a proof of it which he urgeth from the greater to the lesse.

Verse 15. *Behold he putteth no trust in his Saints, and the Heavens are not clear in his sight: How much more abominable and filthy is man, &c.*

The Argument rises thus:

If they who are the purest, the holiest creatures, are not able to stand before God in their owne purity; how shall he who hath no purity, no holinesse at all in him?

But the Heavens, yea the Angels in Heaven, who are the purest, the holiest creatures, are yet uncleane in the sight of God:

Therefore man who is abominable and filthy, drinking iniquity like water, cannot be cleane in his sight.

Behold he puts no trust in his Saints, *Eliphaz* urged this argument for the substance of it (Chap. 4. 18.) here he repeats and re-inforceth it.

Behold, is usually a note of attention, here it is more, a note of

of admiration; as if he had sayd, *Would you thinke it, that God puts no trust in his Saints? yet he doth not: or is not this a wonder, that God puts no trust in his Saints? whom will he trust, if not his Saints?*

The word which we translate, to put trust, signifies properly to beleve, he doth not beleve in his Saints, or not give credit to them; he doth not (as our word hath been) confide in them; a person is confided or trusted in, either because of his faithfulness, or because of his strength and stability; the word which we render here to trust, signifies sometimes strength or firmeness, as also a *Pillar*, which is not onely firme, but upholds and confirms the Building, or that which leanes upon it. The same word doth elegantly signifie, both to trust, and to be firme, because every thing (that is trusted) is trusted upon supposall, either of a naturall, or morall firmeness. Hence the Vulgar translates, *immutable*; Behold among the Saints there is not one immutable, or unchangeable: And another of the Ancients, *There is no faithfulness in his Saint*; that is, firmness, or unchangeableness of nature is not to be found in them.

There are three different uses of the word.

First, To trust.

Secondly, To trust in:

Thirdly, To trust upon. So the translation varies here.

For first some read, *He doth not trust his Saints.*

Secondly others, *He doth not trust in his Saints.*

A third, *He doth not trust upon his Saints.*

Thus some put a difference betweene beleiving God, and beleiving in God, and beleiving upon God; though we finde them used promiscuously in Scripture. It is said by Moses (Gen. 15. 6.) *Abraham beleived in the Lord*, and it was accounted to him for righteousness; but the Apostle (Rom. 4. 3.) saith plainly *Abraham beleived God*, and it was counted to him for righteousness. So that there is not any materiall difference betweene those two expressions; yet ordinarily to trust in or upon, is taken in a higher construction then barely to trust: Behold he putteth no trust in his Saints.

Here it is questioned, who are meant by Saints; there are three opinions about it. The word Saint in generall signifies a person separated, or one set apart from others; Holiness is

וְאֵין אִתּוֹ

Vid. ca. 4. 18.

וְאֵין Est

credere tan-

quam rei fidei

et constanti

aut fidei et

constanti cui

credi debeat.

וְאֵין

Genus colum-

narum, 2 Reg.

18. 16.

In Sanctis suis

non est fides, i. e.

firmitas vel

immutabilis

natura. Aug.

Ecce inter San-

ctos ejus nemo

immutabilis.

Vulg.

Aliqui legunt,

Non creditis san-

ctis suis. 2. in

sanctos suos. 3.

in sanctis suis.

Sic credere in

Deum, in Deo,

et Deo, Syno-

nyma sunt.

Drus.

our separation from the world unto God : holy persons are separated persons ; that's their state. But more distinctly, who are these holy persons; these Saints? The Greek Interpreters restrain the Text to the old Patriarchs, Abraham, Isaac, and Jacob, as also Moses and Aaron, with whom God at some times was angry, or found fault with some of their doings : Secondly others by the Saints understand the confirmed Angels, who are called Saints, by way of excellency ; because among all creatures they are (in one sense) the most holy, as having ever been without the least spot or taint of sinne, whether in their natures, or in their lives ; and having ever continued as the Household servants of God, observant of, and obedient to all his commands.

Angeli vocantur Sancti Dei quasi & famulissimi atque illius obsequio addictissimi.

Dan. 4. 8.

But we may rather take it in generall, both for the Holiest of men, and for the Holy Angels : Behold he puts no trust in his Saints ; no, not in those who are most holy.

Hence observe :

There is no created Holinesse sure, stable, and perfect in it selfe : The glorious Angels which are, and ever shall be Saints in Heaven, and the Saints in Heaven who are like Angels, stand not in that holy and happy estate, by their owne sufficiency, but by the decree and grace of God. Those Angels which fell at first were holy, and they who now stand, might have fallen, notwithstanding their created holinesse, if God had not superadded confirming grace, which establisheth them for ever. Yet this is not all, that the Angels are imperfect, because they might fall if not supported, there is somewhat more in it ; for though the Angels are perfectly righteous in reference to the Law, (for the whole bent of their hearts is to God, and they love God with all their hearts, which is the fulfilling of the Law.) So that the obedience of the Angels in Heaven, is made the copy and patterne of our obedience here on earth, and Christ hath taught us to pray, though (I say) the Angels are thus perfectly righteous in (reference to the Law) yet there is a higher righteousness and holinesse in God. *There's but the holinesse of obeying a Law, God hath the holinesse of being a Law :* They have a holinesse without spot, yet it is but a finite, a created holinesse ; now what comparison is there between finite, and infinite, created, and uncreated ; therefore though there be no blemish in the obedience of

of Angels, none in their nature, none in their lives, yet God puts no trust in them, he cannot lay the weight of his confidence upon them, because they are creatures.

The next clause doubles this point.

And the Heavens are not cleane in his sight.

There is a difference among Interpreters what these Heavens are; The Chaldee Paraphrast, and some of the ancients, understand the Angels, as in the former part of the Verse, and they say the Angels are called the Heavens under a twofold consideration:

First, Because Angels are like the Heavens, in their spirituality and incorruptibility, in their order and subordination among themselves, as also in their power over subinary or earthly bodies.

Secondly, By a Synecdoche, because the Angels have their habitation in Heaven, thats their dwelling place; so Master Broughton translates, *Nor they of Heaven be cleane in his eyes*; that is, the inhabitants of Heaven are not cleane in his eyes. The *Heathen Poet* calls those whom he supposed dwellers in Heaven by the Name of Heaven; describing a pleasant River, he calls it, *A River pleasant to Heaven*; that is, to those who are in Heaven.

*Caruleus Tiberis
calo gratissimus
amnis. i.e. diis
vel caliculis.
Virg. l. 8.*

Others by Heaven understand the Saints in Heaven, not the Angels; and that also upon a twofold reason.

First. Because God is said to dwell in the Saints, they are his habitation, and wheresoever God dwells he makes a Heaven.

Secondly, Because the Saints, not onely those in Heaven, but they on earth, have their conversation in Heaven; (*Phil. 3. 20.*) As carnall and earthly minded men are called Earth, because their hearts and conversations are fixed to the earth; so spirituall and heavenly minded men may be called Heaven, because their hearts and conversations are fixed in Heaven.

*Sancti in quibus
tanquam in
calis habitare
dicitur Deus,
cali dicuntur,
qua alogoria
frequentissima
est inter anti-
quos patres,
Pined.*

Thirdly, We may rather understand it in a proper sense; the heavens, that is, *The Heavenly bodies are not cleane in thy sight*; the heavens are the most excellent and purest part of the Creation: And therefore this interpretation, or rather plaine construction of the words, suires the scope of *Elphaz* fully; who as he spake before of the Angels, who are the purest of all rationall

Celi qui maximè sunt lucidi suas habent maculas, partesque crassiores magisque opacas & materiales, in re igitur perfectissima vidit Deus maculas, Pined.

In conspectu ejus. Aliud est purum esse simpliciter, & aliud purum esse coram Deo; ut justus, & justus coram Deo differunt. Luc. 1. & Drus.

tional creatures; so here of the heavens, which are the purest of all inanimate creatures, yet these are not pure in the sight of God, therefore no man is. The heavens have a kind of uncleanness in them: the Moone hath her spots, yea, the Moone is but a spot, if Philosophers may be credited, who tell us that all the Stars (in their sense the Moon is a Star) are 'but as the spots of heaven. A Starre (as they define) being the thicker and grosser part of its Orbe: The heavens themselves are so fine and liquid, so thin, and fluid, that they cannot hold the light; therefore the Lord made those Celestiall bodies, the Sunne, Moone, and Starrs, more compact and grosse, that so they might both receive, and retaine the light, as also transmit and give it out to the World here below. These are spots in the Heavens; and though they appeare as the glory or Beautifull spots of Heaven to our sight, and are so indeed; yet these are not cleane in the sight of God.

Againe, the heavens are furthest removed from all earthly dregs and drosse, so that they are cleane, not onely in regard of their nature and constitution, but also in regard of their site and position; being placed so far from the finck of the World, the Earth, they never received any staine or defilement from it; yet these heavens are not cleane in his sight. God doth not make that which is cleane, not cleane by his seeing it; but his sight is infinitely above all the cleanness which he sees. That may be cleane, considered simply or in it selfe, which before God, or to the eye of God, is as an uncleane thing.

Hence Note:

God is so clear-sighted, that the cleanest creatures are uncleane in his sight; the very cleanness of the creature, is uncleanness before him, much more compared to him. For if one creature may be so cleane, that another creature which is cleane may be sayd to have no cleanness in comparison of it: Then surely God is so cleane, that the cleanest creatures have indeed no cleanness in comparison of his. The Stars are very beautifull bodies, and full of light, yet the Sunne hath so much light, that it darkens all the Stars, and causeth them to disapppeare, when it appeareth: Now if the Starres have no light in the sight of the Sunne, what light hath the Sunne in the sight of God? he that puts all the perfections that the creature

creature hath into the creature, hath infinitely more perfection in himſelfe: Thoſe excellencies which are divided and ſcattered all the Creation over, are not onely contracted and united in God, but unconceivably exceeded by him.

Job having thus laid downe the former part of his argument, he applies it :

Verſ. 16. *How much more abominable and filthy is man, who drinketh iniquitie like water?*

Concerning the Saints, he ſayd onely, *God puts no truſt in them*, and concerning the Heavens, *They are not cleane in his ſight* : But now that he ſpeakes of man, he doth not ſay, *God puts no truſt in him*, or he is not cleane in his ſight ; but he layes load upon him, *He is abominable and filthy* : and as if that were not enough, he aggravates it, with, *How much more abominable, &c.* If he put no truſt in glorified Saints, in whom yet there is no iniquitie, then no marvell, if man be called abominable, *who drinketh iniquity like water.*

The whole Verſe is a deſcription of mans ſinfulneſſe : Firſt, of the ſinfulneſſe of his nature, in thoſe words, *He is abominable and filthy* : Secondly, of the ſinfulneſſe of his life, *He drinketh iniquity like water.*

How much more.

Some read, *Much leſſe* : So Mr. Broughton, *Much leſſe the un-cleane and loathſome.* The Originall may beare either (as alſo a third reading, *Surely then*) without any impeachment to the ſcope of the place. *The heavens are not cleane in his ſight* : *Much leſſe is abominable and filthy man cleane in his ſight.* Again, *The heavens are not cleane in his ſight ; how much more abominable and filthy is man in his ſight.* We may take it alſo as a direct inference without any compariſon, either from the greater or the leſſe. *The heavens are not cleane in his ſight ; ſurely then, man is abominable and filthy.*

אָבִימִינָבִילִּי
Abominabilis
propter quem
nemo dignari
debeat auditu,
viſu, familia-
ritate : conaſtu.
יִשְׁבֵּל. גִּמְעָה.
Abomi-
nari nos dici-
mus, quæ in
cogitatione no-
ſtra non pati-
mur. Bold.

The word which we tranſlate *abominable*, notes that which is moſt abhorring to the nature of man ; that which is not onely ſo nauſeous that the ſtomack cannot digeſt it, but ſo baſe that the minde is burdened to thinke of it ; yea the word imports that which is rejected by all the ſenſes, abominably rejected ; that which the eye cannot endure to looke upon, that

that which the ear cannot indure to heare of, that which is a stink in the nostrills, and which the hand will not touch: Such an abominable thing the word beares, and such is man; God loathes him, and is of purer eyes then to behold iniquity, much more a lump of iniquity; he is as a stink in the nostrills of God, nor will he touch him (for any thing in him) unlesse with a hand of justice to destroy him.

*Hoc videtur
dictum per an-
titheton prop-
ter Sanctorum
& calorum
pulchritudinem,
quorum species,
mundities, lux,
ordo, conceptus
mirabilis, con-
spectus multo
jucundissimus.*

Further, Some explaine *abominable* by that of the Apostle (1 Cor. 16. 26.) *If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha*: that is, let all abominate, and cast him out of their society: When the Lord would shew the worst thought that he had of the best services of the Jewes, he tels them, *Incense is an abomination to me*; and when the Psalmist would convince us how the people of Israel had defiled themselves with their owne workes, and polluted the Land with blood, he gives it in the word of this Text, *Therefore was the wrath of the Lord kindled against his people, in so much that he abhorred his owne inheritance* (Psal. 106. v. 40.) His Inheritance was so abominable to him that he would not touch it, nor take it into his owne hands, but as it followes in the Psalm, *He gave them into the hand of the Heathen.*

Hence Observe;

Sinfull man is loathsome, and abominable unto God. How much more abominable is man; This is not to be understood of some particular man, or of some sort of men who are more vile then others, but take the best of men, the most accomplisht and compleate in the whole course of nature, these are abominable; they are deprived of the Image of God, they are stampt with the Image of Satan, they are not onely unable to doe that which is good, but they are totally averse from it, yea, enemies to it; is not all this enough to render man abominable in the sight of God? And so abominable is man, that he doth not onely displease the eye of God, but the very eyes of those who have received the grace of God. A godly man turnes away from the wicked, as the wicked man doth from the godly. (Prov. 29. 27.) *An unjust man is an abomination to the just; and he that is upright in his way is an abomination to the wicked.* The distast is mutuall; 'tis called enmity (Gen 3. 15.) here abomination. The wicked man saith (as the Devill to Christ) *What have I to doe with thee thou Son of David.* The godly man,

man ſaith, *What have I to doe with thee thou ſon of Belial.* 'Tis the ſin of the wicked man to abhor the righteous, for he abhors him for his righteouſneſſe: 'Tis the duty of a godly man to abhor the wicked, and he abhors him onely for his wickedneſſe. To doe ſo is a piece of his character, *Who ſhall dwell in the Mountaine of God:* He is a man, in *whoſe eye a vile* (that is, a wicked) *perſon is abhorred*, *Pſal. 15. 4.* Much leſſe can he looke pleaſedly, or pleaſantly upon a wicked man; his heart riſeth againſt him, not out of pride, or high thoughts of himſelfe, or from the lowneſſe of his condition, if he be poore; but from the odiouſneſſe of his diſpoſition, and his oppoſition of goodneſſe: Such a man is vile in his eſteeme, how honourable ſo ever he is in the eye of the World.

Againe (which ſhewes yet further, that a man in nature is abominable) when any man repents and turnes to the Lord, he is an abomination to himſelfe; he is abominable to God, and good men, before he repents; and upon the ſame account, he is abominable to himſelfe when he repents. For as God and good men before, ſo he then ſees his owne vileneſſe, and deformity, then he ſmells the filthineſſe of his owne corrupt heart: This the Prophet assures us (*Ezek. 36. 31.*) where the Lord promiſeth to powre out the ſpirit of repentance upon his people, *To take away the heart of ſtone, and give them a heart of fleſh:* and then *They ſhall loath themſelves for all their abominations*, as not being able to endure the ſtench of their owne corruptions: When *Job* at the ſight of God, ſaw himſelfe more clearly, then he cries out, *Wherefore I abhorre my ſelfe, and repent in duſt and aſhes:* If a good man ſeeing himſelfe, is an abomination to himſelfe, how much more is ſinfull man abominable in the ſight of God?

And (which aggravates the point to the higheſt) Not onely is a man repenting abominable to himſelfe, but even a wicked man upon a cleare diſcovery of himſelfe to himſelfe becomes an abomination to himſelfe, though he be farre from repentance. That's the reaſon why a wicked man cannot abide to ſearch his owne heart, or returne into his owne boſome. (*Iſa 46. 8.*) *Remember this, ſhew your ſelves men, bring it againe to minde;* The Hebrew is, *Bring it to your hearts:* *They who love their ſin, love not to looke to their ſinfull hearts:* they dare not turne their eye inward or upward, not upward, be-

cause there is so much holinesse in God; not inward because there is so much filthinesse in themselves. Hence the Lord threatens. (Nai 3. 5, 6.) because they would not looke on their owne filthinesse, that he would shew their filthinesse to all the World, *He would shew the Nations their nakednesse, and the Kingdomes their shame*: And howsoever a naturall man hides his abomination from his eye now, or will not see it, yet all shall be layd open to him in the day of judgement, which will be as a day of the revelation of the righteous judgement of God: So a day of the revelation of the unrighteousnesse of man: And then he shall (though too late) abhorre himselfe for ever. There hath been a dispute whether the sins of Beleevers shall be opened at that day, but there is no question but the sins of Unbeleevers shall, and that not onely to shame them, but to punish and torment them; yea possibly, the sight of sin will be a greater torment to them then all their other torments, and to be led about (as the Prophet was in reference to others) from one uncleane roome of their hearts to another, there to behold all the abominations of their hearts, will be the very pit of Hell, *O how abominable*, and as it follows in the Text.

Filthy is Man:

נאלי
Putridus, foetidus, graveolentus, translatio a carnibus rancidis non desumatur. Druf. Pagninus existimat, deduci a

הלה
rubigo olle, Spuma, excrementum.

The word is derived from a root that signifies corrupt, rotten, putrified, the scum of a Pot, the rust of Mettalls, the dung, or excrement of man and beasts; there are no words filthy enough to expresse the filthinesse of man. The word is found but three times (as some observe) in the Scripture in this construction, and in all of them it is applyed to shew the abominable wickednesse of Man; the first place is this of *Jeb*; it is found also, *Psal. 14. 3. Psal. 53. 3.* Which Psalmes are most pregnant descriptions of the corrupt state of man, as if this were a word pickt out on purpose as a glasse to shew man his face and naturall complexion in.

There is a second translation of the word which gives more light to this, *How much more abominable and unprofitable is man*: One word signifies filthy and unprofitable, because that which is corrupt and filthy, is also unprofitable, and unfit for use, 'Tis it an extreame debasement unto man, that he is unprofitable, so filthy, that he is good for nothing: The Apostle puts these together,

Inutilis. Vulg. quæ putrida sunt, inutilia sunt.

together, (Tit. 1. 16.) *Abominable, disobedient, and unto every good worke reprobate*; that is, unfit for every good worke: We may say of man (in this ſenſe) as the Prophet (Ezek. 15. 3.) doth of the Vine, *Sonne of man, what is the Vine tree more then another tree? excellent to yeeld Wine; but in the third Verſe we have another answer, Shall wood be taken thereof to doe any worke, or will men make a pin of it to hang any Vessell thereon; will you build a house of Vine Timber, or will you so much as make a Pin of it?* The Vine is not-fit to make a Pin of; thus we may say of a carnall man, he is unprofitable; will the Lord use him in any worke? no, he is reprobate to every good worke; will he serve the Lords turne, so much as to make a Pin of? That is, is he profitable for the least service? No, he is not. He is also like the Corne growing upon the house-top, whereof *The Reaper filleth not his hand, nor be that binds up the Sheaves his bosome*. The reason why man appears thus filthy, is, because he deales so much with filth; and he is thus unfit to doe any good, because he is continually doing evill, as it followes in the last clause of this Verſe.

Qui sibi nequam est cui usui bonus est?

Which drinketh iniquitie like water.

Will you know what declares man abominable and filthy in the sight of God? It is not his poverty, his sicknesse; his rages, or any externall defilement, nothing but sinne makes him so: *He drinkes in iniquitie like water*; this makes him as filthy as the dirt and mire he treads upon, or as the vomit and dung which he casteth out.

Hence Note in generall.

Sin, and sinfully makes man abominable, and filthy in the sight of God; nothing can defile the soule but sin; though a man be cloathed with filthy garments, though his skin be over-run with filthy sores; though he lye in a stinking Channel, yet the Lord will not say, he is abominable or filthy, in these respects: for even in such a state, or at such a time, Christ may have taken him in his armes and kissed him with the kisses of his lips. But though he goe cloathed in Scarlet, though he lye in a bed of Ivory, and is perfumed with all the spices of Arabia, yet sin makes him filthy and abominable in the eye of the Lord.

Secondly, Observe.

The multiplied acts of sin are an evidence that man is habitually

bitually ſinfull, or that he is abominable and filthy. *He that doth righteousneſſe is righteous*, and he that doth unrighteousneſſe is unrighteous. If man were not filthy, he could not drinke iniquity; that is, feed upon, and delight in ſin, which is but filthineſſe.

This expreſſion of mans ſinfulneſſe is further conſiderable, he doth not onely commit iniquity, *but he drinks iniquity*, and he doth not ſip at it, *but he drinks it like water*. *Elihu ſpeakes thus (Job 34. 7.) What man is like Job who drinketh up ſcorning like water*; and ſo doth *Solomon (Prov. 26. 6.) Hee that ſends a meſſage by the hand of a foole, cutteth off the feet, and drinketh damage*; that is, he ſhall have damage enough, a full draught of it, his belly-full of it, by ſending ſuch an empty-headed meſſenger upon his errand. So to *drinke iniquity*, and to *drinke it like water*, is to doe abondance of iniquity. I ſhall give ſeven obſervations, which will diſcover the intention of this manner of ſpeaking, and daw out the meaning of, *He drinks iniquity like water*.

Fiſt; thus, *Man naturally hath a ſtrong appetite or deſire to ſin*, Mans naturall deſire is to nothing elſe but ſin. Drinking implies appetite; a man doth not drinke (ordinarily) till he is thirſty: And though Drunkards have ſometimes no thirſt, yet they have alwayes a ſtrong deſire to drink. Sinfull man is a thirſt for, and deſires the draſis of ſin (*Ephes. 4. 19.) He commits iniquity with greedineſſe*, which is a Metaphor taken from eating and drinking: And becauſe man hath not a greater deſire after any thing then to drinke, therefore it is gone to a Proverbe among us, when we would ſhew our willingneſſe to doe a thing, we ſay, *We will doe it as willingly as to drinke when we are a thirſt*. Such is the bent of man to ſin, that he hath no more reluctance to commit it, then the thirſt man hath to drink: He thirſteth after it as vehemently, as *David did after God (Pſal. 42. 2.) My ſoule thirſteth for God, for the living God; as the Hart panteth after the water brookes, ſo panteth my ſoule after thee O God*. Or againe, the heart of man thirſteth after the waters of iniquity, as *David thirſted after the waters of the well of Bethlem, who will give me to drink of the waters of the Well of Bethlem*. At which word, ſome of his mighty men brake through the whole Hoſt of the Enemy, to fetch that water. When man thirſts for this water of iniquity, his

owne

owne heart or hand will breake through all oppositions, through Law, through conscience, through counsell, through an Host of threatnings armed against him, through judgements inflicted on him, he will breake through all these, that he may have a draught of his beloved *iniquity-water*.

Secondly, To drinke, notes a strong desire, so pleasure and content; and where there is a great deale of desire, there is also much content, and pleasure in drinking.

Hence observe:

That it is a very pleasant thing to a carnall man to sin, he drinkes iniquity, not onely like water, but in this sense, like the sweetest Wine; a draught of sin is the onely Merry goe-downe to a carnall man. A drunkard likes his drinke well, but he likes his drunkenesse better: His liquor is sweet to him, but O how sweet is the satisfying of his lust! When he hath his desire he is pleased, when he is frustrated of his desire he is sullen, and like Abab, when he could not obtaine Naboths Vineyard, he is displeased, and refuses (as he did) to eate bread, because he cannot have this water of iniquity to drink.

Thirdly, Consider the easinesse of it, to drink is no hard labour; hence we speake proverbially, *I can doe such a thing as easily as I can drinke*; there are no bones in drink: *Good liquor* (we say also) *needs no chewing*: Besides, it is easie to drink, because it is naturall to drink: Children have no Tutors to teach them to drink: Againe, to drink water is easie, because we may get it easily; water is not kept under Lock and Key, but in the common Storehouses or Cellars of nature.

Hence Note:

A naturall man sins with ease; it is no paine to him to sin: Sin is not easie in the effects, so it leaves us in *Little-ease*, paine and sorrow enough are the fruts of it; but it is easie in the act of it; it is to a wicked heart, as easie as to drinke water which is every way easie.

q. d. Facillime
lazaris consci-
entia habentis
in omnia omnis
generis scelera
se dat precipi-
tem. Bold.

For first, Sin is a common-thing, every where to be had; sin may be found (like water) in every Ditch; sin also is like those waters which flow naturally, you need not pumpe for it, or fetch it up with Buckets.

Secondly, No man needs be taught to sin, children learne that lesson (and till the Spirit of God teach them, they cannot unlearne it) without a Schoole-master.

Thirdly,

*Quasi per in-
curiam & o-
rium, quasi ni-
bil agens.*

Thirdly, Most sins in the act of them, have little labour or difficulty in them (Psal. 50. 20.) *Thou sittest and speakest against thy Mothers Son.* A man may both speake and doe evill, while he sits still, and doth nothing; an idle posture may serve the turne for such worke as that.

Fourthly, Water is but small drinke, water hath little pleasure in it, and lesse strength in it. And therefore when Christ would shew that the lowest courtesie or charity done to one of his, shall be highly esteemed by him, he saith, *Whosoever shall give to drinke unto one of these little ones, a cup of cold water onely, in the name of a Disciple, he shall not loose his reward,* Matth. 10. 42.

Hence Observe :

Man will sin upon very easie tearmes, and smallest considerations. Though there be little got by it, though he get but a draught of water by it; though his sin bring him in scarce any thing of advantage, yet sin he will; the act of sinning pleaseth some, more then the consequence or gaine of sin. *They care not much whether it be water or Wine which they drinke, so it be iniquity which they drinke.* As the Saints, in a height of holinesse, will doe good, though they doe themselves little good, or get no outward advantage by it: They resolve to do good for good sake; the duty abstractly considered, or the act it selfe, is the thing that pleaseth them; so to a naturall man, the very committing of sin, satisfieth him more then the outward Income or Revenue of his sin: *He doth evill for evill sake, and serves his Lust for love, not for wages.*

Fifthly, Drinking is a frequent act; a temperate man drinks every day, and often every day; healthy men eat often, and most men drinke oftner then they eat: So that to drinke iniquity hints also the frequency of committing iniquity.

Hence Observe :

A carnall heart sins often: He sins, and sins, he cannot but sin, it is a continuall, yea a continued act; he hath never done, he is like the Drunkard that must alwayes be tipling. Or like the covetous man, who is alwayes having, and the more he hath the more he desires to have: Covetousnesse is a dry drunkennesse, and drunkennesse is a wet covetousnesse: both returne often upon the same acts; and so doth every sinner naturally. He cannot cease from sin, as the Apostle Peter speakes, Every ima-

ginations

Eo improbitas evadit impius, ut vel solo peccati & impietatis nomine, nulla praeerea mercede proposita, peccata inseruiat.

Inueteratum ac inseparabilem peccandi habitum & consuetudinem denotat.

gination of the thoughts of his heart is onely evil, and that continually. The cup of iniquity is never from his mouth.

Sixthly, *To drink iniquity like water*, notes not onely the frequency of sinning, but the abundance of sinning; they take great draughts of sin, who drinke iniquity like water: Such as are accustomed to drink water (in many places it is the common drink) such, I say, drink more then men usually doe of Wine, or strong drinke; first, because Wine and artificiall Liquors are costly; but you may drinke water good cheape, and none will grutch you. Secondly, Water is not strong nor vaporous, it doth not burden the braine like your heady liquors. Now though iniquity be somewhat unlike water in both these respects (for to some their sins are costly enough at present, and they will cost all very deare (except they repent of them before) at the day of reckoning; sin also flies up into the braine, and doth as much besot, as defile the soule. Now, I say, though sin be thus unlike water) yet the naturall man drinke it like water, he takes in and sends out abundance of it; what cares he what it costs him, or how it besots him, neither the present distemperings of it, nor the after reckonings for it, trouble him.

Seventhly, Eating and drinking are the support of nature, by these the body is maintained in life; now as the body of nature is maintained by eating and drinking, so the body and life of sin, the corrupt state and strength of man are maintained by the continuall usings of sin: The old Adam is nourished by these waters of iniquity. We say in nature, we are nourished by that out of which we are made, that which is the matter of our constitution is the matter of our nutrition; so in this case, a man in nature is composed or constituted of sin, and a naturall man is nourished, and preserved by sinning. Continuall acts increase the habit; and as a godly man is nourished by holy acts, and strengthened in spirit by spirituall obedience; doing the will of God is the food of the soule. As Christ speaks (John 4. 21.) so doth every true Christian in degree; *It is my meat and drinke to doe the will of my Father which is in heaven*; or as Job professeth of himselfe (Chap. 23. 12.) *I esteeme the words of thy mouth more then my necessary food*: Thus also the old man saith, *It is my meat and drink to doe the will of the flesh*, and that is indeed the will of his

Perbibisti iniquitatem & in visceribus immiscuisti, ut nisi cum ipso exire non possis. Sen. lib. P. de ira.

Ut deficiente humido refarciendo, nihil prius est aqua, & milius; ita hominis beatitudini, que ipse deest, consummanda, natura nihil suggerit nisi peccatum. Coc.

Father which is in Hell. The words of his mouth, his Counsells and Lawes I esteem more then my necessary food.

So much for the opening and illustration of this Scripture-phrase, *Drinking iniquity like water*: I shall propound one Quere in generall, concerning the whole Verse, and so conclude it. Here is a full description of inuall man: But whether *Eliphaz* speaks this strictly of a person unregenerate, and so applyeth it to *Job*, or whether this description be not also applicable to a man who is regenerate and godly for the main, and was so intended by *Eliphaz*, is here a question.

Some conceive that the words will suite none but an unregenerate man, and 'tis granted upon all hands, that they are most suitable to him. An unregenerate man, is *abominable and filthy*, *he drinks iniquity like water*; And yet in a qualified sense, we may say all this of a man regenerate: Even *He*, in reference to the remaines of corruption, is *abominable and filthy*, and *He*, under some distempers and temptations, *drinks iniquity like water*: which words of *Eliphaz*, a moderne Interpreter parallels with those of *Paul*, concerning himselfe (Rom. 7. 25.)

With the flesh I serve the Law of sin. And delivers his opinion in this case, That though *Eliphaz* aimed at *Job* in all this, yet he deals with him not as with a wicked man, but as with an erring brother. For whereas he had sayd (Chap. 13. 23.) *How many are mine iniquities? Eliphaz* might judge by his words, that surely he thought his iniquities were not very many: and whereas he had sayd at the 26. Verse of the same Chapter, *Thou makest me to possesse the iniquities of my youth*; *Eliphaz* might collect, surely this man thinks his elder yeares have been so free from sin, that God can finde nothing in them, which might iustifie him in these severe punishments. Now *Eliphaz* opposeth these apprehensions, and would both teach and convince him, that as originall sin pollutes every man wholly, till he is washed and borne againe by the spirit; so no man is so farre washed by the spirit, but that many spots and pollutions of the flesh, doe still cleave to him, and often appeare upon him. And *Eliphaz* may be conceived to handle *Job* in this manner.

First, To shew him, that though a man be in a state of regeneration, yet he can deserve nothing at the hand of God, because his holinesse is still imperfect, and his corruptions are abominable.

Secondly,

Agit Eliphaz cum Jobo, non ut improbo sed ut errante.
Cec.

Secondly, That the greatest sufferings and afflictions of good men in this life, are very consistent with the Justice of God.

Thirdly, That he might humble *Job*, who (as he feared) was still too high in his owne opinion, and thought better of himselfe then did become him.

Fourthly, To provoke him to resist his owne corruptions stedfastly.

And lastly, To beare the crosse (which the Lord hath layd upon him for his good, especially for the taming and subduing of his corruptions) patiently.

So that *Eliphaz* doth not dispute with him upon this hypothesis or supposition, or not upon this Onerie, That man by nature, and without the grace of God, is filthy and abominable, drinking iniquity like water; but upon this, or this in consort with the former, That man in a state of grace, or a godly man is filthy and abominable, in reference to the flesh that dwelleth in him; and that in reference to his frequent sinings, he may be said to drinke iniquity like water: And therefore *Job* had no reason to be proud, how good soever he was, or how much good soever he had done; and that there was all the reason in the World he should be patient, and take it well at the hand of God, how much evill soever he should suffer.

This resolution of the Quere, as it is profitable, so probable. For howsoever *Job's* Friends had branded him in diverse passages of this dispute, as a wicked man and an hypocrite, and were so understood by *Job*, as appears in his answers and replies; yet 'tis most likely his Friends spake so in reference to his actions, not in reference to his state. That he had done like an Hypocrite, or a wicked man, was clearly their opinion; but there is no necessity to conclude from what they said, that they judged him absolutely to be one.

J O B. CHAP. 15. Verſ. 17, 18, 19, 20.

I will ſhew thee, heare mee, and that which I have ſeene, I will declare.

Which wiſe men have told from their Fathers, and have not hid it. Unto whom alone the earth was given, and no ſtranger paſſed among them.

The wicked man travelleth with paine all his dayes, and the number of years is hidden to the oppreſſour.

ELiphaz having argued againſt Job's ſuppoſed opinion, of *Selfe-cleannesse*, and *perſonall righteouſneſſe*, proceeds to the confirmation of his owne poſition, to which he leads us, by a new Exordium or Preface, in the 17, 18, and 19 Verſes of this Chapter: Secondly, he largely handles, and illuſtrates it from the 20. to the 31. Verſe: Thirdly, he applyeth the whole Doctrin to Job by way of dehortation, at the 31. Verſe, and ſo forward to the end of the Chapter.

The generall argument which he brings to confirme his Tenet, may be thus formed up; *That is true which continued experience and the conſent of wiſe men in all ages have taught and delivered to us:*

But the experience, and conſent of wiſe men in all ages, have taught and delivered this, that a wicked man travells with paine all his dayes, that he is puniſhed outwardly by want and ſickneſſe, and inwardly by the gripes and ſcourges of his owne conſcience:

Therefore this is a truth. The major propoſition is the ſum of the Preface contained in the 17, 18, and 19. Verſes; The minor, or ſecond Propoſition, is held forth in the 20. Verſe, and is proſecuted to the one and thirtieth.

I will ſhew thee, heare thou me, and that which I have ſeene I will declare.

So the Preface begins: He layes downe a double prooſe in this Preface; a prooſe firſt from his owne experience, ſecondly from the conſent of others. From his owne experience, in this Verſe, *I will ſhew thee, heare thou me, that which I have ſeene I will declare;* the conſent of others, is expreſſed in the 18, 19. Verſes, *Which wiſe men have told me from their Fathers.*

I will

I will shew thee, heare thou mee; as it he had sayd, Thou art out of the way, thou art in the darke, and therefore in charity, I will lend thee a thread of firme doctrine, to lead thee out of that laboring house of error, wherein I see thou art intangled; I will shew thee, and all that I desire of thee as a reward of my paines, is but this, Heare thou me, be attentive, or (as the Chalde Paraphrast renders) receive it, take it of me; he that speakes truths, deserves to be heard, and that is all I desire.

*Caculanti tibi
Cy in maximis
tonbris verjan-
ti verissima
doctrina lumen
præferam. Acci-
pe a me. Targ.*

I will shew thee, heare thou mee:

But what will Eliphaz shew him? Not that which he had phanied, but that which he was assured of.

That which I have seene I will declare:

Seeing is a sure and particular sense; yet as the act of one sense, is often put for the act of another; so *Seeing*, which is the most noble of the senses, is often put for all. *That which I have seene*; is, that which I have learned, that which I have fetched in, or collected by the helpe of all my senses; yea, by my reason and understanding, *That doe I here declare unto thee.* More strictly, *Seeing* may be taken two wayes: First, as noting experience; I have not onely heard some reports about these things, but I have scene, and observed them my selfe; there is a stronger conviction in this, because the sense of seeing is lesse fallible then that of hearing; and we say, *One eye witnesse, is better then ten eare witnesse*: Secondly, as I have seen, may be taken for common experiences among men: so for speciall revelation from God. Some Divine revelations were made in Visions; and all Divine Revelations were so cleare and evident, that they were or might be called Visions, as if the matter of them had been represented to the eye; and hence such as God honoured and trusted with those Revelations, were called Seers (1 Sam. 9. 9.) He but is now called a Prophet was before time called a Seer: And hee was called a Seer, because the cleareness of those messages and manifestations was so great, that they might be judged as objects of the eye; rather then of the eare, or of the understanding. Thus the whole Book of the Prophecie of Isaiah is called, *A Vision, or a thing seene*; the Vision of Isaiah the Prophet, which he saw concerning Judah and Jerusalem (Chap. 1. 1.) Yet the Prophet did not

*Certius est, vi-
di, quam audi-
vi, oculus tes-
tis potior est
aurito. Drusi.*

receive

ceive all the Doctrines which he preached, and Prophecies which he published in that Book, by vision: but the manifestation from God, was so full of light to his understanding, that it was as if he had seene it with his eye. Some expound so here, *That which I have seene*; that is, that which I have had a speciall revelation about. As if he refer'd to the fourth Chapter, where Eliphaz reports to Job what a dreadfull Vision he had, and what the matter of it was, even much like that which is represented in the following part of this Chapter. A learned Interpreter agrees, that it was a Vision; but, saith he, it was either a fained, artificiall Vision (such are frequent in Popery) or it was a delusion of the Devill. I doe not at all admit, this latter branch of his opinion; but I must reject the former, as altogether unworthy of Eliphaz, who was surely a man of integrity, and fearing God, and was therefore above such affected fallhoods, and studied deceits, to gaine respect and credit among men.

I shall therefore insist upon the former sense, *That which I have seene*, that is, by common experience, *that will I declare unto thee*.

Hence Observe:

First, *What we declare, or communicate to others, we should be well assured of our selves*: That which I have seene, declare I unto thee: while we declare, either by way of instruction, to teach true Doctrine, or by way of information, to report the truth of action, 'tis our duty to declare upon knowledge. So the Apostle John in his first Epistle, Chap. 1. 1. *That which was from the beginning, which we have heard, which we have seene with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have seene and heard, declare we unto you*: He brings in the operations of three senses, Seeing, Hearing, and Feeling, as witnesses to avouch for, and ascertain that which he had declared; we must take heed of declaring upon surmises and probabilities, upon a bare Heere-say, or *I thought so*: That which we have clearly learned, we may teach confidently, and nothing besides that.

Observe,

Secondly, *As we must have a ground for what we declare to others, so when we have a good ground we must declare*; That which we know, we should make knowne; *That which I have seene I declare*

Mibi non videtur improbabile aut delusum fuisse a diabolo, vel ipsum somnium aliquod, aut inspirationem commensum esse, ut sibi conciliaret, autoritatem. Sanct.

declare unto you; holy knowledge must be communicated, such light must not be put under a bushell, nor must such a Talent be wrapt up in a Napkin: He that is taught should teach. When thou art converted (saith Christ to Peter) strengthen thy Brethren: Let others partake of thy experiences. Come (saith David) and I will tell you what God hath done for my soule: Philip (John 1. 43.) being found by Christ, finds Nathanael, and saith unto him, We have found him of whom Moses, and the Prophets did write, Jesus of Nazareth, the Son of Joseph: He quickly declared what he had seen, and so should we. This is the first prooffe, That which I have seen, I declare, experience is my ground.

The second prooffe, is from the consent of others, from the authority of the Ancient.

Which wise men have told from their Fathers, and have not hid it.

Eliphaz treads the same steps, as in his first discourse with Job. For after he had there delivered the contents or sum of his Vision, he appeales to the judgement of the Saints, Chap. 5. So here, having told Job that he would declare what he had seene, he refers him also to the judgement of others, That which wise men have told their Fathers, and have not hid it. I refer you to men, and those not men of a meane ranke, but to godly wise men; in which, Eliphaz seems againe to answer what Job had objected, that the points he had offered were of common and vulgar observation (Chap. 12. 3.) Who knowes not such things as these? Eliphaz replies, these things are no common discourse, they are such as wise men have told from their Fathers; as if he had sayd, Doe not despise what I say, as ordinary, or as a novelty, no, nor as received from corrupt antiquity, for besides what I have seen, I have good authority for what I speake: the ancient and the wise vote with me; Wise men have told it from their Fathers, here is the conveyance.

Wise men.

He doth not meane worldly wise men, Philosophers and Politicians; but godly wise men, these have told it from their Fathers; their Fathers told it them, and they told it me; so that this position claims by two descents at least. One of the Rabbins gives it three, if not more: for by the Fathers

Rabban sub-
titius a patri-
bus suis exponit,
a patribus eorū.
Vt hic tres aia-
res considerentur
una sapientium
hac indicanti-
um; altera pa-
trium tertia ma-
jorum & aia-
torum. Merc.

of

of the wise men he understands, not their immediate Fathers onely, but those who were more remote and further off; yea, possibly those who were furthest off, even as far as *Adam*.

Hence Observe:

First, *It is an ingenuity to acknowledge by whom we profit.* Wise men have told me this, I received it from others, as well as collected it by my owne experience.

Secondly Note:

Truth should be conveyed downe to our Posterity: Truth is a more precious inheritance then Land or Money; if Parents are carefull to secure (as much as they can) earthly things to their Children, how much more should they be carefull to secure heavenly? In the first ages of the World, till the Law was given on Mount Sinai, faithfull men were in stead of Books, and Tradition supplied the want of Scripture: But now, our recourse must be to what God hath commanded to be written, not to what men have said. No Tradition is of any force, but as consentient with Scripture, and none of so much force as Scripture. The Council of Trent, in the fifth Session, thunders out *Anathemas* against those who receive not Tradition with the same godly affection, and devotion, with which they receive the Scripture it selfe; *Bellarmin* in his controversie about tradition, entitles his Book thus, *Of the word of God not written*; as if the Word of God were to be divided into these two orders, *The word written*, and *The word not written*; Tradition with him is the *Unwritten word*, and must be held of as much authority as the word written; *This is* (as *Christ* taxeth the *Pharisees*) *to make the word of God of none effect, through mans Tradition*: It is still a wise mans duty to tell Posterity what the Word and Truth of God is, but we must not receive any thing, as a truth of God, upon the bare Word of the wisest men; *Wise men have told their Fathers.*

And have not hid it.

There is a two-fold hiding; first, a hiding to keep a thing safe, that we loose it not; secondly, a hiding, that we keep it close, and not communicate it: In the former sense, we must hide the truth of God, but we may not in the latter. When *David* saith, *I have hid thy Commandements in my heart*; when *Mary* hid the sayings of *Christ* in her heart; and when the man that found the treasure (*Ma. 13. 44.*) *Went away and hid it*

it, and for joy thereof should all be had, and bought the field: All these hid it, that it might be forth-coming for their owne use, they did not hide it as unwilling to bring it forth, for the use of others; so the idle Servant hid his Talent, and was justly condemned for hiding it, Mat. 25.

Hence Observe :

Truth must not be hid from others : Truth is a common good, no man hath the sole property of it ; every one may challenge his part of this possession ; and the more we part with it to others, the more we increase our own possession. Truth multiplies in it's degree to us, while we make division of it to thousands. A Candle gives not the lesse light to the owner, because many standers by, see by it, and this Candle gives a clearer light to us when we let many see by it : Our knowledge is perfected while it is communicated. This Candle therefore is not to be put under a Bushe, but must be set upon a Candlestick, that all may see by the light of it. Shall I (saith the Lord) (Gen. 18.) hide from Abraham the thing that I am about to doe ? No, I will not, For I know Abraham will not hide it : He will command his Children, and his Household after him, and they shall keep the way of the Lord. The Israelites were charged to communicate the wonders which God wrought for them, and the Ordinances which he appointed them, when they were delivered out of Egypt, Exod. 12.

I will open my mouth in a Parable (saith the Psalmist) I will utter darke sayings of old, which we have heard and knowne : And our Fathers have told us, we will not hide them from their Children, shewing to the generations to come, the praises of the Lord, and his strength, and the wonderfull workes which he hath done (Psal. 78. 2, 3, 4.) 'Tis our duty to preserve memorials of the works of God, and to declare his word to all that are about us. What wise men know from their Fathers, they will not hide.

Eliphaz yet goes on to describe the men whose consent, in opinion he had received about the controversie in hand.

Verse 19. *To whom alone the earth was given, and no stranger passed among them.*

If any man aske who were these wise men? He answers, They were wise men,

To whom alone the earth was given.

In these words *Eliphaz* seems to remove a prejudice that might lye in *Job's* Spirit against the testimony of those Ancients : For suppose they were *Wise men*, yet he might say, 'Tis like they were but *meane men*, men of no ranke or quality, men of small credit or authority, and (we know what *Solomon* saith, *Eccles. 9. 16.*) *A poor mans wisdom is despised, and his words not heard* : Therefore saith *Eliphaz*, you shall not put me off thus, nor disable my witnesses upon a supposition, that these wise men were *meane men*, for these were *Chieftes* and *Princes* in their Generation ; And he advanceth their honour two wayes ; First, in regard of their riches and power, *To whom alone the earth was given* : Secondly, in regard of their righteous and just administrations, *No Stranger, or strange thing passed among them* ; as if he had sayd, *Job*, I speake of men that were fit to set at the helme of a Kingdome, and governe Nations ; yea, to have the raines of the World put into their hands ; I speake of wise men who by their wisdom, and the blessing of God, have kept the earth quiet, and so have possessed it alone.

But it may yet be said, who were those Monarchs of the world and sole possessors of the earth ? *To whom alone the earth was given* : Some conceive that *Eliphaz* meanes it of *Noah* and his *Sonnes*, who indeed had the world to themselves ; for the flood having swept away all mankind, except that Family ; to him and his *Sonnes* the earth was given alone ; these were the wise men (saith this opinion) from whom *Eliphaz* received the Doctrine which he communicated to, and pressed upon *Job* ; there was never such a Monarch (except *Adam* the first man) as *Noah* was he had the whole world given him : Hence the Ancients stile *Noahs* three *Sonnes*, *The Commanders* and *Colonels* of the whole world : But I conceive we need not determine it upon those, though possibly *Eliphaz* might have an aime at them. Most Interpreters take it in generall, of the old good Princes, of whom it may be sayd, *The earth was given to them, and to them alone* ; *Abraham* was a great Prince, and to him, *The Earth* (in one sense) was given alone. But who made this great deed of gift, even the most high God, whom *Abraham* calls (*Gen. 14.*) *The Possessor of Heaven and Earth* : He it is that then gave, and still gives the earth, and he gives it

two

*Afferitur hoc ad
amplificandum
authoritatem
horum sapientium,
q. d. hi
soli & tanti
fuerunt ut &c.
Merc.*

*Ista phrasi cir-
cumloquitur
mibi patriarcham
Noe cum
tribus ejus filiis.
Bold.
Methadius, a-
liique patres
antiqui vocant
Noe tres filios,
Mundi chili-
archos.*

two wayes; first, by an act of common providence, thus (as Job expresseth it (Chap. 9. 24.) *The earth is given into the hand of the wicked*: Secondly, he gives the earth by an act of speciall providence, or by vertue of a promise, so *Canaan* was given to *Abraham* and his seed, the people of *Israel*; and thus the Kingdome of *Israel* and *Judah*, was given to *David* and his seed.

When it is said here, that the earth was given to such alone, the meaning is not that none had any of the earth given them but they, but none had the earth given them as they, by peculiar promise, and speciall providence. Further, the giving of the earth may be considered, either as the giving that which is good, or as the giving it for good; as a gift of bounty, or as a gift of mercy; in the latter considerations, the earth is given to good men alone: None have it for good but they who are good, and they onely make a good use of it.

Hence Observe:

First, *That the earth, or earthly things, are disposed to the Sons of men, by a deed of gift from God*:

Secondly, *Wise, holy men, receive the earth and the things of the earth, by speciall gift*.

These alone receive the earth from a Fathers hand and good will; it comes to them in the Covenant of grace, to which the promise of the earth belongs, as well as of Heaven, *Godliness hath the promise of this life, and of that which is to come*; Saints have the earth and all earthly things given to them, in reference to their being in Covenant with God; and thus the earth is given to them alone.

Againe, we may expound that terme *Alone*, by the next clause, *To whom alone the earth was given*; that is, as they had great possessions in the earth, so they had those possessions to themselves without any to trouble, vex, or molest them, which *Eliphaz* thus expresseth:

And no stranger passed among them.

Some read, *No strange thing passed among them*; Both readings are a description of wise and godly Princes, who having the earth given them, *No stranger, or no strange thing passeth among them*.

Strangers are here taken under a double notion: First, no

M 2

stranger,

Sapientibus solis terra data esse dicitur, quia bonorum terrenorum ipsi sunt domini, utentis iis ad suum bonum. Aquin. in loc.

*Optimorum principum circumloquio est, quorum administratio respubli-
ci as suas tuebatur, omnemque hostium injuriam propul-
sabat. Pined. Auctoritate sua usi sunt ad jus bonum & ad
equum tuendum & ad injustum
& ad injustum quodvis & ali-
enum propul-
sandum. Jun. in loc.*

Alienus hoc loco idem est qui hostis. Sancti. Hostis apud maiores nostros, quem nunc peregrinum dicimus Cic. Lib. 1. Offic.

Satis apparet non de hoste temporali, sed de eo qui alteri quam vera religioni addictus est, vel qui numina extranea colit, Bold.

stranger, that is no enemy : To cleare which notion of the word *Stranger*, we must remember that as the *Grecians* (conceiting themselves the best bred people in the world) called all other Nations *Barbarians*; so the people of *Israel*, the stocke of *Abraham* (being Gods peculiar Covenant-people) called all other Nations, aliens or strangers, and because they were hated and malign'd by all other Nations, therefore they called all professed strangers enemies; so the word is used (*Isa. 1. 7.*) *Your land strangers shall devoure*; that is, enemies shall invade and prevaile over you (*Psal. 144. 7.*) *Deliver me out of the hand of strange children*, or out of the hand of strangers; that is, out of the hand of mine enemies : The Latine word *Alienus*, is often put for *Hostis*, and the Roman Orator telleth us, *That he who is now called a stranger, was called an enemy by our Ancestors*. The reason was, because strangers proved unkind to, yea turned enemies against those that entertained them : As formerly Kings were called Tyrants, but because many Kings oppressed their people, therefore now oppressing Princes onely are called Tyrants. So then, to say no stranger passed among them, is as much as to say, no enemy, none to molest or afflict, passed among them.

Againe, The word *Stranger* is taken for one that is erroneous, or idolatrous: for a man unsound in Doctrine, or superstitious in Worship : Wise men to whom alone the earth was given, had no such stranger passing among them; they were not mixed with idolatrous and uncircumcised Nations, they did not communicate with them in worship, as in after times the people of *Israel* did.

This notion of the stranger, is an advantage to *Eliphaz*; as if he had sayd, The wise men whose authority I produce in this cause; were sound in judgement, and pure in worship, they did not mingle themselves with Idolators and Heretickes, they neither learned their works, nor received their Doctrines, and are therefore witnesses worthy of credit, and against whom there lies no just exception. No stranger passed among them.

If we take stranger in the first sense for an enemy, then the word *Passed* signifies as much as invaded, and may well be translated to a military motion : No stranger or enemy passed; that is, none marched among them, or through their

Land,

Land, to disturbe, or plunder them; when God is sayd to give Lawes to the Sea, or set it bounds which it *should not passe*; this imports that the Sea like an enemy would march through the earth, and overwhelm all, unlesse bridled by a Divine decree.

But if we take *Stranger* in the second sence, for an Idolater, or a man of unsound Principles, then, *No stranger passed among them*, is, such were not received, and embraced by them, nor admitted among them.

From the first Observe.

That it is (as the honour of a people to relieve oppressed strangers, so) *the happinesse of a people to be freed from the oppression of strangers.*

From the second Observe.

That it is the happinesse of a people to be free from the mixture of evill men, whether such whose worship is impure or Doctrine untrue : The Lord made frequent promises of this happinesse to his people (Isa. 52. 1.) *From henceforth there shall no more come into them, the uncircumcised, and the unclean*; which is as much as to say, *The stranger* (for all uncircumcised persons were strangers) *shall not come into thee*. We have the like promise (Joel 3. 17.) *So shall yee know that I am the Lord your God, dwelling in Zion, my holy mountaine, then shall Jerusalem be holy, and there shall no stranger passe through her*; Why not any stranger? Forget not to entertaine strangers, saith the Apostle (Heb. 13. 2.) *Jerusalem in her best dayes shall have strangers, to be visited and relieved by her*, but Jerusalem should have no strangers in those dayes to defile and pollute her (Na. 1. 15.) *Behold upon the mountaine the feet of him that bringeth good tidings; for the wicked shall not passe through thee, for he is cut off*. The Hebrew is, *Belial shall no more passe through thee*. *Belial* is he that cannot endure to serve; he will not yeeld obedience to the holy commands of God, he casts off the yoke of Christ, and pulls the shoulder from his burden. This *Belial* shall no more passe through thee. The purest times of the Gospell are presented under a like promise (Zach. 14. 21.) *In that day there shall be no more the Canaanite in the house of the Lord of Hosts*; That is the stranger and uncircumcised, the wicked and ungodly, shall no more be mixed with his people.

Thirdly, In that he puts such under the notion of strangers,
we

we learn, *That wicked and Idolatrous persons should be as strangers to us; we must not lay such in our bosom, to maintain any spirituall society with them, though in some cases we may have civill society with them. (2 Cor. 6. 13, 14.) Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousnesse, and what communion hath light with darknesse, and what Concord hath Christ with Belial: &c.* these can never agree together: Let no such Stranger passe, or be approved among us in the fellowship of the Gospel; there is not onely sin in letting such passe with our approbation, but danger; and that a double danger. Both which are assigned as reasons why we should come out of Babylon (*Revel. 18. 4.*)

First we are in danger of partaking of their sins, and that both by contracting the spot of their sins, as also the guilt of their sins.

Secondly, we are in danger of partaking of their punishments, as it there follows, *That yee receive not her plagues.* There is no safety in being neer those, who are under the curse of God: *The companion of fools shall be destroyed (Prov. 13. 20.)* though possibly he be not a foole in any other respect, but because he is in such company.

Fourthly, Taking it for a strange or wicked thing.

Note:

That, It is the honour of Magistrates when no evill passeth quietly in their Territories: When neither Idolatry in the things of God, nor injustice, nor oppression in the things of men, finde any favour with them, this is at once their duty, and their glory.

Eliphaz having by way of preface, given proofe of what he was about to presse upon Job, both from his own experience and the consent of Antiquity: He now proposes the point it selfe.

Verse 20. *The wicked man travels with paine all his dayes, and the number of years is hidden to the Oppressour.*

In this generall Position, *Eliphaz intends Job's personall conviction, that he was wicked, whom he had heard appealing to God (Chap. 2. 10. Thou knowest that I am not wicked.*

As

As if he had sayd; *Thou wouldest make us beleeve that God will be thy compurgator, and give witnesse for thee upon his owne knowledge that thou art not wicked: But we who are but men may know the contrary, for we seee all the markes and brands of a wicked man upon thee: The wicked man travelleth with paine all his dayes, and so dost thou: The se soares and sorrows speake whose thou art, though we say nothing.*

Master Broughton reads, *The wicked killeth himselfe all his dayes, he is a selfe murtherer; that was the report which Eliphaz made of him at the fifth Chapter, Verse 2. Envy stayeth the silly one. Both Job and his friends repeat the same thing often, yet with such variety of illustrations, that though for the matter it be the same, yet it is new for the manner: Such repetitions do not onely delight, but profit.*

The wicked man travelleth with paine all his dayes.

Who is a wicked man, hath been opened at large, Chap. 10. 7. where Job affirms, *Thou knowest that I am not wicked; There see the temper of a wicked man, I will not stay upon it here. Onely consider how his appellation and condition suit one with another, The wicked man travels: the Originall word for a wicked man signifies an unquiet motion, and so one whose life is a continuall, not onely motion, but unquietnesse. Unquiet is the name, and unquietnesse is the state of a wicked man, he is alwayes raising stirs, and acting Tragedies, His life is alwayes in a hurry, he travels with paine all his dayes.*

He travelleth with paine.

This sentence is but one word in the Hebrew; the word signifies any grieve, or sorrow, any torture or torment: The translations are various, but all meet in this one sense, that a wicked mans life is a miserable life; *All the life of a wicked man is spent in carking care: So the Septuagint. Another renders, It is spent in sorrow. But all may be reduced to that which is most proper to the word: He is in paine as a Woman in travaile; and whereas we have heard of some Women in travaile many dayes; here is a man in travell all his dayes.*

The wicked man travelleth in paine all his dayes; his whole life is nothing else but continuall paine, or painefull throes towards

חון
a
מחולל
Proprie significat cruciatum, languorem, pavorem vel dolorem parturientium, vel entis et molientis facinus a liquid.
Omnis vita impii in solitudine. 70. in dolore. Aquila. Dolet ut parturient. Pag.

towards the birth of some filthy Monster sin, which sin when it is finished, brings forth death: Somewhat he hath conceived, the Psalmist tells us what; *He hath conceived mischief, and he would bring forth iniquity.*

*Cunctis diebus
suis impius su-
perbit, Vulg.*

The vulgar Latine translates, *The wicked man is lifted up with pride all his dayes*; which is as much as to say, *He travelleth in paine all his dayes*; for though as some say, *Pride feels no cold*, yet there is nothing feels so much paine as pride doth: And because a wicked man is proud all his dayes, therefore he travelleth with paine all his dayes.

Hence Observe:

The life of a wicked man is a very painefull life; or thus, *The paine of a wicked mans life is the greatest paine*: It is like the paine of a woman in travell; when the Holy Ghost would set forth great paine, he expresseth it by the paine of a woman in travel. But what kinde of paine is it, with which a wicked man travels? He hath two sorts of paine.

First, externall:

Secondly, internall.

His externall paine is of two sorts:

First, Such as God layes upon him, or casts him into; for though many are the afflictions of the righteous, from the hand of God, yet the righteous have not all the afflictions, wicked men have some: They are not onely beaten with scourges, but smitten with scorpions; *God raines downe upon them snares, fire and brimstone, and an horrible tempest*; this is the portion of many of their cups, even in this life.

Secondly, Such as a wicked man brings upon himselfe; Master Broughtons reading aymes at these paines, *The wicked kills himselfe all his dayes*. A wicked man is often very active, sometimes extremely malicious against others, so malicious that he murders them; and yet it may truly be sayd he onely kills himselfe all his dayes. The selfe-love of a wicked man destroyes him, and his very earnestnesse to avoyd trouble, tumbles him into it: And this is cleare, if we consider either the way which a wicked man takes, or the end which usually he comes unto; his way is a very sad way: A godly man is described (*Psal. 118. 2.*) *Eating the labour of his hands*; that is, the very worke which he doth, feeds him; and before he hath any reward for his worke, he finds a reward in his work,

work, in which sense, he may well be sayd, to *Eate the labour of his hand*: On the other side, the labour of a wicked man eates him, the labour of his hand, and the labour of his head, eates him out. The way of sin is a wearisome way (*Jer. 9. 5.*) *They weary themselves to commit iniquity* (*Ezek. 24. 12.*) *Shee hath wearied her selfe with lyes*: A Lye is not taken strictly there for an untruth told to deceive others: A Lye is any sin, for every sin is a Lye. Sin tells us a faire tale, but it will deceive us at last.

Againe, (*Isa. 47. 13.*) *Thou hast wearied thy selfe, in the multitude of thy counsells* (*Isa. 57. 10.*) *Thou art wearied in the greatnesse of thy way*. Those counsells were sinfull counsells, and these wayes were sinfull wayes, both were a wearinesse, and tyred their undertakers. The Lord challenges the Jewes (*Mic. 6. 3.*) *To shew wherein he had wearied them; O my people what have I done unto thee, and wherein have I wearied thee, testifie against me*. God is very tender in laying burdens upon us, but we are very cruell in overburdening our selves.

And whereas the paine of a wicked man is compared to the paine of a woman in travaile; it is not onely like it, but exceeds it: For though *when her paine comes upon her, shee hath sorrow because her houre is come, yet when shee is delivered, shee remembreth her anguish no more, for joy that a man is borne into the World* (*John 16. 21.*) The Womans paines end in joy, but the paine of a wicked man is so far from ending in joy, that it hath no end at all, and therefore he is sayd to travell in paine all his dayes. A wicked man hath the paine, but not the deliverance of a travailing Woman; a Son shall not be borne to him. And though he sometimes seemes to prosper, and attaine his end, yet there is somewhat or other, that sticks still in the birth, and paineth him in the midst of all his prosperity. The Author of that usefull History, *The Travells of the old Patriarks, Kings, and Prophets*, when he comes to write the motions of *Antiochus Epiphanes*, who was a great King, but of a most malicious spirit, against the people of God, hee observes that this *Antiochus* in pursuance of his bloody designs, had run more hazzards, and taken more tedious journeys to satisfie his malice, and reach his ambitious ends, then any of the Saints had done, upon any command or service of God; upon which consideration, he makes this

excellent conclusion, *That wicked men take more paines to goe to Hell and eternall destruction, then godly men doe in the way to eternall life, and salvation. A wicked man cannot goe to Hell with ease; he goes with paine to eternall paines.* Those wayes of sin which have most pleasure in them, have much vexation in them (Prov. 23. 29.) *Who hath woe, who hath sorrow, who hath wounds without cause?* The answer is at hand in the next words, *They that tarry long at the Wine, they that goe to seeke the mixt Wine: The Wine is sweet, but it bites like a Serpent, and stings like an Adder,* Vers. 32. The voluptuous man drinks larger draughts of sorrow then he doth of Wine; and while the Adulterer goes to the Harlots house, he goes as a foole to the stocks, or as an Oxe to the slaughter (Pro. 7.) As pleasure is the Epicures God, so gaine is the covetous mans God, yet to get it, he pierceth himselfe through with many sorrowes, and falls into a snare (1 Tim. 6.) Further, as a sinfull conversation among men, so a superstitious service of the true God, and the serving of false Gods is full of trouble.

The false worshipper travelleth in paine all his dayes: All false worship hath a tang of basenesse and slavery in it; they that worship the Devill, in what a wretched servitude doe they live? In Popery, what vexatious penances doe they put upon their blinded Votaries? The Gospel is noble, and the service of it ingenuous, as well as pure or spirituall; Christ hath not called us to drudgerie, but to liberty. They are most free, who serve him most.

What paine the Jewes travelled in when they Apostatiz'd from God to Idols, *Tophet*, and the Valley of *Hinnon*, where they offered their Children in the fire to *Moloch*, are abundant witness. Did God put them to such paine in his service? God called them to offer their Beasts in Sacrifice to him: But they offer their Children in Sacrifice to that abominable Idol. *Wicked men live under a hard task-master.*

Now besides all these outward paines which either are concomitants, or consequents of wickednesse: There is an inward paine far worse then these. Inward paine ariseth sometimes upon the disappointment of his hopes. A wicked man is exceedingly pained with labour in the attaining of his end, but he is much more pained with griefe, when he cannot attaine his end; he hangs betweene hope and feare, while

while he is at worke (for he that cannot walke by faith to his end; shall meet with feares enough before he comes at it) but when his sense tells him that he cannot come at it, he falls into the gulfe of despaire. Besides this paine of feare that he shall not, and that of despaire, when he cannot compasse his designs or ends : He is often afflicted with a feircer paine then either of these, even with the gripes and gnawings of his owne evill conscience for the evill he hath done. This paine followes some wicked men all the dayes of this life ; and it shall be the portion of all wicked men after death. *Eliphaz* aymes at this in the next Verse, while he saith, *A dreadful sound is in his eares* ; there I shall further insist upon it. We have yet another very considerable part of the wicked mans misery held forth in the close of this verse.

And the number of years is hidden to the Oppressour.

The word which we render, *Oppressour*, signifies a man exceeding powerfull and terrible, or by his power terrifying others ; He that oppresseth must have power, and some desire power for no other end, but to enable them to oppress. *Solomon* speaks of a poore man that oppresseth (*Prov. 28. 3.*) but he oppresseth onely those who are lesse powerfull then himselfe, *A poore man that oppresseth the poore*, is, &c. One poore man may be as much above another poore man in power, as some rich men are above the poore. Equalls in power cannot oppress.

But who is this Oppressor to whom the number of yeares are hid ? The Oppressor in this part of the Verse, is the wicked man in the former part ; *Eliphaz* speaks still of the same person, though under another name, whom he there called wicked, he calls here an Oppressor.

Hence Note :

That to oppress is a very great wickednesse ; For an oppressor and a wicked man are the same man.

Againe, in that the word which signifies an Oppressor, signifies also a mighty man, or a man of great strength ; we may further Note :

That men who have much power are apt to abuse it for the oppression of others : It is in the power of my hand sayd Laban to Jacob, to doe thee hurt ; And Laban had hurt Jacob, if God had not

טריצ
Violentus, crudelis, robustus tyrannus, qui suis nititur opibus, & aliis terribilis est.

Pauci anni re-
conditi sunt vi-
olento. Jun. stopp him; They that have much power in their hands, need much holiness in their hearts, that they may use it well; much power is a temptation to doe much hurt.

The number of years is hidden to the Oppressors.

Numerus anno-
rum i. e. fa-
cile numerabi-
les.

The number of yeares, say some, is an Hebraisme, for few yeares, or yeares that are easily numberable; a Child may tell the yeares of an Oppressor, they are so few: Hence the words are also rendered thus, Few yeares are laid up for the Oppressor. Master Broughton translates plainely to the sense, Soone numbred yeares are stored to the Tyrant.

Hence Observe:

First, That wicked Oppressors are often speedily cut off by the hand of God (Psal. 55. 23.) Blood-thirsty and deceitfull men, shall not live out halfe their dayes; If God should lengthen out the lives of men set upon mischief, who could live? 'Tis a comfort for us, as well as a curse on them, that Soone numbred yeares are stored to the Tyrant, his treasure is not great in dayes, who daily treasures up wrath against himselfe.

Another resuming these words, He travelleth with paine; out of the former part of the Verse, reads it thus, And in the whole number of years which are laid up for him, he travelleth in paine: That is, his whole life is miserable: as if that which is a truth of all wicked men, were more specially applicable to oppressors; That they travell in paine.

Hence we may note.

Qui vult a
multis metui,
multo iustitiae
oportet.

They who love to trouble others, shall be sure to meete with trouble themselves. He that desires to be feared, shall be often affrayd. Oppressors and Tyrants in all ages have experimented this truth; which flowes both from the nature of their unjust actions towards men, as also from the just retaliation of God.

Our reading leads us to a further consideration; The number of yeares is hidden to the Oppressor: That is (as some expound) they are determined, or defined in the secret counsell of God. It is under a hidden decree how long his oppressing power shall continue, and when he shall receive the reward of his oppressions: Or rather thus, The number of yeares of his owne life is hidden to the oppressor; that is, he knows not how long he shall live.

But is that any speciall judgement upon the Oppressour, that at

that the number of his yeares, or how long he shall live is hidden to him? Is not the number of a good mans yeares hidden to him? Are not the number of every mans yeares hidden to him? Doth any man know how long he shall live? *David indeed prayes, Teach me to number my dayes (Psal. 90.) and Make me to know mine end, and the measure of my dayes, what it is, Psal. 39. 4.* Yet he doth not desire to know precisely the number of his dayes, or time of his end, he onely desires to know their generall number, or utmost extent spiritually; namely, that at the most they were not many, that so he might make a wise improvement of his life, and a holy preparation for his death.

Seeing then the number of every mans yeares is hidden to him, how is this reckoned as the peculiar punishment of a wicked man, that the number of his yeares are hidden to him? I answer, It is true, the number of yeares is hidden from all men, both from good and bad, the Lord hath made that a secret. Two numbers are secret.

First, The number of the yeares of the World, when that shall end; *Of that day and houre knowes no man, no not the Sonne of man, but the Father onely.*

Secondly, The number of the yeares of a mans owne life, or the day of his death is a secret which no man knowes, though many have been busie to pry and inquire into it. But though godly men know not the number of the yeares of their owne lives, yet this is no affliction to them, under which notion it is here sayd of the Oppressor; *The number of yeares is hidden to him.*

A wicked man is thoughtfull about this, how he may live long, not how he may live or doe well; he would fulfill many dayes and yeares in the World, that so he might have his fill of worldly profits and pleasures. He is therefore troubled to thinke his life hangs upon uncertaine tearmes, because he is uncertaine of any good beyond this life. A godly man knowes not the number of his yeares, but he knowes by whom they are numbred; that satisfies him; be they longer or shorter, more or lesse. But a wicked man would have the account in his owne hand, he would be Lord of all, even of time too, but he cannot, *The number of y ares are hidden to the Oppressor.*

Observe

Obferve hence.

That the number of the yeares of mans life is a secret which none knows but God himfelfe: And as it is fo, fo it is beft for man, that it fhould be fo. The certaine knowledge when our lives fhould end, would hinder us in many duties and fervices of our lives. Men would be at a ftand in their worldly callings, if they were acquainted with the precise date of their ftanding in the World. Our not knowing this, is not ignorance, but nefcience; and were it not for this nefcience, we fhould be taken off from the ftudy of much profitable knowledge. Befides, our not knowing the number of our dayes, ftirs up in us a care of improving every day, and to pray with David, Lord teach us to number our dayes. Our not knowing which day fhall be our laft, fhould provoke us to fpend every day fo, that we may have comfort if it prove our laft. It is beft for us not to know that, the not knowing whereof is a Motive to be alwayes doing good.

Secondly, Obferve:

That it is a great vexation to the Oppreffor, or wicked man to thinke of the uncertainty of his owne life: The Vulgar makes this Obfervation from the Text, his Tranflation of the Text, The yeares of his Tyrannicall power are uncertaine. If fuch could but live long enough, what worke would they make? Yea, what a World would they make? The Jefuites fay, Take time and you may doe any thing. So alfo faith the Oppreffor, If I had but time enough, I could doe any thing; though I am difappointed now, yet I fhall have a day to aet what I project, and to powr out my revenges. But this cuts the oppreffors heart, he doubts his life may end before he can accomplifh his ends. A wicked heart is not more pleafed in doing evill, then troubled when he is but under a fufpition that he fhall want either opportunity, or time to doe it. This is added to the painefull travell of a wicked man, that he knowes not how long he fhall travell in this paine; for though all his be painefull dayes, yet he had rather continue in paine, then not continue his dayes. But the number of yeares is hidden, or a hidden thing to him.

Numerus annorum incertus est tyrannidis ejus. Vulg. Ex ifta incertitudine, fequitur fufpicio & timor. Aquin. in loc.

Cum aut numerum annorum abconditum efle, intelligit annos quibus vifturus, aut regnatus fit improbus tyrannus. Druf.

J O B. C H A P. 15. Vers. 21, 22.

A dreadfull sound is in his eares, in prosperity the destroyer shall come upon him.

He beleeveth not that he shall returne out of darknesse, and he is waited for of the Sword.

ELiphaz having laid downe this position, *That paine is the portion of a wicked man*, goes on to the prooffe, and illustration of it; first, in reference to the terrours of his conscience; and secondly, in reference to the troublesomenesse of his outward state, and the sad changes that are incident to him. That a wicked man travells with inward paine, or terrour of conscience; the first words of this Context tell us.

Vers. 21. *A dreadfull sound is in his eare.*

The Hebrew is, *A voice of dreads*; the word is Plurall, because, not one single terrour, but a multitude of terrours, an Army of terrours incamp about the spirit of a wicked man: and these charge him without intermission; as soone as one hath done, another draws up against him.

And he saith, *A sound of terrour*, because a sound carries feare with it; Feare is a perturbation of the minde, arising from apprehension of some approaching evill: Now, by how much the nearer evill draweth to us, by so much doth feare increase upon us; and then an evill may be said to be very near us, when we hear the sound of it. We quickly see and feele an Enemy, when once he is come within our hearing. When the King of Israel sent a Messenger to take off the head of Elisba, *Shut the door* (saith Elisba) *and hold him fast at the doore, is not the sound of his Masters feet behind him* (2 K. 6. 32.) That is, is not his Master neer. And when Eliab saw the raine at hand, he thus bespeaks King Abab, *Get thee up, eat, and drinke, for there is a sound of abundance of raine* (1 Kings 18. 41.) So here, *The sound of terrour*, notes the speedy approach of it; the Prophet (Jer. 4. 19.) complaines lamentably, *My belly, my belly, I am pained at my very heart, my heart makes a noise within me* (and why all this?) *because thou hast heard, O my soule, the sound of the Trumpet,*

קול
פחדים
Sonitus terrorum, numerus multitudinis significationem auget, i.e. sonitus maxime terrificus, vel non unius sed multiplicis terroris. Merc.

pet,

pet, and the Alarm of Warre; that is, because now it appears that the enemy is at hand. When once we heare the sound of the Trumpet, War is not far off, yea it is even at the doore, and death is ready to climbe up at our windowes. Usually the eare receives the first blow; we first heare, and then feele the Sword.

When *Eliphaz* saith, *A dreadfull sound is in his eare*, we may understand it two wayes; either first, that a wicked man hearing the sad reports of approaching evill, is greatly troubled; or secondly, that a wicked man frames to himselfe an imaginary sound of evill. His fanisie makes a noise, he thinks hee heares the sound of Drums and Trumpets, the clattering of Armour, and the clashing of drawne Swords, he heares (as the Prophet *Nahum* elegantly describes it) *The noyse of the whip, and the noyse of the rattling of the Wheels, and of the prancing Horses, and of the jumping Charrrets*. Now, whether we understand it of the approach of reall dangers, the sound of which, are a terror to him, or whether we take it for those fantastick, pannick feares and Satanicall delusions, both or either of them render his life uncomfortable, and are the effects of an unquiet, or of a guilty conscience.

Hence Observe:

A wicked man is alwayes subject to feare; he that is a servant to sin cannot but be a slave to feare: And he that hath done much evill, suspects much.

While we have Peace within, War without doth not much trouble, though it much afflict us. And while our hearts, toucht by the spirit of God, make us musick, a sound of terror to the eare is not terrible.

*Impius tantum
metuit, quan-
tum nocuit.*

It is sayd of a godly man (*Psal. 112. 7.*) *No evill tidings shall make him feare* (though there be a dreadfull sound in his eare, a sound of danger, yet) *his heart is fixed, trusting in the Lord*. A wicked man is terrified with conceited danger; a godly man is not afraid when there is reall danger. A godly man hath a witnesse for him in himselfe, a wicked man carries a witnesse against him in himselfe; and this witnesse is also his Judge to condemne him, yea his Executioner to torment, and vex him; as soone as our first Parents had sinned (*Gen. 3. 8.*) *They heard the voyce of the Lord God walking in the Garden, in the coole of the day, and Adam and his Wife hid themselves*

*Nemo se iudice
nocens absolvit.*

selves from the presence of the Lord : Here was no appearance of
 errour, it was the voice of God walking as a friend, not-mar-
 ching as an enemy, and it was in the coole, not heat of the day;
 these circumstances argue the guiltiness of Adam and his wife,
 who fled and hid themselves at this appearance of the Lord.
 The voice of God walking, was a dreadfull sound in their
 eares, because they had not hearkned to the voice of God com-
 manding. Wicked Pasbur, who opposed the good Prophet, is
 branded with a new name (Jer. 20. 3. 4.) The Lord sayd, his
 name shall no more be called Pasbur, but Magor-Misabib; that is,
 Feare round about, and in the next Verse, the reason is given
 why this name was given him, For I will make thee a terrour to
 thy selfe : He that is a terrour to himselfe, can no more be
 without terrour, then he can be without himselfe. Nor can
 any thing be a comfort to him, who is his owne terrour.
 And therefore a guilty conscience heares a dreadfull sound,
 what sound soever he heares : he ever expects to heare bad
 news, and he puts fearefull glosses and comments upon that
 which is good.

A wicked man interprets all reports in one of these two
 mischievous senses, either To the discredit of others, or to the dis-
 quiet of himselfe : Bring what text of providence you can to
 him, he corrupts it with one of these glosses. Yea, the faith-
 full counsels of his owne Friends, are dreadfull sounds unto
 him, for he hath a suspicion that while they are counselling
 him for good, it is but contriving of evill against him, or a
 setting of snares to catch him.

*Pessimus in
 dubiis Angu-
 timor ----
 Stat.*

Againe, sometimes God creates a sound, or causeth the
 wicked to heare a dreadfull sound (2 Kings 7. 6.) the Lord
 made the Hoast of the Syrians to hear a noyse of Chariots, and a noyse
 of Horses, even the noyse of a great Hoast, &c. Upon this dread-
 full sound, they arose and fled. Sometimes a wicked heart
 creates a sound, and what the Prophet threatens, he heares,
 the stone out of the Wall, the beame out of the Timber crying against
 him. The Story tells us of one who thought that the Swal-
 lows in the Chimney spake, and told tales of him. We say
 in our Proverbe, As the fool thinketh, so the Bell clinketh; much
 more may we say, As an evill conscience thinketh, so every thing
 clinketh. As he that hath a prejudice against another, takes all
 he heares spoken of him, and all that he heares him speake in

the worst sense, and most disadvantageous construction to his reputation; so he that hath a prejudice against himselfe, constructs all that he either heares or sees against his owne peace: Hence it is that he doth not onely flee when he is pursued, but when none pursue (Prov. 28. 1.) *The wicked flies when none pursueth* (except his owne feares) but the righteous is as bold as a Lyon: This terrour was threatned in the old Law (Levit. 26 36.) *They that are left alive of you in the time of your Captivity, I will send fainting in their hearts, in the Land of their Enemy, and the sound of a shaking lease shall chase them; What poor spirits have they who are chased by the motion of a lease? The sound of a lease is a pleasant sound, it is a kind of naturall musicke. Feare doth not onely make the heart move, As the trees of the Forrest are moved with the wind (Isa. 7.) but it makes the heart move, if the wind do but move the Trees of the Forrest. The Prophet Isaiah tells Jerusalem, Thy slaine men are not slaine with the Sword, not dead in Battell, (Isai. 22. 2.) With what then were they slaine? And how dyed they? A learned Interpreter tells us how: They were slaine with feare, and dyed with a sound of Battell before ever they joyned Battell. This answereth the judgement denounced by Moses in another place (Dent. 28 65.) *The Lord shall give thee there a trembling heart, and fayling of eyes, and sorrow of minde, and thy life shall hang in doubt before thee, and thou shalt feare day and night, and shalt have no assurance of thy life.**

But here some may object, Is this the portion of wicked men? Doth a dreadfull sound in their eares afflict their hearts? Have not many such, much peace? and doe they not either smile or wonder to heare others complaining of an afflicted spirit, and beg prayers for the appeasing of their troubled conscience? which are matters they have no acquaintance with, nor knowledge of.

I answer,

First, Wee are not to understand the proposition, as if all wicked men have, or that any wicked man at all times, hath this dreadfull sound in his eares; but thus it is very often, and thus it may be always: thus it is with many, and thus it may be with all wicked men. A wicked man hath (as we say) no fence for it, no privilege nor promise to secure him from it.

Againe,

*Homines tui
non expectato
adventu hostis,
velut transfor-
si examinantur
metu. Jun.*

Againe, though some wicked men have not this dreadfull sound in their eares; yea, though they have pleasant sounds in their eares, like them who sang to the Viall, &c. (*Amos 6.*) yet first, their peace is not a true peace; secondly, it is not a lasting peace; thirdly, that which they have, ariseth from one of these two grounds; either from neglect of their consciences, or from some defect in their consciences. The neglect of conscience from whence this ariseth is twofold, either first when they neglect to speake to conscience, conscience and they have never have a word, much lesse any serious conference, or discourse; either concerning the state of their hearts, or the course of their lives, and then all's peace with them. Secondly, when the speakings of conscience are neglected, conscience hath a double voice of direction, and correction; conscience tells a man what he ought, and what he ought not to doe: conscience checks a man for not doing what he ought, and for doing what he ought not. Yet many overpower and restraîne conscience from this office, and never leave opposing, till they have silenced, yea conquered it: Such as these have peace, such a one as it is, and heare nothing but a sound of delight in their eares, while this silence lasteth.

Againe, This may arise from some defect disabling conscience, to doe its ordinary, or naturall duty (the conscience of an evill man may have some goodnesse in it) Conscience may be considered two wayes, either morally, or naturally; that onely is a morally good conscience, which is pure and holy, a conscience cleared from the guilt of sin by the blood of Christ; thus no wicked man can be sayd to have a good conscience. That is a naturally good conscience which performs the office or duty to which conscience is appointed; conscience is set up in man to performe certaine offices: if the conscience of a bad man performe them, his conscience (in that sense) is good.

The first office or worke of conscience is to observe, and take notice of what we doe, conscience should, as it were, keep a Day-Book, and follow us up and downe with Pen and Inke, to write all our motions.

A second worke of conscience is to testifie what we have done, and which way we have moved.

A third, is, to accuse us when we doe evill, and to acquit us when

when we do well: Now as a wicked mans conscience is alwayes morally evill, because stained, and polluted with sinne: So many times his conscience is naturally evill too; that is, it will neither take notice of, nor check him for his sinne. When the wicked mans conscience is in this evill state, he thinks his state good enough; and so he is at quiet.

Casuists tell us of foure sorts of evill consciences, all which may live out of the hearing of these dreadfull sounds.

First, A blind ignorant conscience that cannot discern between morall good and evill.

Secondly, A secure conscience, which thinks not of any peall evill.

Thirdly, A dull; lazy, sleepy conscience, which hath litle or no sense, either of what is done or suffered.

Fourthly, A seared consciencé, which is altogether senselesse.

A conscience thus disabled to performe its worke, being either blind, secure, sleepy, or seared, is tame and quiet with the worst of men. But all this while, though this wicked man hath some ease, yet he hath no peace; his conscience while seared, is far enough from being settled; his conscience while asleep is far enough from rest. It is with such, as with some sick men, aske them how they doe, they will say, Very well, when as indeed they are so sick, that they know not how ill they are; they take death it selfe for health, and their not feeling of paine for the curing of their disease.

But when the conscience of a wicked man is once enlightened, softned, and awakned, he cannot but have these dreadfull sounds, which will neither give nor let him receive any rest. Conscience will awake at last, and speake terrible things, conscience will be a *Boanerges*, a terrible Preacher, thundring out, not onely a chiding reproofe, but a sentence of condemnation, and then the wicked will even gnash their teeth, because conscience did no sooner use its teeth, they will gnaw their tongues for sorrow, because conscience had no tongue to speake, or they no eares to heare what it spake, till it was too late: *A dreadfull sound is in his eare.*

In prosperity the destroyer shall come upon him.

וְשָׁלוֹם
In peace.

The Hebrew is, *In peace the destroyer shall come upon him.* Peace is

is so neer allyed, and so great a friend to prosperity, that one word may well serve both. The wicked mans destroyer shall be to him like *Joab* to *Abner*, and *Amasa*, shedding the blood of War in Peace, and putting that blood upon the Girdle about his loynes, &c. 1 *Kings* 2. 5.

But some may demand, How doth this suite with the former Verse? Where *Eliphaz* told us, that *A wicked man travells in paine all his dayes*: How is he in prosperity, if he travels all his dayes in paine? I answer, The denomination is given from the greatest part of a wicked mans life, and that is trouble and paine. Or secondly, if an instance can be given of any wicked man, that hath had more good dayes then evill, or that hath had no ill dayes at all, in regard of any outward trouble and paine, then we may reconcile the Text thus; his prosperity is beside his state, yea, in his very prosperity he is in paine: *In the midst of laughter his heart is sorrowfull, and the end of his mirth is heaviness* (*Prov.* 14. 13.) His is but a seeming, not a real prosperity.

Further, these words are an aggravation of his misery, because if at any time he appears prosperous, and free from feare, then sudden destruction overtakes him.

Or lastly, The destroyer may be sayd to come upon him in prosperity, because in his best dayes he fears the destroyer: he suspects danger, when he sees none; and is therefore never out of danger. Who this destroyer is, is left here at large; no particular one is specified, but any terrible one is intended; *Eliphaz* doth not say, A Destroyer, but *The Destroyer*. One both powerfull and skillfull to destroy shall come upon him. He shall not onely come to him, but come upon him; to come upon, is to invade or to assault: A freind comes to a man with kindnesse and embraces, to visit or salute him, an enemy comes upon a man with blowes, and violence to wound and destroy him. *In prosperity the Destroyer shall come upon him.*

Hence Observe.

When wicked men thinke themselves most safe, they are neere to destruction. 'Tis seldome that they thinke themselves safe, and when they doe, they are furthest from safety. *When the wicked spring as the grasse, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever,* *Psal.*

Est amplificatio mala cuiusdam impiorum securitatis q. d. si contingat impium nihil timere sed secum agere tunc & inopinato opprimitur. Pined.

Et cum pax sit ille insidias suspicatur. Vulg. Omnia etiam iura tyranni & impii sument. Merc.

92. 7.) Their temporall, short spring, is not onely an antecedent, but an argument of their eternall Winter. And their winter is not the going down of the sap to the root, but the pulling of them up by the roots; they shall be destroyed.

(Job 20. 22.) In the fulnesse of his sufficiency hee shall be in straits : When it is full Sea with him, his Channell shall be dried up. It was sayd to that Foole (Luke 12. 20.) *This night thy soule shall be taken from thee* : The destroyer came upon him, indeed in his prosperity, when he sang himselfe asleep, with *Soule thou hast goods layd up for many yeares*, he could not keep his soule one night. (1 Thes. 5. 3.) *When they shall say peace and safety, then sudden destruction cometh upon them, as travaile upon a woman with childe, and they shall not escape* : The generall destruction of wicked men in the day of judgement, shall come as a thiefe in the night. We have a representation of this, in that wofull tragedy which the Lord acted upon the Egyptians (Exo. 12. 30.) *At midnight there was a grievous cry* (he came upon them as a thiefe in the night) *for the Lord smote all the first borne of the land of Ægypt*; they dyed in their warme beds; in prosperity the destroyer came upon them. This is bad enough, yet not the worst of the condition of wicked men;

For,

Verf. 22. *He beleeves not that he shall returne out of darknesse, he is waited for of the Sword.*

This is a further account of the inward misery, or paine which afflicts the spirit of a wicked man.

He beleeves not that he shall returne out of darknesse.

Hee looketh not that he shall escape from darknesse. So Master Broughton. There are five interpretations given about this darknesse, out of which the wicked man beleeves he shall not returne.

First, Some understand it of the darknesse of sin; but a wicked man cannot be sayd to despaire of that about which he never had any hope, or desire.

Secondly, Some understand darknesse litterally, and plainly of the darknesse of the night, and interpret thus, *He beleeves*

not

*Pii spe se ar-
mans & in
spem contra
spem sperant.
Merc.*

not that he shall returne out of darknesse; that is, he is so haunted with feares every night, when he lies downe, that he thinks he shall never live till the morning: This is a good sence.

Thirdly, Others understand this *darknesse*, to be death, he hath a perfect sound of dread when death comes, because he beleeveth not that he shall returne out of that darknesse. The resurrection is the consolation of the Saints, in the midst of greatest dangers and thickest darknesse; because, though they dye, yet they beleeveth they shall returne out of darknesse. But a wicked man, who beleeveth or hopes for nothing beyond the time of this life, if he be once cast into the grave, either thinkes he shall lye there for ever, or if he beleeveth he shall rise, yet he doth not beleeveth that he shall rise out of darknesse, for he shall rise in darknesse, and goe downe to everlasting darknesse.

Fourthly, A fourth expounds it of internall darknesse, the darknesse of his spirit, or of those mists and clouds which hang about his minde. A godly man falling into this darknesse, doth not actually beleeveth he shall returne out of it, (for such a faith were his returne out of it) but a wicked man as he hath no ground, so no possibility (continuing in the state he is) to beleeveth it. *Saul* had a wofull darke spirit, and beleeveth not that he should returne out of it, by the helpe of God; therefore he went to a Witch (a Counsellour of the Prince of darknesse) for helpe.

But fifthly, I rather conceive, as often elsewhere, so here, by darknesse is meant, outward affliction. When the destroyer comes upon him, and he is cast into a sad darke condition, he hath no faith for himselfe, that he shall returne out of it, or be delivered from it. This is an extreame aggravation of the miserable state of a wicked man, who either hath no outward prosperity, or his prosperity is nothing to him, he enjoys it not; but if ever he fall into outward misery, how great is his misery, so great that he gives himselfe for gone, a lost man for ever. He beleeveth not that he shall returne out of darknesse.

Observe hence.

That a wicked man neither doth, nor can beleeveth deliverance from evill.

First,

First, He hath no ground to beleeve, promises are the foundation offaith, A wicked man may be under promises of conversion from his sin, but he is not under any promise of mercy while he continues in his sin; the whole Booke of God yeelds him not (in that state) any speciall promise, for so much as a bit of bread; when he hath bread, he hath it from providence, not from a promise, or but from a generall promise. He is fed as a Beast is fed, the Lord being the *preserver of Man and Beast*: He cannot have a speciall promise himselfe, not being an *beire of promise*: Therefore when he falls into darknesse, he hath no ground to beleeve. Whereas a godly man never hath so much ground to beleeve, as when he falls into darknesse, because then he hath more promises then before; his outward losses gaine him the advantage of many sweet promises, which till then he could not plead, for the succour and nourishment of his faith. As a wicked man hath no promise of God (in the sense explained) at any time; so a godly man hath most promises of God in evill, yea in the worst of times.

And as a wicked man hath no ground to beleeve, so he usually *hath no heart to beleeve*: as he hath no reason to hope for better things, so he hath no courage, his spirit sinks and fails, when his state doth. *Abigall* had no sooper told *Naball* that the destroyer was comming upon him in his prosperity, but his heart sunk within him, like a stone, and he dyed away presently.

Secondly, The best of a wicked mans faith (that he shall returne out of darknesse) is but a presumptuous fanisie, or meer Fool-hardinesse. A good man is like a Childe in his Fathers house, who takes no care, but casts all upon his Parents; in the greatest storme, he commits the helme to Christ as Pilot; he can say as *David*, (*Psalm. 42.*) when he is in trouble, *Why art thou disquieted, O my soule?* He calls his soule to question, and would have his soule give him a reason; *Why art thou troubled, my soul? hope in God, for I shall yet praise him:* But a wicked man hath no God to hope in, therefore he cannot say, *I shall yet praise him*: That man cannot cast his burden of cares upon the Lord (*Psalm. 55. 22.*) who cares not how he burdens God with his sins; therefore he must beare and sinke under both burdens himselfe: He cannot beleeve that

that he shall returne out of the darknesse of trouble, who delights and sports in the darknesse of iniquity.

Again, Consider, this is brought as a prooffe of the wofull condition of a wicked man. It is misery enough, *that the destroyer shall come upon him*; but this is more miserable, he cannot beleieve deliverance from destruction.

Hence Observe.

That want of faith in time of affliction is more greivous then affliction: It is worse not to beleieve deliverance, then to fall into trouble; as the life of faith is the best life, so the life of unbelieve is the worst life. *Despaire of good is the greatest evill*: Faith is not onely the support and reliefe of the soule in trouble, but it is the victory and tryumph of the soule over trouble. Faith doth not onely keep the soule alive, but lively; Faith keeps the soule fat and in good plight: Faith is a sheild, both against temptation, and affliction. But every blow falls upon the bare skin of an unbeleever; Faith is a sheild both against the fiery darts of the Devil, and (with a difference) against the fiery darts of God also. Let God himselfe cast his darts at a Beleever, Faith secures him from hurt, though not from wounds, yea his very wounds, through a worke of faith, shall work his good.

It is the comfort of a man that feareth God, and obeyeth the voyce of his Servants, *that while he walketh in darknesse and hath no light, he is bid to trust in the name of the Lord, and to stay upon his God (I sa. 50. 10.)* But while a man that doth not feare God, walks in darknesse and hath no light, his misery is, that he can neither trust in God till light comes, nor that light will ever come. How happy are the righteous, to whom light ariseth in darknesse? How unhappy are the wicked, who being in darknesse, conclude that the light will never arise.

Faith makes all evill good to us, and all good better; unbelieve makes all good evill to us, and all evill worse. Faith (like the Horse, *Job 39. 19.*) laughs at the shaking of the Speare; unbelieve trembles at the shaking of a lease. Faith findes food in Famine, and a Table in the Wildernesse. In greatest dangers, faith answers, I have a great God; when outward strength is broken, and all lyes a bleeding, faith answers, The promises are strong still, they have not lost a

d rop of blood, nor have they a skar upon them. When God himselfe appeares angry, faith answers, I know how to please him, and I can goe to one in whom he is, and will be wel-pleased for ever. Thus Faith pulls out the Scing of trouble, draws out the gal and wormwood of every affliction. But where faith is wanting, every affliction is full of gall and wormwood, and every trouble vexeth with a double sting. It stings such, as it is a trouble, and it stings them more, as they see no comfort in, nor way out of trouble. The darknesse of darknesse is this, Not to beleeeve, *that we shall returne out of darknesse.*

And hee is waited for of the Sword.

This clause is neer in sense to the latter part of the former Verse, and yet in this variety of expression, there is some variety of intencion. For the clearing of it, two things are to be enquired:

First, What is meant by the Sword.

Secondly, What is meant by *waited for of the Sword.*

The Sword is taken two wayes in Scripture.

First, literally for *That Weapon of Warr*, and by a Synecdoche the Sword is put for all weapons of War; as also by a Metonymie, for War it selfe: When the Sword is threatened in Scripture, War is threatned.

Secondly, by The Sword is taken for the power of the Magistrate, who beares not the Sword in vaine: Christ is described as a King armed with his Sword (*Isa. 11. 4.*) By the Sword (that is with the word) of his mouth, he will slay the wicked: Christ will pronounce a sentence of condemnation, and deliver them up to execution: Thus the Judge slayes the Malefactor by the Sword of his mouth.

Further, by a Synecdoche, the Sword is taken for all manner of evill and trouble; whatsoever hurts or afflicts is comprehended under the notion of a Sword (*Luke 1. 35.*) Old Simeon tells the holy Virgin in his Song, *Also a Sword shall passe through thy soule*; his meaning is not, that she should be cut off in War, by the hand of the Souldier, or in peace, by the sentence of the Judge, but that sore troubles and afflictions like a sharp Sword should pierce her soule.

Here the Sword may be taken either for the Sword of War,

or

Nempe sua sententia tradens eum iustitie ministro.

¶ *Quicquid pungit & percutit, & torquet, & cruciat in scripturis sanctis gladius appellatur.* Hieron. in cap. ult. Isa.

or of Peace, or for any evill, that befalls the Wicked Man.

But how is he waited for of the Sword; the Originall word is rendered two wayes.

First, Actively.

Secondly, Passively.

Some render actively, *He is waiting for of the Sword*: He stands expecting the Sword, and that in a double sense; he waites for the Sword which he feares will destroy him, or he waites for a Sword, which he desires to defend him. Mr. Broughton gives this sense, *Having watch, bee thinketh upon the Sword*.

Againe, Others render it passively, *Hee is waited for of the Sword*, when he thinks not of it: The Sword lies in ambush to surprize him. A man is said to be waited for by an Enemy, when he intends to assault him unawares. To be thus waited for by the sword, is to be waited for by sword-men. And it is as great a disadvantage to be seen of the Sword, before we see the Sword; as it is (according to the old Proverb) to be seen of the Wolf, or of the Crocodile, before we see either.

The wicked is waited for of the Sword, not for any service, but for the revenge it owes him, the Sword lyes behind the door, or under a bush to snap him as he passeth.

The Septuagint in stead of, he is waited, or watched, or looked for by the Sword, renders thus, *He is decreed into the hand of the Sword*; leading us to the appointment and destination of God; who hath set him out, and marked him for judgement. *Hee is appointed to the Sword*: Such a decree the Prophet seems to poynt at (Jer. 15. 2.) where he brings in the Lord, as resolved to proceed in judgement against all prayers and intreaties, though made by his greatest Favorites; *Though Moses and Samuel stood before me, yet my minde could not be unto this people, but such as are for death, to death, and such as are for the Sword, to the Sword*: That is, such as are decreed into the hand of the Sword, let the Sword take them; the decree shall stand, the sentence is irrevocable.

Taking the Text actively, Observe:

That a wicked man thinks every one his Enemy: He dreames of danger when he sleeps, and where ever he comes, he waites for the Sword, *Hee that hath a minde to hurt others, feares it is*

Circumspectans undique gladium. Vulg. Sc. vel quo periret vel quo se defendat.

Tanquam exspecula expectat. T. gur.

Hebraiz antes tenent esse participium passivum: hinc Rab.

Levi. exponit Conspiciunt a gladio.

Aspectus gladio variabil.

Est Hebraismus, ut videri a gladio sit ab hostibus observari per insidias.

Decretum in manu ferri.

Sept. Consecutus ipse ad gladium.

Mont.

Nempe a deo conspectus et destinatus ad gladium.

Prævisus enim est ad gladium.

Sym.

*Nunquam non
drumam ultio-
nem expectat
vel metuit.*

Merc.

*Ex omni parte
inimicos sibi
imminere vi-
dens. Aquin.*

*Qui de nullo
confidit de om-
nibus timet. id.*

in the minde of every one to hurt him: He that is harmlesse is fearelesse; and while we goe about doing good, we are free from the suspicion of evill. Cain having murdered his Brother, complains of the Lords sentence against him, *Thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a Vagabond on the earth, and it shall come to passe, that every man that finds me, shall slay mee,* (Gen. 4. 14.) Cains complaint is the Comment of this Text, *Every one that findes me shall slay me*, is, *I waite for, or I expect the Sword*: Cain speaks as if an Army were continually pursuing him, or as if the avenger of blood, were alwayes ready at his heels. And that which aggravates the wonder of this jealousie is, that we can give account but of one man alive in the World besides himselfe at that time; and that was his owne Father *Adam*; we read not of any Son that *Abel* left behind him, nor had *Cain* any Son (upon record) at that time; and yet he cries out as if the World had been full of Inhabitants, and every one of them his Enemy; *Every one that meets me will slay me*. What is said of *Ishmael*, is true of Oppressors, *Their hand is against every man*, and therefore they have cause enough to suspect that every mans hand is against them, they are ever waiting for the Sword.

Secondly, from the passive sense, *He is waited for of the Sword*. Obse. ve.

That a wicked man is in danger wheresoever he is: He cannot set his foot over the threshold but mischief may arrest him; the Lord sayd to *Cain*, *If thou doest ill, sin lyes at the doore*; that is, (according to the ordinary interpretation) punishment lyes at the door, it lyes at the door, yea, it will draw the latch, or turne the Key and come in at the doore; *There is no evil but a wicked man is subject to it*; as there is no good, but is the inheritance of a godly man, who is therefore called *an heire of the promise*. He that is an heire of the promise, hath all the good things of this life, and of the next for his inheritance. When he goeth forth, mercy hath him by the hand, yea mercy lyes under his feet, and holds a Canopy of protection over his head. A wicked man is an heyre of the curse, and therefore he alwayes stands under the droppings of Divine anger; his breast is the Butt or Mark at which God levelles the deadly Arrows of his indignation, and *he is waited for of the Sword*.

Thirdly,

Thirdly, Observe:

That the expectation of evill is more afflictive, then the feeling of evill; He doth not say, he is slaine with the Sword, or cut off with the Sword; but he is waited for, or he waites for the Sword: All evill attends him who is thus attended, or who gives such attendance. He that is alwayes looking for evill cannot enjoy the good which he sees. For as the assured hope of approaching comfort swallows up our present sorrows, so the continuall expectation of approaching sorrow swallows up our present comforts.

Fourthly, It is not said either by what Sword or by whose Sword he is waited for, but *he is waited for of the Sword*; here is the Sword, but here is no hand named, neither the hand of God, nor the hand of man, drawing and weilding this Sword.

Hence Note.

That the destruction of a wicked man is inevitable. When we neither know, whose the Sword is, nor whence the Sword is, how shall we prevent it or provid: against it. When the Lord would assure us that an unavoydable overthrow shall come upon the Kingdomes of the earth, which oppose the Kingdome of Christ; he saith, *A Stone cut out without hands, shall doe this*; it shall be done no man knows how or which way; and therefore no man can know how or which way to hinder the doing of it. As there is a Stone cut out without hands, so there is a Sword to cut without hands. The judgement of *Babylon* is thus expressed by the Prophet (*Isa. 47. 11.*) *Therefore shall evill come upon thee, thou shalt not know from whence it ariseth; and mischief shall fall upon thee, thou shalt not be able to put it off.* The former words expound the latter: *Why should not Babylon be able to put off the mischief; Because it comes upon her, shee knowes not from whence.* We say in our Proverb, when we threaten a mischief, from which there is no escaping, *You shall never know who hurt you:* He that knows not who hurts him, shall never know how to helpe himselfe; and while the hand that strikes us is not seene, how shall we see to defend our selves against the stroke. He that waites for the Sword is alwayes in feare, and he that is waited for by the Sword; is alwayes in danger. Either of these is bad enough; and he that is under both, cannot be worse.

Cum Supplicium dicitur & non dicitur a quo inferendum sit, inevitabile supplicium significanti. Sanct.

J O B. CHAP. 15. Vers. 23, 24.

He wandreth abroad for bread, saying, Where is it? Hee knoweth that the day of darknesse is ready at hand.

Trouble and anguish shall make him afraid, they shall prevaile against him, as a King ready to battell.

THese two Verses are a further description of the perplexed condition of a wicked man, *A dreadfull sound is in his eare, &c. He is waited for of the Sword. And what more?*

Vers. 23. *Hee wandereth abroad for bread, saying, Where is it?*

In Hebræo tantum est movere pro pane.

We put in those words, *Saying, and Is it*; the Hebrew being onely this, *He wandereth abroad for bread, where*; as if he had said, *No man knowes where, and he knowes not whither himselfe.*

Tyrannorum farta & rapinas hic describi putat Cajetanus.

There is a two-fold interpretation of this *Wandering*; some understand it of a powerfull roaving abroad for bread; he takes what he can from those who are next, or he takes what comes next to hand: He must have it, it matters not much with him, how or from whom. Such are called *Rovers*, they rove abroad for bread, they spoyle and plunder others for the supply of their wants, shall I say, or of their lusts. But I conceive this Exposition unsuitable; and the reason is, because *Eliphaz* is not here describing the sin of a wicked man, but his punishment; to spoyle and plunder for bread is his sin; to wander for bread is his punishment, and implies the evill and misery that comes upon the wicked, not the evill and mischief that is done by the wicked.

Secondly, To wander, is the condition of a man who hath no settled dwelling. *Paul* was once in such a state, *Even to this present houre we both hunger, &c. and have no certaine dwelling place* (1 Cor. 4. 11.) This also was the lot of the Jewish Martyrs, *They wandered about in sheep-skins, &c.* (Heb. 11. 37.) These were holy wanderers: They wandered in the World, that they might not wander from God. Here we have an *unholy wanderer*, who having gone astray from God, found no rest among men, a downe-right Vagabond; for, so the word is applied to

Cain

Cain (Gen. 4.) *A fugitive and Vagabond shalt thou be*; and we in our Law, call a sort of idle Beggars, *Vagabonds*, such as goe from Countrey to Countrey, from house to house, to seeke their bread. Such also were among the Jewes, who are therefore called *Vagabond Jewes* (Acts 19. 13.) To be a wanderer was one of the sharpest threats that God ever denounced against his people, *My God will cast them away, because they did not hearken to him, and they shall be wanderers among the Nations.*

Hee wanders about for bread.

In Scripture sense, bread takes in all good things, even the best which concerne this life: So Christ teacheth us to pray, *Give us this day our daily bread.* But hereby bread, we are to understand the meanest provision, distinct from flesh, and other Food; a man that lives meerly upon bread, hath but poore fare; though bread be the staffe of life, yet he that hath nothing but bread to eat, lives meanely, and hath onely enough to keepe life and soule together.

Yet further, they that *wander for bread*, must be content with the courtest bread, and with a little of that; they are often glad if they get but a dry or mouldy crust of bread to satisfie the cry of hunger. So then, *To wander about for bread*, is to live a beggars life, or to be driven to the utmost shifts to sustaine life, and keep from starving.

To be brought to a peece of bread (of our owne) is to be brought to the lowest ebb in worldly things (Prov. 6. 26.) By means of a whorish woman, a man is brought to a peece of bread; That is, he is made very poore. And if he be at a low ebb, who hath but a peece of bread of his owne: what are they who are forced to aske so low as a peece of bread of others? To want bread is ill, but wander about for bread is far worse. He that wants bread is pincht, but he that wanders for it is disgraced.

Observe hence, first.

To want and wander about for bread, is a sore affliction: Such an affliction, as David professeth he never observed the righteous mans seed fallen into (Psalm. 37. 25.) *I have been young, and now am old, yet never saw I the righteous forsaken, nor their seed leaving their bread*: the righteous are often troubled, yet never forsaken,

Panis hoc loco non significat, ut alias saepe, quodcumque esculentum: sed vilissimum quernque cibum quo possit sustentari. Pined. His verbis notatur aliud Dei flagellum nempe extrema inopia Bold.

Exul, inops erres alienaque limina lustras. Ovid. in Ibin.

forfaken, or if forfaken of men, yet not of God; when all men, even godly men, forfook Paul, yet God did not: The Lord (faith he) stood by me, (2 Tim. 4. 16, 17.) And though a righteous man may be brought to begg, yet his seed (that is, his whole posterity) is not; or if we take seed for a single person, to see him begg for bread is very rare; so rare it was in those times, that David had not observed it; for hee speakes not of that which cannot be, but of that which is seldome or never seen to be. 'Tis a mercy to be denyed superfluities, but it is an extreame misery to be denyed necessities. The Jewes had poore amongst them, but the Law made such provision, that they had no Beggars or wanderers for bread (Deut. 15.) He is not a Beggar that asks bread upon a pinch (for so did David himselſe, more then once) but he that makes a trade of it.

Casus transitorii non reddunt mendicium.
Musc. in Psal. 37.

Poverty or want is not a marke of Gods disfavours, no more then riches are a marke of his love: Yet some want and poverty, that especially, which is accompanied with a continuall wandering for bread, is a mark of Gods disfavours. It was a Prophetickall curse upon the Traytor Judas and his Posterity (Psal. 109. 10.) *Let his Children be continually Vagabonds and begg, let them seeke their bread out of desolate places.* And experience tells us, that though sometimes a Lazarus, a good man begg, yet the race and generality of professed Beggars are the worst of mankind.

Secondly whereas Eliphaz speakes specially of the Oppressor, and tells us, that he wanders about for bread.

We may Observe.

Oppression is the neereſt way to poverty: They who make Beggars to ſaſſie their luſts, ſhall be forced to begg for the ſaſſifying of their hunger. It is very dangerous to make proviſion for the fleſh by lawfull meanes, to fulfill the luſts of it; but it is moſt dangerous to make proviſion for the fleſh by unlawfull means (by wrong and oppreſſion) to fulfill the luſts of it. They who ſo fulfill their luſts, ſhall ſoone be brought to want. Hanneb ſung out this ſuddaine change (1 Sam. 2. 5.) *They that were full have hired themſelves out for bread, and they that were hungry ceaſed.* Not that they ceaſed to be, but they ceaſed to be hungry, or their hunger ceaſed. Godly empty ones were filled, and wicked full ones were emptied; and that which makes

makes the want and emptinesse of a wicked man so great a misery, is his want of faith and patience when he is empty; he hath done so much evill; that he hath no faith to beleieve, that any man will doe him good; therefore his poverty fills him with impatience, and his minde is more unfilled then his estate.

Thus such as he are described (*Psal. 59. 14, 15.*) *At evening let them returne, and let them make a noyse, like a Dog, and goe round about the Citie: Let them wander up and downe for meat, and grudge if they be not satisfied:* A good man may want meat, but he doth not grudge. He that waites upon God, and beleeves, shall be satisfied, though not filled.

Againe, 'tis prophesied of wicked men (*Isa. 8. 21.*) *They shall passe through it hardly bestead and hungry, and it shall come to passe, when they shall be hungry, that they shall fret themselves, and curse their King, and their God, and looke upward:* When an unbeliever hath nothing to eate, he eates himselfe. His owne fretting waists him more then his hunger. He then looks upward, not as submitting himselfe to God in his hunger, not as depending upon God, for the satisfying of his hunger: In which sense it is said (*Psal. 145. 15, 16.*) *The eyes of all waite upon thee, (as we put in the Margin) looke unto thee, and thou givest them their meat in due season, thou openest thine hand and satisfiest the desire of every living thing.* A wicked man cannot look upward, *thus*, when he is hungry, he cannot look up and pray, he cannot look up and trust in God; but he looks upward to curse the God of Heaven in his heart, if not with his tongue; he looks upward, because he is vext with all that is done below; he looks upward, not because he hath any pleasant sights in Heaven, but because he is displeased with all he sees on Earth.

He wanders abroad for bread.

Where? or whither doth he wander? That which Eliphaz is conceived to ayme chiefly at in this passage, is not so much the reall, as the imaginary and conceited want of a wicked man. He wanders while he staves at home, and seekes for bread, while his Barns and Tables are filled with it. He is terrified with fore-thoughts of poverty, in the midst of his riches, and when he hath bread, faith, Where is it? He is so

Terroribus conscientie ita vexatur ut in maxima abundantia summe egeat, laboret de victu supra modum. Jun. Vagatur, vel in mediis opibus, egestatis metu, nec partis secure fruatur. Merl.

troubled

troubled with ſuſpected evils, that he cannot take comfort in his poſſeſſed goods.

Hence Obſerve :

Fiſt, *That abundance cannot ſatſifie* : God onely is fulneſſe to us. A man may wander about in his thoughts for bread, when he hath bread enough about him, and ſay he ſhall be undone, and dye a beggar, when he hath abundance. *A covetous man is an unſatiable gulfe ; He onely is well who hath enough, and he is beſt who hath (in temporalls) the leaſt enough* : But a covetous man hath not enough, though he hath more then enough, and much more then needs ; he alwayes dreams of dearths, and ſuſpects the Earth will be barren : with theſe feares he pines, yea martyrs himſelf, and is not at all enriched with all his riches ; he hath ſufficient to maintaine twenty, yet is told by his unbelieve, that he hath not ſufficient for one : This is vanity and vexation of ſpirit ; The life of man doth not conſiſt in what he hath, but in what he is, and hopes to be : his life doth not conſiſt in abundance, either for the continuance of it, or for the comfort of it. A man doth not live more dayes, nor more cheerfully any day, becauſe he lives plentifully. The creature were a God to us, if it could doe this to us ; but this, God hath reſerved in his owne hands (how much ſoever of the creature he gives out) that we may know our dependence on him.

Secondly, Obſerve :

That imaginary wants, or to have an unquiet ſpirit in the miſt of our injoyments, is more afflictive then to be in reall want : The worſt worldly poverty is to be poore when we are rich ; as it is the excellency of our ſpirituall eſtate to be poore in ſpirit, in our greateſt ſpirituall plenty, to be little or nothing in our own eyes, when we have a great ſtock of grace : So it is the miſery of our temporall eſtate to be thus poore in ſpirit, when we have plenty in the Purſe, to ſay we have little or nothing, when we have a great ſtock of worldly goods.

Zophar concludes of the Hypocrite (Chap. 20. 21.) *In the fulneſſe of his ſufficieny he ſhall be in ſtreights* ; which may be underſtood, either fiſt, That when he is full, troubles ſhall empty him ; or ſecondly, That while his fulneſſe continues, even in his fullſt fulneſſe, he ſhall live, as if he were indeed as empty of wealth, as he is of goodneſſe, alwayes ſpending himſelfe with
feares

fears that all will be suddenly spent, and saying in his heart, *This will not hold out, I shall never be able to bring the yeare about, or bring (as we say) both ends together.* Hence his cares are endless; and he grudges himselfe ordinary comforts, his worldly sorrow consumes him, and he is willing to dye, onely to save charges: That man is in an ill case, who is grudged what he eats or spends, by others; but it is farre worse for a man to grudge himselfe his necessary expences.

Some worldly men, whose Barns are full, are ready to say every one to his soule, as he (*Luk. 12. 19.*) *Soule take thine ease, thou hast goods laid up for many yeares:* Another hath his Barnefull, and yet he saith, *This will not hold one yeare,* and so gives his soule no ease at all. What the Apostle saith of himselfe, is true of all those who have an interest in Christ, (*2 Cor. 6. 10.*) *As poore, yet making many rich; as having nothing, yet possessing all things:* But there are some rich, who make many poore, and themselves poorest of all; for though they have all those things, yet they are as if they possessed nothing. It is an affliction to be poore for want of riches, but it is a curse to be poore in the possession of riches. *He that loves Silver, shall not be satisfied with Silver* (*Eccles. 5. 10.*) To be satisfied, is more then to be rich, and he is alwayes poore, who is unsatisfied; he that expects satisfaction from the creature, shall never finde contentation in the creature; and he that expects no satisfaction from the creature, hath contentation in every portion of the creature. A godly man learns in every estate to be content; a carnall man is content in no estate; when he is poore, he sees he hath nothing, and when he is rich, he saith he hath not enough. Thus he wanders as well when he is rich, as when he is poore, and is therefore never satisfied.

Againe,

He wanders about for bread, Where? Or saying, Where is it?

Hence Observe:

A man that is not good, is uncertaine where to receive any good; Where is it? Though a Belcever want bread, yet he knowes whither to goe for it, and where it is to be had. The earth is the Lords, and the fulnesse thereof, he goes to Heaven for bread as well as for grace; he knowes there is bread in the promise, and

to the promise he goes. The promise hath all things both concerning life, and godlinesse. Christ who is the bread of life, gives us bread for this life; and having Christ, with him, we have all things else; Bread and Cloathing, Gold and Silver, are laid up in Christ.

An Unbeleever (as hath been shewed) hath nothing to doe with promises, nor with Christ the fulfiller of promises, and therefore he is ever in doubt, when he is in want; and faith, Where is it? He knowes not whither to goe, nor to whom for the supply of his wants. A wicked man is never in his way, and, in one sense, he is never out of his way. They may goe any where, who know not whither to goe. They are never out of their way, who have no home. East, West, North, or South, it is all one to them; which way the Staffe falls, they goe, they have no rule nor line to goe by; but though a wicked man know not his particular way, yet he often knowes his generall end, and that is misery, as the next words tell us.

He knowes the day of darknesse is ready at hand.

At the 22. Verse, *He beleeves not that he shall returne out of darknesse*; that is (as was opened) in case he falls into evill, he thinks he shall never get out of it; he hath no faith that he shall recover out of trouble, but he hath a strong faith, that he shall fall into trouble: *He knowes that the day of darknesse is ready at hand*:

Here are three things to be cleared.

First, What is meant by *knowing*.

Secondly, What by the *day of darknesse*.

Thirdly, What, by *being ready at hand*.

To know, it is here opposed to an uncertaine guesse, or to conjecture; to know is as much as to be fully perswaded, to know, is to be assured; the highest act of faith is often expressed by knowledge. *Whereby we know that we know him* (1 Job. 2. 4.) that is, hereby we are assured that we know him; so here, *He knowes*, that is, he is assured; it is settled upon his spirit, that the day of darknesse is ready at hand. This knowledge riseth not from reports abroad, but from his owne breast; so the Septuagint translates, *Hee knowes in himselfe that evill shall be upon him*; As a godly man hath a witnesse for him

in

*Novit in seipso
quod maneat in
ruinam.
Certo sibi per-
suadet aique
suis rei pre-
sagium ex sui
cordis sensu fa-
ciunt.*

in himſelfe, ſo a wicked man hath a witneſſe againſt him in himſelfe.

What the day of darkneſſe is, learne upon the former Verſe, He beleeveth not that he ſhall returne out of darkneſſe; there I ſhewed a fivefold darkneſſe, here I ſhall reduce it to one of theſe two.

The day of darkneſſe is either the day of death, or the day of affliction; ſo 'tis taken (*Eccleſ. 5. 17.*) *All his dayes hee eateth in darkneſſe*; that is, hee is in ſorrow all his dayes: Though he hath Sun light, or Candle light enough at his Table, yet he hath no light in his heart. So the Prophet *Amos* (*5. 20.*) *Shall not the day of the Lord be darkneſſe, and not light? Even very darke, and no brightneſſe in it?* There is a day of the Lord which is nothing but light, and there is a day of the Lord which is nothing but darkneſſe, that is of tribulation and anguiſh upon the ſoule that ſins. The Prophet *Joel* calls it, *A day of darkneſſe, and of gloomineſſe, a day of clouds and of thick darkneſſe. He knowes that the day of darkneſſe is,*

Ready at hand.

The word which we translate *ready*, ſignifies two things.

First, That which is prepared.

Secondly, That which is eſtabliſhed, or confirmed.

We translate to the former, the day is ready or prepared; others render to the latter ſenſe, the day is eſtabliſhed, and ſetled; his day of darkneſſe ſhall certainly come upon him. And whereas we translate *Ready at hand*, noting the neerneſſe of the danger. Others, to note the cauſe of the danger, render, *He knowes that his owne hand hath made a day of darkneſſe*; that is, The villanies and wickedneſſes which he hath committed, cauſe the clouds of judgement to gather, and looke blacke upon him; his unrighteouſneſſe hath haſtned on his ruine, and wrapt him up in darkneſſe, *He hath brought an evill day upon himſelfe, by his evill deeds*; or as the Prophet ſpeakes, *His deſtruction is from himſelfe*: He hath pulled downe his Houſe with his owne hands, and is the ſole author or contriver of his owne ſorrows.

This is an experienced truth; but I rather take the words as we render, *The day of darkneſſe is ready at hand*; that is, it is neer, and will ſhortly ſeize upon him.

Hence

נכר

Paratum, firmum, ſtabilem, certum eſſe denotat. Drul.

Tygrina per manum intelligere videtur ipſa impiorum ſcelera, & per paraphraſin ſe ſententiam elucidat. Scit quod ſuis factis periculola tempora accerſerit.

Hence observe.

First, *Many a wicked man growes into an assurance of his approaching misery* : It is as hard to perswade some wicked men that their state is naught, as it is to perswade some good men that their state is good ; yet as many of the Saints conquer unbelieve, and come not onely to have some hopes, but high assurances, that there is a day of mercy at hand for them, that they are in a present happy state, and eternall happinesse waite for them ; so a wicked man (after long debate) may have his unbelieve conquered, and though he hath been sowing pillows under his owne elboes, though he hath slighted all the Counsells, Admonitions, and threatnings of faithfull Friends, though notwithstanding all this, he continue long, speaking peace to his owne soule, and saying, all is well, yet (I say) this man may have his unbelieve conquered, and know at last that there is a day of darknesse ready at hand ; when his eyes are opened to see what he hath done, and what he hath been ; he sees that God hath rejected all his confidences, and that he shall never prosper in them.

Secondly, Observe,

That for a man to be assured of his owne misery is the height of misery : Eliphaz puts it here among the punishments of wicked men. This assurance makes his heart shake, this knowledge is full of feare, and therefore full of torment. As to know that a day of light and deliverance is ready at hand, is light while we are in darknesse, and deliverance while we are in trouble : So to know that a day of darknesse and misery is ready at hand, is darknesse to wicked men while they are in externall light, and misery in the midst of all their mirth. And as it is the highest comfort of the Saints to know that they have eternall life, to know that they are in the favour, and live in the love of God ; (a man may be in it, and not know it, and then though he shall doe well at last, yet his state is but uncomfortable, and he that is an heire of Heaven, may walke as an heire of Hell, with a troubled spirit) but to know that it is so, this is Heaven before we come at Heaven ; so it is the deepest sorrow of any man in this life, to know that he hath eternall death ; an assurance of this, settled upon the spirit (though I conceive a man cannot have an absolute assurance of it, yet to have strong impressions upo

upon the spirit, that he shall never be saved, or that Hell is prepared for him) this is Hell before he is cast into Hell.

A soule that doubts of mercy and of the favour of God, is in a very sad condition, but the condition of that soule is unexpressibly sad, which is assured of judgement, and of the wrath of God.

Thirdly, Observe.

That as a wicked man may know that he shall be miserable in the end, so he may know that his misery is neere at hand: An evill conscience awakened is the worst Prophet, it is full of sad presages; like *Micah* to *Ahab*, it never Prophesied good but evil; and it doth not onely Prophesie of evil afar off, but neere, or ready at hand: 'Tis true, an evill conscience usually puts the evill day far off (2 Pet. 3. 4.) There shall be scotfers, saying, *Where is the day of his comming, &c.* The day of darknesse is far enough off, it hath been long talked of, but we do not see it, say these despisers: But when an evill conscience is awakened, then he sees evill neere, and himselfe dogg'd at the heels, or (as the former Verse speaks) *Waited for of the Sword.*

*Hac est pene
impii pars non
modica quod
cogatur ipse si-
bi ominari ma-
lum. Pined.*

As a Believer, when the eye of faith is cleare, sees mercy neer at hand (Faith makes God neer, and then all good is neer.) So an Unbeliever, when the eye of his conscience is cleared, sees misery neer.

Observe Fourthly.

The misery of a wicked man is unmoveable: His day of darknesse is established by an irrevocable decree, there is no getting it off; he is under a Divine Fate. A day of darknesse may come over the Saints, but that day blows over: *David* sayd once of his day of light, It shall never be darke; and of his Mountaine, it shall never be removed; yet he was deceived: But a wicked mans day of darknesse shall never be light, nor can he use any proper meanes to turne his day of darknesse into light. He cannot pray, and it is prayer that turnes darknesse into light; he cannot beleieve, and it is Faith that turnes a day of darknesse into light; he hath not a Christ to goe unto, and it is Christ onely who can turne darknesse into light, death to life, and the Waters of sorrow into the Wine of joy; his darknesse shall never be removed, who hath not Christ (who is light) to remove it.

Verse

Vers. 24. *Trouble and anguish shall make him afraid, they shall prevaile upon him, as a King ready to Battell.*

In this Verse, we have a double effect of those troubles, which are the portion of a wicked man; the first effect is, *They shall make him afraid*; the second effect is, *They shall prevaile upon him*; both which are illustrated by an elegant similitude, *they shall make him afraid, and they shall prevaile upon him, as a King ready to Battell.*

Trouble and anguish shall make him afraid.

Trouble without, and anguish within (so some expound) He shall have straits in his state, and a strait upon his spirit; both meeting, shall not onely afflict him, but *make him afraid*. The word may be translated to *fright*, rather then to *make afraid*: They shall scare him, not onely out of his comforts, but out of his wits and senses. There is a threefold feare:

First, Naturall.

Secondly, Spirituall.

To be spirituallly afraid, is good, and to be naturallly afraid, is not evill: So Christ was not onely afraid, but amazed (*Mark. 14. 33.*)

Thirdly, There is a distracting, vexing feare, which is both a passion and perturbation: This is at once the sin and punishment of wicked men.

Consider, with what weapons and instruments God fights against a wicked man: he doth not say, Sword and fire shall make him afraid, Armies of enemies shall make him afraid, but trouble and anguish shall doe it; God can create and forme weapons in our owne hearts, to fight against us: Inward anguish is farre more grievous then any outward stroak. (*Rom. 2. 9.*) *Tribulation and anguish shall be upon every soule that sins, whether of Jew or Gentile*: Anguish is the edge of tribulation, both joyned, wound soule and body; yea strike thorough both at every blow.

Hence note;

It is worse to be afraid of evill, then to feele it: Every thing is to us as we apprehend it, good is not pleasing to us, nor evill afflictive to us, unlesse we think it so: They who are not afraid of death, welcome it when it comes; others through feare

צָר
Idem quod
צָרָה
angustia.

כַּחַס
Perturbavit; per-
turbavit.

feare of death, are held in bondage all the dayes of their life.

Secondly, Observe.

Distracting feare is the portion of a wicked man : The troubles of the righteous are many, but their feares are few, (Psalme 112.) *His heart is fixed, he shall not be afraid* : 'Tis not sayd he shall not heare evill tydings (I know no man whose eares are priviledg'd from such reports) but he shall not be afraid. *I will not be afraid of ten thousands of people, that have set themselves against me round about,* (Psa. 3. 6.) *Though I walk in the valley of the shadow of death, I will feare no evill,* Psalme 23. 4. are the resolves of faith : Whosoever hath much feare, hath but little Faith, *Wherefore are yee afraid, O yee of little faith?* Mat. 8. 26. and how can they but be afraid (when stormes arise) who are of no faith ; when Faith increaseth, fear decreaseth, and when Faith is come to the height, feare is gone ; where there is no Faith, there can be nothing but feare, trouble and anguish shall make him afraid, that's the first effect.

But thats not all, anguish doth not onely feare the wicked man, but prevails against him : Some render, *Trouble and anguish intrench about him* ; the sense is the same, it is such an intrenchment as concludes in a conquest ; the Besieger prevails. A second reads it thus, *Trouble shall make him afraid, and anguish shall intrench about him.* The Originall joynes the two substantives together, and the Verbe is plurall, *Trouble and anguish shall make him afraid, they shall prevaile against him.*

From this second effect, Observe.

Evill shall get the upper hand of evill men : A good man, possibly may be afraid, and afraid sinfully, excessse of feare may take hold of him, but he shall not be prevailed against (Prov. 24. 16.) *The just man falls seven times a day (into affliction and trouble) and riseth up againe* ; trouble may throw him downe but it cannot keepe him downe (Micha 7. 8.) *Rejoyce not against me, O mine enemy, when I fall, I shall rise* ; the Church rises in her falls, and she sometimes foresees her rising, when she is fallen : The wicked fall, and rise no more. And whereas the Saints are more then conquerours through him that loveth them, wicked men are more then conquered, they are utterly ruined, lost, and vanquished, because not beloved. There are two bat-tels wherein we cannot stand without the strength of Christ.

R

First,

חִתְּקָפָהוּ
a radice
circumtoit.
Angustia val-
labit. Vulg.

Terrebit eum
tribulatio et
angustia valla-
bit eum.

First, The Battell of inward temptation.

Secondly, The battell of outward affliction.

We are no match for either, unlesse Christ be our Second. *Sathan hath desired* (saith Christ to Peter) *to winnow thee as Wheat* (hoping to finde, or make thee Chaffe) *But I have prayed that thy faith faile not* : Peter fell into temptation, yea he fell in the temptation, yet because Christ undertook for him, the temptation could not prevaile against him. And as there is no conquest over Satans temptation, but by the strength of Christ; so none over affliction (which is Gods temptation) but by the strength of Christ (1 Cor. 10. 13.) *There hath no temptation* (that is, no affliction) *taken you, but what is common to man* (yet no man can stand under that alone, which may befall any man; therefore it follows) *But God is faithful, who will not suffer you to be tempted above that you are able, &c.* Man alone is not sufficient, so much as to think one good thought, how then shall he. thinke good thoughts enow alone, either to scatter a temptation, or to beare an affliction? to carry the soul out in such a conflict requires more then one good thought, yea more then many good thoughts, it requires good actings; yea and sufferings too; how shall he doe this without the strength of Christ? No wonder then if the lesser of these, yea the least of the lesser, the least affliction prevaile against a wicked man; and if while he runs with Foot-men, they weary him, how shall he contend with Horses, with trouble and anguish, shall not these prevaile against him, as a King ready to battell? Which is the illustration of the wicked mans downfall: *Trouble and anguish prevaile against him*. But how? Not a little, not with strength onely enough to turne the scale of the conflict, but mightily, even with much strength to spare.

As a King ready to Battell.

There are foure interpretations for the making out of this similitude; some place it between a wicked mans trouble and anguish; and the trouble and anguish of a King ready to joyn battell with a potent Adversary: For, then his spirit is much troubled, knowing how great an adventure he makes, in reference to his state, and how great a hazard he runs, in reference to his life, and person. The charge being sometimes given

given to fight neither against small nor great, but onely against the King. So a wicked man when trouble comes, is like a King going to Battell, full of feares and anxious thoughts what the issue and event may be: He lookes upon himselfe as the mark, both of the wrath of God and Man, and that every blow shal be directed against his breast.

Trouble and anguish single out wicked men, when God sends out his Armies of judgements, he charges them not to fight against the small or great of his owne people, but against the wicked of the world: Wrath aimes at them, and therefore they are terrified at the approaches of wrath.

Secondly, Others gives out the similitude, thus, *Trouble and anguish shall come upon him, as a King ready to Battell*: As when a King goes to Battell he is compassed with a strong guard. (Every Generall hath his *Life-Guard*, much more Kings.) So, trouble and anguish shall compass a wicked man, as yet with widest difference; for the guard compasseth the King for the safety and preservation of his person; whereas trouble and anguish gather about wicked men for their destruction: But the Text will hardly admit this explication, and therefore I passe it.

Thirdly, The Hebrew word which signifies a day of Battell, signifies also a *Spheare* or round *Globe*, we translate it, a *Ball* (*Isa. 22. 18.*) where it is prophesied against *Shebna*, that the Lord would make him an example, and that (as the Hebrew is) *Tossing, he would tesse him with a tossing*; that is, he would surely tesse, and turne him like a *Ball*, into a *farre* Countrey; as a *Ball* is tossed or throwne, so the Lord would throw him into *Captivity*. Now because it is a usual way of embattailing, to draw an Army into the forme of a *Globe*, or *Ball*; therefore the same word which signifies a *Spheare*, or *Globe*, signifies also a *Battell*, from the forme of it. Taking it in this sense, for any thing that is round, or circular as a *Ball*, or *Spheare*. This third interpretation of the similitude riseth thus, *Trouble and anguish shall make him afraid, they shall prevayle upon him, as a King put in Chaines, or into a hoop of Iron*; some labour much for the maintaining of this interpretation, That *Eliphaz* intends to shew how wicked oppressors shall be surrounded and held fast with trouble, like some great Kings, who falling into the hands

Præliarium regem circumdare solebat globus militum ut lectio Tygriana indicat. Angustia & circumvallatio eum circumstant ut regem consertis globis præliarium.

כך
Significat globum pilam aut Spheram. Apud Latinos Globus est hostium aut Armarum militum cuneus. Liv. lib. 1. Annal. Romulus cum globo juvenum.
למלחמה
Ad prælium a forma orbiculari, castra in orbicularem formam disponuntur ut fortiora sint. Merc.

*Declarare vo-
lens extremas
impii angustias
ut illum eo pa-
cto undique
stringi tribula-
tionibus, quo
Rex ab hoste
superatus de-
capitus, pro spe-
culaculo publicæ
dignitatis in
Ferricernio.
Bold.
Ita etiam tex-
tum explicat,
Varabius.*

of their Enemies, have been shut up in round Iron Cages, as *Tamerlana* carryed *Bajazet* the Turkish Emperour; or bound in Chaines, as it is Prophesied in the 149. Psalm. It was the use of those times, to make hoops of Iron, for the securing of Kings and Princes taken in Battell; the forms of which, and how those captivated Kings were lockt up in them, with the posture of their bodies in that base imprisonment, may be seen in *Bolduc* upon this Verse; and he annexeth divers Texts of Scripture, in which he conceives there is an allusion to this course way of handling Kings.

Fourthly, Our reading compares trouble and anguish to a King, ready to Battell; as if he had sayd, *Trouble and anguish shall prevayle upon him irresistibly*: This is but a high expression of greatest preparation for a Battell; for when a King goeth forth to Battell in person, he will have all the strength of his Kingdome with him, which *Job* himselfe clears in the 29. Chapter, Verse 25. where describing his owne former felicity, he concludes, *I chose out their way, and sat chief, and dwelt as a King in the Army*: That is in great strength and power. So the Apostle speaks (1 Cor. 4. 8.) *You have reigned as Kings without us, and I would to God yee did reigne*; that is, you conceive you have had the confluence of all comforts, and strengths, *You have reigned as Kings*, I would you had, that we also might reigne with you, or share in your felicity. So that when *Eliphaz* saith, *Trouble and anguish shall prevayle, as a King armed, and ready to set forth to Battell*; his meaning is, *They shall prevayle strongly, yea irresistibly*. The wicked man shall not be able to stand their charge, much lesse repulse it. These severall explications of the similitude meet in one common truth: That as the wicked shall not stand in judgement, when God comes to judge all the world; so when the Lord sends forth his judgements upon any part of the world, they are the men that shall surely fall; trouble and anguish shall terrifie them, as a King going to joyne Battell, or as a King taken and captivated in Battell, or as a King conquering and prevailing over his Foes in Battell. Sin prevayles alwayes upon wicked men, as a King commanding and ruling over them; at last, trouble (which is the fruit of sinne) shall prevayle upon them as a King oppressing and destroying them. They who will not submit to the rule of the Law

as a King to guide them : shall be forced to submit to the curse of the Law, as a King to punish them.

JOB, CHAP. 15. Verf. 25, 26.

For he stretched out his hand against God, and strengthened himselfe against the Almighty.

He runneth upon him, even on his necke, upon the thicke bosses of his Bucklers.

ELiphaz having explained much of the inward punishment of wicked men, the torture which they indure upon the rack of conscience, as also some of their outward punishments, he subjoynes the reason of both, their sin, in these two Verses, and that not an ordinary sin, but a sin committed with a high hand.

Verf. 25. He stretcheth out his hand against God.

And is it any wonder then that God should stretch out his hand against him? every sin deserves punishment, and shall be punished either upon the sinner, or upon his Surety; but extraordinary sinnes call for extraordinary punishments: they who have done much evill, shall endure much. Justice hath an eye to the quantity, as well as to the quality of our works; and that's a worke of wickednesse in *Folio*, or of the largest size, which is done with a *hand stretched out*: What revenge is bigge enough for a sin thus bigge?

He stretcheth out his hand against God.

Here are three things to be opened:

First, What is meant by the *hand*?

Secondly, What is meant by *stretching out the hand*?

Thirdly, How the *hand* may be stretched out against God?

The hand may be taken properly, or improperly; properly for that member of the body, which is so usefull and instrumentall in all the services of this life; and then to *stretch out the hand*, must be taken in a proper sense; for so wicked men sometimes doe; they stretch out the hand of the body against

*Tanto supplicio
nunc scelus dig-
nissimum expli-
cat. Pined.*

gainst God, by acting sins of violence, and by acting violently in many sins.

The outward members, especially the hand and tongue, are made the weapons of unrighteousnesse, both against God and man.

Theod. 1. 3.
cap. 20. Ni-
ceph. 1. 10.
cap. 35.

*Amalachita
Israelitas in
Exitu de Egipt-
to vel ob lassitu-
dinem vel ob
legalem im-
munditiam ex-
tra castra de-
gentes occide-
runt & eorum
circumcisionem
amputatam in
subannationem
Dei proiecerunt
in Calum.
Hieron.*

The Church-Historian reports of *Julian the Apostate*, that when he was wounded in the Battell against the *Parthians*, he tooke of his blood, and threw it up to Heaven, he stretched out his hand against God, saying, in derision of Christ, *O Galilean thou hast overcome*: This outward gesture of his body, expressed the secret indignation of his minde. And it is observed by *Jerom*, who saith, he received it from the Tradition of the *Jewes*, that the *Amalakites*, who were professed Enemies to the *Jews*, did lye upon the watch, to take all advantages against them, in their march from *Egypt* to *Canaan*, and when at any time they turned aside out of the way, either because of legall uncleannesse, or upon any naturall necessity, they would fall upon them and slay them; which being done, they cut off that member which had the Seale of the Covenant (Circumcision) upon it, and with their hands stretched out, threw it up towards Heaven, as if they would challenge God himselfe to revenge their blasphemy of him, and the contempt of that sacred Institution.

Secondly, The hand is taken improperly, or metaphorically; so, the power of man is his hand, the strength of his whole body, state, and minde, may be called his hand; his riches are his hand, his credit is his hand, his witt, and parts, Learning and Eloquence, are his hand, as there is a power in all these. And when it is sayd here, *He stretcheth forth his hand against God*; we may understand it in that latitude; for a wicked man improves the strength of his body, the power of his Estate, his Credit, his Wit, all his Accommodations in the way of Rebellion against God. A man is sayd to stretch out himself, when he doeth his utmost to attaine his end, and makes the most of himselfe to any purpose: In such cases he stretcheth all that he is (as we say) upon the Tenters; and this all of his put together, is his hand stretched out against God.

Further, *To stretch out the hand*, imports foure things.

First, To doe a thing with the utmost intention of minde, and

Extendere manum est omnem adhibere conatum ad percipiendum hostem aut aliquid aliud aggrediendum.

and body, to do it with all our might and fullest resolution. *Josua* being resolved to bring totall destruction upon the men of *Ai*, *Drew not his hand back wherewith he stretched out his Speare, till he utterly destroyed all the Inhabitants of Ai* (*Josb. 8. 26.*) The stretching forth of his hand was emblematicall, speaking, or implying that his spirit kept up to the height of resolution, for the ruine of that City and people.

When the Scripture speaks of God, acting towards Man, either in a way of judgement or mercy, this phrase is often used, (*Exod. 6. 6.*) *Wherefore say to the Children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an out-stretched arme.* (*Exod. 14. 8.*) *The children of Israel went out with an high hand*; and at the sixt Verse of the same Chapter, the Lord bid *Moses, Stretch his hand over the Sea*; to shew that he was purposed to worke a Miracle, for the deliverance of his people. The Prophets are frequent in this language (*Isai. 5. 25.*) *Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them*: Read *Chap. 9. Verse 12, 17. 21. Chap. 10. 4. Jer. 51. 25. Ezek. 14. 13. Chap. 15. 7.* In all these places when the Lord went with full purpose to punish, he is said, *To stretch out his hand*. Now as when God stretcheth out his hand against Man, it shews his resolvednesse to smite, so when man stretcheth out his hand against God, it shews his resolvednesse to sin, or his actuall sinning with full intention and strength of spirit.

Secondly, *Mans stretching out his hand*, speaks the confidence of a man, that he shall carry all before him, and win the day; it is usuall with contenders, especially with Souldiers, before they joyne Battell, to stretch their hands out, to draw and brandish their Swords, in token both of their courage to fight, and of their confidence to prevaile. Obstinate sinners are full of false hopes that they shall obtaine what they designe, and prosper in their projects of wickednesse, and therefore they are sayd to stretch out the hand against God.

Thirdly, *Stretching out the hand*, is a posture of pride and impudence; pride is written upon a stretched-out-hand. To sin presumptuously, is in the Originall to sin *with a high hand*, (*Num. 15. 30.*) The *Septuagint* render that place, *The soule*

Extendere manum est habitus confidentis et potentiam viresque ostendens.

Anima qua in manu superbia.
Sept.

that

that in the hand of pride thinks so, shall be cut off: The Chaldee Paraphrase gives it thus; He that sins with an uncovered head: An uncovered head is an argument of boldnesse, and that he who acts, cares not who sees him. Modesty causeth us to hang downe, or cover the head, when we have done ill, and shame makes us cover the head when we receive evill, or are punished (Jer. 14. 4) The Plowmen were ashamed, they covered their beads because the ground was chapt: for there was no raine in the Earth: So that to do, or suffer with an uncovered head, is like doing or suffering with a high, or stretched-out hand, boldly, presumptuously, and as it were, hanging out a flag of defiance against the God of Heaven.

Fourthly, *Stretching out the hand*, is the posture of a furious mad man; he that wants the use of his reason, makes this use of his hand, laying about him, as if he would do wonders; such madnesse lodgeth in the hearts of debauched sinners, they doe they know not what; they rage and are furious, as if they would pull God out of Heaven, and throw the House, yea the World out at the Windows: These stretch their hands against God, and they doe it three ways:

First, Against the very being of God; such a wicked man opposeth God as God, he wisteth there were no God, or that himselfe were God; he would have all power in his own hand: Francis Spira in his despairing distraction sayd, *I would I were above God*: In him nature spake her mind plainly, and not in Parables: nature heightened in wickednesse would be above God; therefore a carnall man is called, *A bater of God*: Now that which we hate we would destroy, and take out of the way.

Secondly, There is a stretching out the hand against God, not onely in this open bold challenge, or professed opposition; this very few will owne. Few Atheists will speak out their blasphemy, or send their Trumpet to defie God; and most wicked men take a suspicion of this, as the highest dishonour and affront that can be put upon them. What? They oppose God? They stretch out their hand against God? They will tell you, they love God, and it may be they will tell you that God is their God, and yet will be found stretching out their hand against God: therefore not onely doe his professed Enemies stretch out their hand against God, but even those

his

his professed Friends, who live in the open violation of his righteous Laws; they who oppose the will and Word of God, the Statutes and Ordinances of God, these will be found to stretch forth their hand against God himselfe.

The Lord complaines (*Mal. 3. 13.*) *Your words have been stout against me: Who? we stout against God? when did we speak against God? we never had such a thought in our hearts, much lesse, such words in our mouthes: So it followes, Yet yee say, What have we spoken so much against thee? The Lord tells them (because it seems they could not) Vers. 14. Yee have sayd it is a vaine thing to serve the Lord, and what profit have we, that we have kept his Ordinances, and yee call the proud happy, &c. To speak, or thinke thus (though such a word be not spoken formally, as it is probable they did not) is to be stout against God. To say, It is a vaine thing to serve the Lord, is not onely a disservice, but a Rebellion against the Lord: To say, There is no profit in keeping his Ordinances, is the highest prophonation of his Ordinances; To call, The proud happy, is to stretch out the hand against God, for he stretcheth out his hand against, and resisteth the proud.*

Thirdly, The hand is stretched out against God, when it is stretched out against his people, his servants, or any that are under his tuition, and speciall protection; to oppose, or stretch out the hand against these, is to stretch out the hand against God. The Prophet *Zacharie* sets forth both the care of God to keep his people from trouble, and his Sympathy with them in trouble, by an elegant Similitude: *He that toucheth you, toucheth the apple of mine eye* (*Zach. 2. 8.*) What part is more sensible of the least hurt, then the eye, or being hurt, causeth a greater smart? God is as tender of his people as any man is of his owne eyes. *He that toucheth them*, sc. to wrong or vexeth them, toucheth the apple of Gods eye, he l'fts up his hand against Gods face, and against the most excellent part of his face, his eye, and against the most excellent part of his eye, the apple of it or ball of the eye, which is the proper instrument of seeing. We use to say, There is no sporting with the eyes; men doe not like it, to have their eyes played with; Surely then God will not beare it, that any should smite or wound his eyes. And he interprets any hurt done to his people, as done to his owne eye, yea to the apple

*Dicimus vulgo
cum oculis non
ludendum est.*

of his eye. When it was under debate in the Councell what should be done with the Apostles, *Gamaliel* advises, *Refraine from these men, and let them alone*, &c. *Left haply yee be found to fight against God* (*Acts* 5. 38, 39.) Some possibly would reply, We fighters against God ? We love God ; here is a company of turbulent Fellows called *Apostles*, who disquiet the Citie, may we not punish them ; but we must presently be judged fighters against God ? No, saith *Gamaliel*, you fight against God, if they and their Apostleship be of God.

Saul was zealous of the Law, and (as he thought) for God ; yet *Christ* rebukes him from Heaven, with *Saul, Saul, why persecutest thou me ?* Thou stretchest forth thy hand against me, when thou dost it against the Saints ; then, there is a stretching out the hand against God, not onely by a boysterous opposition of God, As *Pharaoh*, *Senacharib*, and *Julian* did, but by opposing the wayes or word, the Messengers or Servants of God.

Hence Observe.

First, *Though every sinne be against God, yet some sinnes are more against God* : We cannot say that every one who sinnes, stretcheth out his hand against God ; there is a difference of sinnes in degree, though they are all in their nature deadly ; there is a presumptuous sin, a sin committed with a high hand, which hath these two things chiefly in it.

First, A sinning against cleare light.

Secondly, A sinning with full consent and swindge of will.

In that place of *Numbers*, where this sin is described (*Chap.* 15. 30.) There are two other Characters put upon it : First, it is called, *A reproaching the Lord* : And secondly, a despising of the Word of the Lord ; Every sin is a transgression of the Word of the Lord, but every sin is not a despising of the Word of the Lord ; every sin is displeasing to God, but every sin is not a reproaching of God : Every sin, even the least, is a departure from God, but some sins are full of activitie against God.

It is conceived, that the *presumptuous sin* in the old Testament, is the same with, or answers to, the *sin against the holy Ghost* in the New ; and that which leads to this apprehension is, because no sacrifice was appointed for that under the Law,

as this is ſayd to be unpardonable under the Goſpel. And the Author to the *Hebrewes* is expreſſe (*Chap. 10. 26.*) *If we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins.* The Goſpel knowes but of one ſacrifice for ſin, and that but once offered; they who deſpiſe that, have deſpiſed all, for there remains no more Sacrifice for ſin. God will not ſend his Son to dye a ſecond time for thoſe who have trodden the Son of God in his death under foot, and have counted the bloud of the Covenant an unholy thing. God indeed ſtretcheth out his hand all the day long, to a gaineſaying and rebellious people, that is, to thoſe who ſtretch out their hands againſt him in his Law; But he will not ſtretch out his hand (unleſſe to ſmite) to a gain-ſaying and rebellious people, who (in this ſenſe) ſtretch out their hands againſt him in the Goſpel.

Secondly, From the connexion of this Verſe with the former:

Obſerve.

That God proportions the puniſhment of man unto his ſin: There is a twofold proportionating of puniſhment to ſin.

First, In the quality, or manner of it.

Secondly, In the quantity, or degree of it.

The Juſtice of God is viſible in both, according to the exact rules of retaliation: As I have done, ſo the Lord hath required me, ſaid *Adonibezek* (*Judg. 1.*) He was puniſhed in the ſame manner that he had ſinned, and ſo have many others. But all ſhall be puniſhed in the ſame degree that they have ſinned. If ſin be great, ſo ſhall the puniſhment of it be. When the iniquity of the Amorite was full, he had his fill of wrath. *When God himſelfe was preſſed with the ſin of Iſrael, as a Cart with Sheaves*: then he layd on load in judgement. If any wonder why the wicked man ſhould be hurried, troubled, vexed, why he travelleth in paine all his dayes; he may ceaſe to wonder, when he reads, that the wicked man ſtretcheth out his hand againſt God. Is it any wonder God ſhould ſhew himſelfe an Enemy to them, who practice the Enemy againſt him? Or that they ſhould be higheſt in ſuffering, who have been higheſt in ſin? The Prophet *Amos* reproves and complaines of thoſe, *who made the Ephah ſmall, and the Shekel great* (*Chap. 8. 5.*) That is, who abated the meaſure, and en-

ced, or raised the price of their commodities: But if man make the *Ephab*, or measure of his sin small, God will not make the *Shekel* of his punishment great. The wages which the Justice of God payes the sinner, shall not be a penny more then his sinning worke hath deserved.

Thirdly, In that the stretching out the hand against God, is a sin against light.

Observe.

That sins committed against light, leave the soule in the greatest darknesse: A sin committed in the darknesse of ignorance, deserves yet to be punished with darknesse, even with everlasting darknesse; much more those sins which are committed, not onely in, but against the light of knowledge. Some shall perish for want of light; they cannot but perish who live and dye in the abuse of light. Many shall perish because they have not stretched forth their hands according to the light received, to worke for God; how deeply then shall they perish, who in the midst of received light, stretch out their hands to work wickednesse against God?

Fourthly, *Eliphaz describes the wicked man stretching out his hand; that is, all the power which God hath trusted him with, to provoke God with.*

Hence Observe.

That wicked men abuse the good gifts of God, and turne them against God himselfe: They use their hand, properly taken, against God; as also their metaphorical hand, their whole strength against God; they stretch their authority, their high places, their parts, and wits against God; they forme weapons out of all the good gifts of God, to fight against God; such sinning is out of measure sinfull. The idle Servant was condemned, who did not employ and improve the one Talent which he had received, to his Masters advantage; or how much forer condemnation shall they be thought worthy who employ their many Talents to their Masters losse, and disadvantage?

Lastly Observe.

Sin is the greatest evill. That must needs be the greatest evill which opposeth the greatest good: God is the greatest good, every sin is against God, and some sins directly oppose God. The Apostle argues the evill of sin, from the opposition it makes against

against us (1 Pet. 2. 11.) *Dearely beloved, I beseech you as strangers, and pilgrims, abstaine from fleshly lusts (he doth not say, which fight against, or dishonour God, but) which warre against the soule: We have no reason to be dallying with lusts, or to be friends with them, when we heare that our lusts warre against us; but when we remember that our lusts warre against God, we should not onely abstaine from them, but abhorre them. Every thing is by so much the worse, by how much that is better which it is contrary unto: There are foure considerations which heighten the evill of sinne upon this account, that it is a stretching out of the hand against God.*

First, Stretch out a hand against God! No man should dare so much as to lift up a word against God.

Secondly, Stretch out a hand against God! No man should dare so much as to lift up a thought against God.

Thirdly, Stretch out a hand against God! Every man ought to fall downe before God, and be well pleased with whatsoever God saith or doth.

Fourthly, Every man is bound to stretch out heart and tongue, and hand, to thinke and speake and doe for God, and when all this is done, we have done but our duty; and the utmost that any man doth or can doe in these, is not halfe his duty. How wide then is he from, how opposite to his duty, who stretcheth out his hand against God? And (as it follows in the next words.)

Strengthen himselfe against the Almighty.

That is, As the Originall imports, who makes himselfe a strong Warriour, and will shew his valour against the Almighty: So Master Broughton, *He would be valiant against the Almighty.* Or as another translates to the letter of the Text, *He shewes himselfe a man against the Almighty;* As if he had sayd, *This wicked man straines all the strength he hath, to shew himselfe a man of his hand, or to play the man against God.* The Apostle useth that word, in reference to temptation, *Play the man, or quit your selves like men: Saints play the man against Satan; wicked ones play the man against God: he strengthens himselfe against God.* But how? What doth the wicked man to strengthen himselfe? Doth he gather Armies, lay in Ammunition, fortifie Cities, and

רוח
Roboravit, fortitem bellatorem conatur se praeberere, utrum atque masculinum; in Deum se erigere & insultare praesumpsit. Contra omnipotentem se virum exhibuit. Jun. arspice de. 1 Cor. 16. 13.

and Caſtles? Doth he thus ſtrengthen himſelfe againſt the Almighty? All theſe are no ſtrength againſt God, and this is not the way the wicked man takes to ſtrengthen himſelfe againſt God; how then? Hee ſtrengthens himſelfe againſt God, by *hardening his heart*, by ſtopping his eares, by ſetting his face, by debauching his conſcience againſt the call and command of God. Thus,

He ſtrengthens himſelfe againſt the Almighty.

וְיָ

Before we had the word *God*, the *ſtrong God*, here the *Almighty*, which word in the Hebrew, ſignifies not onely one that hath great power: But,

*Qui omnia po-
teſt.*

Fiſt, All power; *Shaddai* is he that hath power to doe all things: Omnipotency is one of the incommunicable Attributes of God: All the power of man is of his giving, but he hath not given all power to any man, no nor to all men. Onely Chriſt as Mediator, or *God-man* hath all power given to him. It is not the will of God to doe all that is in his power, but it is in his power to doe whatſoever he will. If the wicked mans power were ſuch, what worke would he make? If he could doe as much as himſelfe pleaſeth, he would doe nothing, which ſhould pleaſe either God or good men.

*Qui ſibi ſuffi-
cit & nullius
ope indiget, nul-
lus externis ar-
mis aut muni-
mentis.*

Secondly, The word ſignifieth, ſuch a one as hath a ſufficieny in himſelfe to doe what he will; God needeth not to goe out for any ayde, or call in the aſſiſtance of any creature: *Shaddai* is the Originall of power, he hath all his power laid up in his owne compaſſe, and his compaſſe is infiniteneſſe; he is ſelfe-ſufficient. Some Princes thinke they have power enough to doe what they will, but they muſt doe it with other mens hands. Though they have a civill power or authority to command all, yet they have not a naturall power, ſtrength, or ability to execute all. God hath both theſe powers, he hath absolute authority to command all to ſerve and helpe him; and he hath ſuch an absolute ability, that he needs none to ſerve or helpe him: He that made the World alone, what cannot he doe alone? God calls for our helpe that we may have the honour of it, not that hee hath any want of it.

*Qui ſufficit
omnibus alijs.*

Thirdly, *Shaddai* is he who hath not onely enough for himſelfe,

ſelfe, but for all others; the five wiſe Virgins had Oyle in their Lamps, and they had enough for themſelves, but they had none to ſpare, they could not furniſh the five fooliſh Virgins. But the Lord God Almighty hath ſtrength and wiſedome for all that come to him, and call upon him: As he is ſelfe-ſufficient, ſo he is all-ſufficient; his Ocean can quickly fill all our empty Veſſells, and his treaſury ſupply and beare all our charges. This Almighty God, who hath power to doe what he pleaſeth, who hath all this power in himſelfe, and who hath power enough to give out to all that need, and aſke it of him; this is *the Almighty*, againſt whom the wicked man ſtrengthens himſelfe.

Hence Obſerve.

First, *That the heart of man is very buſie to arme againſt God:* As when a people are threatned with an invaſion, they then ſtrengthen themſelves, they lay in their Proviſions of Warre, and get Forces in a readineſſe: even thus doth the heart of man: Man hath three uſuall wayes of ſtrengthening himſelfe againſt the Almighty. Firſt, By carnall pleas and reasonings. He pretends reaſon for what he doth; and hee ſtrengthens himſelfe againſt all that God ſaith, by reaſon: he ſets up reaſon againſt that Law which is the quinteſſence of reaſon, and will not be madd but by reaſon, ſuch as it is, and that is, ſuch as he is, a madd one. Theſe reasonings are the ſtrong holds ſpoken of by the Apoſtle (2 Cor. 4. 5.) *The weapons of our warfare are not carnall, but mighty through God to the pulling downe of ſtrong holds, caſting downe imaginations, and every high thing, that exalteth it ſelfe againſt the knowledge of God:* As the weapons of this warfare are not carnall but ſpirituall, ſo the ſtrong holds which theſe caſt downe, are not corporeall, but carnall; they are not made of Stones, and Timber, of Earth, or Iron, but of the ſubtilties, ſlights, excuſes, ſubterfuges, and arguings of fleſhly minded men. All which the Apoſtle wraps up in the latter words, calling them *imaginations*, or *ratiocinations*; and *high things*; that is, ſuch things as are formed in the high and proud conceits of the creature, exalting it ſelfe againſt the ſound and ſaving knowledge of God: Such as theſe:

First, *Others doe ſo.*

Secondly, *Great ones doe ſo.*

Thirdly,

Thirdly, *This is the custome of the World.*

Fourthly, *If I should not doe so, I should dishonour, yea and undoe my selfe: And why should I reſtaine what others doe, or what would be mine owne undoing? No reason for any of these. Thus he strengthens himselfe against the Almighty: his reason (such as it is) will beare him out.*

Secondly, *He strengthens himselfe against God upon presumption of mercy from God; why may not I doe thus? God hath mercy for sinners, why not for me though I sin? The Apostle cautions the Ephesians (Chap. 5. 6.) against such presumptions. Let no man deceive you with vaine words, for because of these things, the wrath of God comes upon the Children of disobedience: It is good to plead mercy to strengthen Faith, that sin committed shall be pardoned; but woe be to those, who plead mercy to strengthen themselves in the committing of sin.*

Thirdly, *Others strengthen themselves against th^e Almighty with hopes of worldly gaine, and they encourage themselves in an evil matter, with promises of good; Wee shall finde all precious substance, we shall fill our houses with spoyle, cast in thy Lot among us, let us all have one Purse: Thus Solomon personates the inticements of sinners (Prov. 1. 13, 14.)*

As a gracious heart strengthens it selfe for God:

First, *By the promises of God.*

Secondly, *By the experiences which himselfe, or others have had of Gods dispensations.*

Thirdly, *By considering the nature of God, how gracious; how good; how powerfull, how faithfull he is.*

Fourthly, *By remembring his relations to God; he is my Father, my King, &c. Shall I not venture to doe or suffer for him?*

Now (I say) as a gracious heart strengthens it selfe for the Lord, or (as the Apostle adviseth, Ephes. 6. 10.) *Grows strong in the Lord, and in the power of his might, putting on the whole Armour of God:* So a wicked heart strengthens it selfe against the Lord, or grows strong against the Lord, and the power of his might; yea of his Almightinesse, putting on the whole Armour of the Devill, that he may be able to stand against all the encounters of the Word, and of his owne conscience. For as the Word of God, and the graces of the spirit are the Ar-
mour

mour and weapons by which the Saints strengthen themselves against Satan; so carnall reasonings and the lusts of the flesh, are the Armour and weapons by which wicked men strengthen themselves against God.

A wicked mans chiefe care is to fortifie and incourage his lusts; to put warme cloaths to his sinfull heart, and make it stout against God: *Sin begins with turning the heart from God, and sin ends in turning the heart against God*: The first step in sin is a neglect of God, the second step is contempt of God, the third and last is a War with God: He strengthens himselfe (for the Battell) against the Almighty.

Secondly Observe.

Sin runs us against reason, and causeth us to act not onely wickedly, but foolishly: Is it not folly and madnesse for weaknesse to contend with Omnipotency? When a sinner hath strengthened himselfe the best he can, the very weaknesse of God (as the Apostle speaks) is stronger then hee. *What King (saith Christ, Luke 14. 31.) going to make Warre against another King, doth not first sit downe, &c.* As if he had sayd, The Kings of the Earth are not so foolish, so brainlesse, and counselllesse to contend with those, whom they cannot match; they will hardly venture a Battell with ten thousand against twenty thousand, they will rather make a disadvantageous Peace, then proceed in a War upon such disadvantages. The King of *Israel* reprov'd the challenge which the King of *Judah* sent him, by the Parable of the Thistle in *Lebanon*, aspiring to match with the Cedar in *Lebanon* (*2 Kings 14. 9.*) What's a Thistle to a Cedar? Then what is man to God? See then what a reasonlesse, yea senselesse creature man is, who will needs goe out against God to Battell, though all the number he can muster, is not onely as disproportionable as ten thousand to twenty thousand, as a Thistle to a Cedar, but more then one single Man is to a Million of Men; or then a bruised Reed to the strongest Oake. God with ease made all the power of man alone, and he, though alone, can more easily destroy it: it cost him but the speaking of a word to set it up, and he can pull it downe with, yea without a word speaking. Many men have been styled, *The great, The strong, The mighty*: But no man ever durst owne this style, *The Almighty*: This title of God in the Text, *The Almighty*, should make the mightiest of

men, the Nimrods of the World afraid to meddle, yea to think a thought of meddling with God. The absurdity of men in strengthening themselves against the Almighty, may appeare yet more distinctly in three particulars.

First, He that is Almighty is stronger then All; there cannot be two Almighties. Hence the Apostle argues (1 Cor. 10.) *Will you provoke the Lord to anger, are you stronger then he?* It is base and cowardly to provoke those that are weaker then our selves; it may give us trouble enough to provoke those who are as strong as our selves, but it is either madnesse or desperatenesse to provoke those who are stronger then our selves. And when the Apostle demands, or rather expostulates, *Are yee stronger then he?* His question calls for this positive assertory answer, we are infinitely weaker then he; and therefore there is no prevailing against him, not onely not in all things, but not in any thing. It is possible for a weak Enemy to prevaile sometimes upon a mighty Enemy. The Romans who commanded the World for many ages, and were too strong for any Nation, did yet receive some foyles; though they were never conquered, yet they were sometimes worsted, not only by surprisals and Ambuscadoes, but in the open field; and even petty Princes gave checks for a while, to some of their designs. But *El-Shaddi*, the Almighty God, never received any defeat. nor is he within the possibility of a surprize.

Secondly, Not onely cannot the Lord be defeated, but he cannot be endammaged; he never lost (as we say) so much as a haire of his head, nor did he ever suffer so much as the scratch of a Pin. The Romans obtained some victories with such extreame losse and hazzard, that it hath been sayd, Two or three more such Victories, would utterly undoe them; they who were never defeated or foyled, have yet been greatly endammaged in Battel; and their clearest gains have not been without some losse: but the Almighty never lost the worth of a tread, or drop of blood, in all those innumerable Victories which he hath gained.

Thirdly, Man cannot so much as hinder or retard the signes of God. He transcends all the impediments, and throws open all the Barracadoes that are set in his way. *He will work and who shall let him?* (Isa. 43. 13.) There is no putting of a barr in his way; and therefore if any should answer the question

stion, *Who shall let it?* Yes, there are some will let it, the great men, the Nobles of the Earth, say no; they will let it. But they shall not, saith God, in the next Verse (*Vers. 14.*) *For your sake* (speaking to his people in Captivity) *I have sent to Babylon, and have brought downe all their Nobles.* The Originall word for Nobles, signifies also Barrs; the Barrs of a door, or Castle gate, as we put in the Margent of our Bibles; to note, that Nobles and great men should be the strength of a People, and a stop to the entrance of any evill among them: but if in stead of that, they prove like Barrs, onely to hinder the good of a People, and to lye crosse in all publike proceedings; then the Lord, the Lord of Lords, and King of Kings, brings them downe, and breaks them all to peeces. *I will worke, and who shall let it?* The Nobles, the Barrs shall not, though bars of Iron, to Gates of Brasse.

It was said in opening the words, that stretching out the hand is the posture of a madd man: Consider this, and then say, Is it not the maddest madnesse to stretch out the hand against God, or to strengthen our selves against the Almighty, to oppose him, against whom it is impossible not onely to prevaile, but to doe him the least hurt, or give him the least check or stop in his way? If wee should see a man set his shoulder against a Wall of Brasse, or blow a Feather against it, hoping to overturne and batter it downe, would not we say, this man is either a Fool, who never had the use of reason, or a Mad-man, who hath lost his reason? He that opposeth the counsells and wayes of God, can no more overthrow them then a Feather can a Wall of brasse, or the touch of a little finger, the strongest Tower. The Psalmist represents us with these simple attempts (*Psal. 2. 1, 2, &c.*) *Why doe the Gentiles rage, and the people imagine a vaine thing? The Kings of the earth take counsell, &c. Come let us breake their bands, and cast their cords away from us: What followes? He that sits in Heavens shall laugh, the Lord shall have them in derision:* He sees how poore, how inconsiderable, these motions and commotions, both of the *Many* and of the *Mighty* are, to give check to that Decree of his Almightinesse, to set his son upon the holy Hill of Sion.

Eliphaz hath not yet done with his description of the impotent rage of man against the Almighty God. O sinfull

vaine man, whither wilt thou goe? What wilt thou do next? The next Verse tells us.

Verf. 26. *He runs upon him, even on his necke, upon the thick Bosses of his Bucklers.*

This 26. Verse is an amplification, or aggravation of the madnesse of a wicked man, who, when he hath strengthened himselfe against God (as he thinks and hopes) sufficiently, then he runs upon him, &c.

Eliphaz carrieth on the metaphor of a Battell, which before it is fought, Armies are mustered, and drawne up in view of each other; and then to shew their courage, they stretch out their hands, draw their Swords, and as soone as the Signall of the Battell is given, by sound of Trumpet, beat of Drum, or discharge of Cannon, they run on upon one another; and when the Battell comes to the heat and height, they charge home, even upon the necks of one another, and upon the Bosses of their Bucklers: Here's the description of a fierce charge. This wicked one is a Champion for Hell, he challenges the God of Heaven, and runs upon him, &c., with utmost violence: That's the sum of the words, I shall now open them a little further.

Hee runs upon him, even upon his necke.

There is a difference among Interpreters about that antecedent, some understand God: As if the meaning were, God runneth upon a wicked man, like a strong Warriour, with incredible swiftnesse, and irresistible force, to cast him downe. The wicked man having stretched out his hand, and strengthened himselfe against the Almighty, now the Almighty runs upon his necke, even upon the thick Bosses of his Buckler; Come faith God, I will have a bout with thee, if thou darest, I will try it out with thee, I am not afraid of thy stiffe necke, though it hath Iron sinews, nor of the thick bosses of thy Buckler, though they be of Steele.

Thus some, both later Writers, and ancient Rabbins, give the sense, but I rather conceive (with others) that *Eliphaz* still prosecutes the strange progresse, and heightned wickednesse of man, who having strengthened himselfe by hardening his heart against God, runs upon him, even upon his necke, &c.

Taking

Quia impius manum in Deum extendit, indeo currit in eum Deus ad collum & in densitate dorso- rum clypeorum ejus q. d. in ea quibus ille maxime roboratur. Rab. Lev. Vatabl. Beza. Multo aptius est ut describatur adhuc ille impiorum conatus adversus Deum. Piacet. Inauditam impij temeritatem describere prosequitur, Bold.

Taking this sence, there is a different reading; thus, *He runs upon him with his necke*; we say, the wicked man runs upon the neck of God; they say, A wicked man runs upon God with his neck; their meaning is, He runs upon him audaciously and proudly. The neck lifted up is a token of pride, and presumptuous boldnesse: And to run with the neck, is to run with the neck lifted up, or stretched out; which is indeed the periphrasis of pride. (*Psalm. 75. 5.*) *Speake not with a stiffe necke*; that is, with a spirit unwilling to submit to my dispensations. The Prophet *Isaiah* complaines, and threatens (*Isa. 3. 16.*) *Because the Daughters of Sion are haughty, and walke with stretched out necks*: That is, because they testifie the pride of their hearts, by the gate and postures of the body, as much as by the vaine attire, and apparrell of the body: *Therefore the Lord will smite, &c.* The Lord tells *Moses* (*Exod. 32. 9.*) *I have seene this people, and behold it is a stiffe-necked people*: He complaines by the Prophet (*Isa. 48. 4.*) *I knew that thou art obstinate, and thy neck is an Iron sinew*: *Stephen the Proto-Martyr* gives a breviat of all their rebellions, *Acts 7.* and concludes (*Vers. 51.*) *Yee stiffe-necked, &c.* The stiffe neck and the proud hard heart are the same, all the Bible over.

Currere collo est collo duro & erecto; similia sunt cum lana positum pro lana alba, &c.
Dnuf.

Thus the wicked man runneth upon God with his stiffe; that is, his proud daring spirit. As before, *Hee stretched out his hand*, so now (which is more) *his neck* against God. The metaphor is taken either from Souldiers in battell, who to shew their valour, hold up their heads, and stretch out their necks, running head to head, and shoulder to shoulder, when they come to close fight.

In erectione colli fastus agnoscitur. Merc.

Or, It is a metaphor taken from a Bullock unaccustomed to the yoke; who therefore will not submit his neck to bear it. Wicked men are called Children of *Belial*, because they endure not the yoke of obedience; when God would put his yoke upon their necks, they lift up their necks, or run upon him with their stiffe necks.

Metaphora a milite Fortissimo in hostem impetum faciente.

Metaphora a lascivientii & procacii vinulo. Pined.

Hence Note.

It is pride of spirit which causeth man to oppose God. The Apostle *James* saith, *God resisteth the proud* (*Jam. 4.*) which intimates, yea and speaks out, that the proud assault God. As the wicked in his pride persecutes the poore (*Psal. 10. 2.*)

So

*Per superbiam
homo maxime
deo resistit &
superbus prop-
ter presumptionem
spiritus
contra Deum
currere dicitur.
Aquin.*

So in his pride he opposeth God. And as he that loveth God, follows, yea runs after God to obey him; so he that hates God runs upon him by disobedience. An Act of ignorant disobedience is a going from God; an act of knownde disobedience, is a running upon God: Running upon God, is not onely sinning, but impudent sinning. The Angells in Heaven cover their faces before God, daring not to behold him: Humble sinners on Earth, such as the poore Publican (Luke 18.) venture not to lift up their eyes to Heaven, but proud sinners, lift up their necks against God. They who care not what God saith to them, care as little what they doe to God: And they who have no faith in God, seldome have any feare of him; these *run upon him with their necks.*

But I returne to our Translation, *He runs upon him, even on his necke*: That is, *on the necke of God*: that is, he sins fiercely, and fearelessly; he doth not dare God at a distance, or like a Coward, speak great words, and vaunt of what he will doe when his Adversary is out of sight and hearing; but he charges on boldly in his very face. It is sayd of the Ramm (by whom the Prophet meanes Alexander the Great, King of Greece) *That when he saw the Hee-Goat (that is, Darius King of Persia) he run upon him*: That is, he assaulted him speedily and boldly, overthrowing his whole estate, and so making himselfe sole Lord of Asia. The whole course of his Victories are described by this word, *He ran upon upon him* (Dan. 8. 6.) And when Job would shew how fiercely the Lord handled him, he gives it in this language, *I was at ease, but he hath broken me a sunder, he hath also taken me by the necke, and shaken me to peeces* (Job. 16. 12.) As God in a way of highest punishment, or chastisement, is said to take a man by the neck; so man in a way of highest sinning and rebelling, is said to take God by the neck, or to run upon his neck: He that ventures upon the necke, cares not where he ventures, and he that runs upon the neck of God; cares not on whom he ventures. And as in height of love, a freind runs and falls upon the neck of his freind: thus Joseph did on his Brethrens necks (Gen. 45. 14.) and the Father of the Prodigall (Luke 15. 20.) *Ran and fell upon his Sons necke, and kissed him*: So in the heat of wrath, an Enemy runs upon the neck of his Enemy; and wicked men (who are enmity against God) run upon the neck of God.

Cum eo concurrens collum invadat. Tigur.

Some

Some conceive that this *running upon the necke of God*, imports two things.

First, That the wicked man imagines himselfe, as having an equality of strength with God.

And secondly, That he hath authority above God, or that he is Gods better, and superior.

This latter they ground upon an old custome among Magistrates, who finding an offender contumacious, were wont to command the Officer to take him by the neck, and dragg him out of the Court, to receive his punishment. But I shall not insist upon that Criticisme; especially considering the incongruity of it with the next words:

Even upon the thick Bosses of his Buckler.

Malefactors are never permitted to come armed before the Judge to their Arraignments.

The word which we translate *Thicke*, signifies also *Fat*, because fat is thick: Hence the Vulgar Latine Translates, *He is armed with his fat necke*: But I passe that. According to our reading (which keeps closer to the Originall) *Eliphaz* describes the ancient and present forme of Bucklers, which as they are defensive weapons, so also offensive, and therefore have not onely Bosses for ornament, but (one especially in the center or middle with a sharpe pike in it) for use: For as the whole Buckler secured the body against the Arrow or Sword of the Adversary, so if he pressed neer, this high Bosse, or Pike of the Buckler served to pierce and wound the Adversary. So that while the wicked man is sayd to *run upon God*, even upon the *thicke Bosses of his Buckler*; it shewes the highest valiancy of a wicked man in opposing God; he fights not onely a far off, but neer at hand, and presseth upon him, though within the reach and danger of his Weapon.

Hence Observe:

There is no danger can keep a wicked man off from sinne: Like the Horse in this Book (Chap. 39. 22.) *He mocketh at feare, and is not affrighted, neither turneth away from the Sword; he swalloweth the ground with fiercenesse and rage, he saith among the Trumpets, Aba, aba*: though God have a Buckler, man will come upon him; yea though God have a Bosse upon his Buckler to strike and wound him, yet on he comes. The Buckler of God

Erat pene gen-
nus ut Magi-
stratus si quem
suo imperio pa-
rum obedi-
tem videret,
in collum in-
derent & in-
torquerent. Liv.
l. 4.

נָבִי מְנִי
In densitate al-
titudinum scu-
torum ejus: in
crassitiem cor-
porum scutorum
ejus. Merc.
Alludit ad per-
versum pra-
liandi modum
cum clipeo, in
cujus medio e-
rat prominen-
tia, quae dicitur
umbo, in quo
erat cuspis quo
continus con-
certabatur.
Bodd.

is the Law or Word of God, and the Boſſes of this Buckler, are the threatnings and curſes of the Law. Now, when man ſins, notwithstanding the Law, which is the Buckler by which God ſaves and proteſts his honour and his holineſſe, his name and glory from the wounds which ſinfull man is ready to give him, then man may be ſayd to *run upon his Buckler*. And when notwithstanding the ſharpe threats, and terrible curſes of the Law, which are the thick Boſſes with which he wounds thoſe who tranſgreſſe his Law, when, I ſay, notwithstanding theſe, man adventures to ſin and tranſgreſſe the Law, he may rightly be ſayd, *To run upon the thicke boſſes of his Bucklers*. God gave Adam a Law; *Of the Tree of knowledge of good and evil, thou mayeſt not eate*: Here was the Buckler; and when he added this threat, *In the day thou eateſt thereof, thou ſhalt ſurely dye*: Here was the Boſſe. God ſent a word to Pharaoh, *Let my people goe*; this was a Buckler; *If thou reſuſe to let them goe, I will ſlay thy firſt borne*, this was the Boſſe. Adam run upon the Boſſe of the Buckler, ſo did Pharaoh, and ſo doe all willfull ſinners.

A wicked heart will goe on ſinning, whatſoever God is ſpeaking, or doing (Iſa. 57. 17.) *I was wrath, and ſmote him, yet he went on frowardly in the way of his heart*: Neither the wrath of God, nor their owne ſmart ſtopt their progreſſe, though ſmitten, yet they went on. Saints ſometimes goe on ſinning, though God be ſmiting, they have run upon the Boſſes of the Buckler, to the wounding both of their ſoules, and of their outward comforts; wicked men will run upon them to the damning of their ſoules and bodies. Though they ſee, yea feele the Boſſes, judgement not onely threatned, but executed, yet on they will, and (like wicked Abaz) *in the time of their affliction ſin more againſt the Lord*. This is the height of ſinfulneſſe. As it ſhews the truth and height of holineſſe in the Saints, when they will not onely run to God in faire times, when men approve, but in the worſt times, when men oppoſe; when they venture to doe their duty upon the Bucklers of men, yea upon the Boſſes of the Buckler, extreameſt danger: So it ſhewes alike ſtrength and height of wickednes, when men venture upon the Boſſes of the Buckler, upon the point of the naked Sword of Gods diſpleaſure; they will venture, let it coſt what it will, though the Lord ſet a flaming

flaming Sword in the way of lust, as he did in the way of the Tree of life (*Gen. 3.*) though the Lord set an Angel with a drawn Sword in the way of lust, as he did in *Balams* way, when he was going to curse *Israel*, yet on they will: Till the heart be changed, neither Swords, nor Bucklers, nor Bosses, neither wrath threatned, nor executed, can cause a sinner to change his course.

This the Prophet complaines of (*Isa. 9. 13.*) *The people turneth not to him that smiteth them, neither doe they seeke the Lord of Hosts: Their incorrigiblenesse under severest corrections is elegantly described by another Prophet, enumerating five speciall stroakes or smitings, to every one of which he subjoyne, Yet have ye not returned unto me, saith the Lord, Amos 4. 6, 7, 8. &c. When the bellows were burnt, and the lead consumed of the fire (that is, when all instruments and meanes of refining them were spent and worne out, yet their drosse remained in them) The Founder melted in vaine, for the wicked (that is, their wickednesses, or evill things) were not plucked away (Jer. 6. 29, 30.) They went into the Furnace full of drosse, and they came out as full of drosse as they went in. The Founder blowed his fire, till he burnt his bellows, but their lusts had no sent of fire upon them; his lead (by which he seperates the drosse from the mettall) was all consumed and evaporated, but the drosse of their corruptions wasted no more then the purest gold doth in the fire. Hence the Lord resolved to wast no more of his judgements upon them: Why should you be smitten any more, ye will revolt more and more (Isa. 1. 5.) To revolt from God, and to run upon him, are sins of the same straine; and they who revolt from him, will not feare to run upon his necke, even upon the thicke Bosses of his Buckler.*

Thus *Eliphaz* hath given us an account, why the Lord afflicts a wicked man all his dayes; he fights against God all his dayes. We have a reason of this reason in the next words; why it is that this wicked man is such a valiant Champion against God, why he commits wickednesse with so much greedinesse; it is, *Because he covers his face with his fatnesse, &c.* The fatter and fuller he grows in fulfilling the lusts of the flesh, the more hungry and sharpe set he is to fulfill them. Full-feeding in sin, doth not satisfie, but increase a sinfull appetite.

J O B, CHAP. 15. Vers. 27, 28, 29, 30.

Because he covereth his face with his fainesse, and maketh collups of fat on his flanks.

And he dwelleth in desolate Cities, and in Houses which no man inhabiteth, which are ready to become heaps.

He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

He shall not depart out of darknesse, the flame shall dry up his branches, and by the breath of his mouth shall he goe away.

AS the two former Verses shewed sin the cause of those evils which befall a wicked man, so here Eliphaz shewes us two causes of their sin.

First, Their riches.

Secondly, Their power.

The first is here described tropically by Fatnesse.

Vers. 27. *He covereth his face with fatnesse, and maketh collups of flesh on his flanks.*

Both parts of the Verse meane the same thing, shewing the wicked mans worldly prosperity by the usuall visible effects of it; a fat face, and fleshy flanks.

He covereth his face with fatnesse.

Exiit pro adipē oculis eorum. i. e. exisse videntur præ genarum tumore & pinguedine. Bold.

Singulari quodam infamia titulo impii & iniqui in scriptura vocantur pingues.

That is, he is exceeding fat; a phrase like that (Psal. 73. 7.) *Their eyes stand out with fatnesse*: The Hebrew is, *Their eyes are gone out of their heads through fatnesse*: That is, they seeme as gone or going out of their heads. 'Tis usuall in the language of the Holy Ghost to describe wicked men by fatnesse (Psal. 78. 31.) *He slew the fattest of them*; that is, the worst of them, those who were most rebellious, longing after dainties, when God had given them bread from Heaven. David sets forth his Enemies (and so the Enemies of Christ, of whom that Psalme is a Prophecie) under this notion (Psal. 22. 12.) *Strong Bulls, or fat Bulls, come about me*: By the fat Bulls he meanes the Scribes and Pharisees, the high Priest, and Rulers, who (as it were) beset Christ with continuall conspiracies. More plainly (Psal. 17. 9, 10.) *Keep me from mine*

mine Enemies that oppresse me : They are inclosed in their owne fat, with their mouth they speake proudly. Again (P sal. 119. 70.) Their heart is as fat as grease, but I delight in thy Law.

The Scripture speaks thus, not as if fatnesse had any morall evill in it, or as if leanenesse had any morall good in it. Fatnesse doth not discommend us, nor doth leanenesse commend us to God ; yea a man leane in body, may have the worst fatnesse, he may be proud, swolne and puffed up in spirit ; and a man fat in body, may have the best leanness, much selfe-emptiness, and poverty of spirit. But because they who have abundance, and grow fat with the Creature, are tempted to forgetfulness of, and rebellion against God ; and because a body over-burdened with flesh and fat, renders the minde more indisposed to holy and spirituall activity ; and usually they who bestow most care and cost in pampering their bodies, goe with pined, starved, and leane soules ; therefore fatnesse heares ill in Scripture.

It is observed by *Plutarch*, that the Egyptian Priests gave their *Apis* (a Deity which they worshipped in the forme of an Oxe) the water of a Pit, or Well, not the water of *Nilus* to drinke ; the reason was (not as some assigne it, because they thought those waters were prophaned by the Crocodile, for the Egyptians had that river in high veneration, but) because the waters of *Nilus*, were fatning, nourishing waters ; therefore their *Apis*, whom they adored as a God, and from whom they expected continuall helpe, must not drinke of it, least the grossnesse of his flesh should disable him for their assistance. Fat corpulent men are, in common experience, unweildy, sleepey, and (comparatively) unfit for action. It was a custome, as my Author reports, among the ancient Spaniards and Gaules, to keep a constant measure, which if a Woman (shee not being with Childe) did exceed in the compasse of her waste, shee fell under disgrace, and lost much of her reputation, by having got so much of fat and flesh about her : And doubtlesse it had somewhat of disrepute in it, in *Job's* time, else *Eliphaz* (a man of experience) had not given this as a peice of a wicked mans description. He covereth his face with fatnesse.

And maketh collops of flesh upon his flanks.

Which Master Broughton renders thus, And maketh plaistes

Hoc Egyptii inuere videbatur, dum sacerdotes Isiaci solerent dare Api Bovi quem colebant potum ex quodam puteo non autem ex Nilo, quia ejus aqua pro creditur pinguedinem carnisque magnum facere incrementum. Plutar. Tract. de Iside, &c. Iberi etiam Galli antiqui zonæ menjuram habebant, quam si mulier, quæ grævda non esset capere non posset probro magno afficiebatur. Alex. ab Alex. l. 2.

*Est descriptio
summa abun-
dantiæ. Jun.*

upon the panch. Master Calvin Translates it thus; *He hath larded his guts.*

This latter clause of the Verse is of the same intendment with the former: And that which both reprove as sinfull, is the intentnesse of mans Spirit about the pampering of his Flesh.

He covereth his face with fainesse, he makes collops, &c.

He doth not say, Because he is fat, but because he covers his face with fatnesse, &c. That is, he sets his heart upon his belly, and makes it his businesse to pamper his body. He is active, yea full of activitie in getting this cover, or mask of fatnesse upon his face; and this mask discovers the naughtinesse of his heart.

Hence Observe.

That it is a signe of an evill heart, or a leane soule, to intend the flesh, or to study the satisfying of the bodily appetite. A carnall man gives himselfe to deliciousnesse; his greatest labour is about that, for which Christ forbids our labour, *The meat that perissheth* (Joh. 6. 27.) This covering of our selves with fatnesse, and making collops of fat, the Apostle reproves in those *Whose God was their belly* (Phil. 3. 19.) and in those *who served not the Lord Jesus Christ; but their own belly* (Rom. 16. 18.) They who serve their belly; as they should serve God, make a god of it; and they who serve their belly at all doe not serve Christ at all. We may provide for the belly, but we must not serve it; and they who doe so, deserve rather to be called Epicures then Christians. That's sinfull fatnesse which is got upon termes of slavery, or service to the belly: yea, a man that is intentive upon that question, *What shall I eate?* and carefull how to feed his flesh, though he doe not grow fat by it, yet he shewes himselfe full of sin by it. The designe of such is for the flesh, though their flesh doe not thrive under that designe. As man may be very covetous though he continue poore and leane in purse; so a man may be very luxurious, and a great servant to Bacchus, and Belly-cheare, though he continue leane and poore in body.

The blessing of God fattens some, and such fat ones blesse God. David Propheties, that when *The Kingdome shall be the Lords, and he the Governour among the Nations* (which is very
parallell

parallell with what those great voyces said after the seventh Angel had sounded (*Revel. 11. 15.*) *The Kingdomes of this World are become the Kingdomes of the Lord, and of his Christ, and bee shall reigne for ever and ever; and when this shall be, saith David (Psal. 22. 30.) Then all they that be fat upon the Earth, shall eat, and worship; that is, the great ones shall submit to Christ; his Kingdome shall be enlarged, and not onely the poore, who are described in the latter part of that Verse in the Psalme, under the name and notion of such, as goe downe to the dust, but the rich shall receive the Gospel. Kings and Queens, persons of Authority and wealth, shall come to the participation of the grace of Christ (Isa. 60. 3. 10.) They who have their bellies full of the meat that perisheth, shall have their soules full of that meat which endures to everlasting life. (Psal. 45. 12.) The rich among the people; What people? The first words of the Verse tell us, he meanes the Tyrians who were a wonderfull rich people (Isa. 23. 8. Ezek. 27.) and the Tyrians are here put by a Synecdoche for all other Heathens; for though Tyre, were a Citie in the Tribe of Aser (Josh. 19. 29.) yet it was at that time possessed by Heathens. Now, saith the Psalmist, *The rich among these people shall intreat thy favour: That is, the Churches favour. God will work their hearts to an earnest desire of admission into the society of the Saints, and to live under a professed subjection to the Gospel of Jesus Christ, who have abounded in worldly possessions, and hold the World in subjection to their power: These rich and fat ones among the people shall intreat thy favour.* This Prophecie was in part fulfilled (*Mark. 3. 8.*) where we read of great multitudes from Tyre and Sidon flocking after Christ: So that it is not riches and fatnesse precisely considered, but the intending of our skin, or our studiousefnesse to fill our selves with earthly delicates, which shewes we have weak appetites to, or rather a loathing of the things of Heaven.*

Secondly, This covering the face with fat, is here presented by *Eliphaz* as a cause or occasion at least of the wicked mans arming himselfe against God.

Hence Observe.

That an evil heart turnes the blessings of God, into rebellion against him: The Jewes were thus charged (Dent. 32. 15.)

Bonorum abundantia vitiorum omnium materialium subministrat.

Jesurun

Jeſurun waxed fat, and kicked. The Lord complains of this, as of a ſin, which he ſcarſe knew how to pardon (*Jer. 5. 7.*) *How ſhall I pardon thee for this ? Thy Children have forſaken me, &c.* When I had fed them to the full, they then committed Adultery, and aſſembled themſelves by troopes in the Harlots houſes. Thoſe are great ſins indeed, which put the Lord (whoſe title is, *The God pardoning ſin*, and ready to forgive) into a queſtie about their pardon and forgivenesse. Such kind of ſinning made *Jerusalem* a Siſter to *Sodom*; that is, as like *Sodom*, yea and *Samaritania* too, as if they had been one Mothers Daughters, or as if they had been of one and the ſelfe ſame blood, and ſtock (*Ezek. 16. 49.*) Behold this was the iniquitie of thy ſiſter *Sodom*, pride, fulneſſe of bread, and abundance of idleneſſe was in her, and in her Daughters: Plenty of the Creature, and plenty of ſin, went together, and whereas *Jerusalem* ſhould have ſerved God, ſhee ſerved her luſts in the abundance of all things. We have a ſaying, when men are lifted up upon the enjoyment of outward good things (in alluſion to Beaſts) *Provender pricks them.* They act more like Beaſts then Men, who kick againſt God, who feeds them, and turne his bread of bleſſings into the ſtones of diſobedience. What outward good thing will not an evill heart abuſe, and wax wanton with, when it is ſo apt to abuſe ſpirituall things, and to turn the grace of God into laſciviousneſſe, that is, to grow wanton and laſcivious, becauſe God is gracious?

Thirdly Obſerve.

They take little care for their ſoules, who take over-much for their bodies: They who deſire to pleaſe appetite, cannot endeavour to pleaſe God. When the Apoſtle exhorts to put on the Lord *Jeſus*, he dehorts from providing for the fleſh (*Rom. 13. 14.*) Put yee on the Lord *Jeſus Chriſt*, and make not proviſion for the fleſh to fulfill the luſts thereof: As if he had ſayd, Unleſſe you forbear providing for luſts, you will have little leaſure, and leſſe deſire to put on Chriſt. (*Ephes. 5. 18.*) Be not drunke with Wine wherein is exceſſe (that is, be not inordinate in the uſe of the creature) but be filled with the ſpirit; as if he had ſayd, You will never be filled with the ſpirit, if over-filled with Wine, if you give up your ſelves to ſatiſſie carnall appetite, you will not have any appetite at all to ſpirituall. There is an inward gluttony and drunkenneſſe, when the thoughts run upon

upon dainty Dishes, and full Cups, or when men chew their meat and Wine in their thoughts, before they eate or drinke. Now as well they (or rather they more) who are inwardly drunken with excessive desires of Wine, as they who are visibly drunken with the excessive taking downe of Wine, are far enough either from the desire or attainment of a filling with the Spirit. The spirit of the Buttery, and the Spirit of God have no more agreement then the flesh and the spirit, yea that spirit is the grossest part of sinfull flesh, and therefore can neither take care for, nor beare with, the things of the spirit. So far of the first cause of the wicked mans excessive sinning; his excess in the use of the Creature, set forth by the ordinary effect of it, *Fatnesse, He covereth his face with fatnesse*: The second follows.

Vers. 28. *He dwelleth in desolate Cities, and in houses where in no man inhabiteth, which are ready to become heaps.*

This Verse shews a second cause of the wicked mans fiercenesse against God, *His power over men*; which is described (as the former) by the effect of it, *He hath made Cities desolate*. It requires much power to overthrow whole Cities; that which is strong cannot be destroyed without strength; such was the power of the man whom *Eliphaz* describes, such his strength: He subdued strong Cities, he conquered men, and he thought he could conquer God too. But though to destroy and pull downe intimate strength, yet to build and set up Cities requires greater strength.

This strength also is here ascribed to the wicked man, who,

First, either comes to Cities already overthrowne, or overthrowes Cities.

And then secondly, builds the Cities which are overthrowne, that himselfe may dwell in them. He will not dwell in Cities built to his hand, or in Palaces ready made, but he will make goodly Palaces out of desolate places; a City wasted by War, by Fire, and Sword, shall revive out of the rubbish, and recover to its ancient splendor, if he undertake it.

Master Broughton renders clearly to this sense, *Though bee makes dwellings of Cities ruinated, of houses unloelt, which were coming to heaps of stone*: Heres the compleatnesse of his worldly

ly power. He makes flourishing Cities desolate, and desolate Cities flourish; he dwells in desolate Cities, in Houses where no man inhabiteth; that is, in Cities which he himselfe once made desolate (having cast out their proper Inhabitants) but hath now re-edified and enlarged for his owne use and honour.

Hence Observe.

First, *That a wicked man cares not whom he ruines, so he may raise himselfe*: Downe with Kingdomes, downe with Cities, downe with all, so he may stand, or have his owne ends.

Secondly Observe.

(Which is the scope of Eliphaz) *A man that hath great power among men, begins to thinke himselfe strong enough for God also*: He made earthly Cities desolate, and none was able to resist him, therefore he hopes to make Heaven desolate, and disturbe the throne of God; *He runs upon his necke, &c.*

Again, Some expound this Verse not of the cause of this mans sin, but of the punishment of his sin; *He dwells in desolate Cities, in places where no man dwelt*: That is, He shall dwell alone, he shall either refuse, or be refused by all good company. For this miserable solitude may arise two wayes.

First, From trouble of minde; he having oppressed others, shall finde himselfe at last so oppressed with the witnesse of his owne conscience, that to avoyd it, he retires into desolate places, into waste Wilderesses, into old ruinous buildings, where none dwell but the Owle, and the Screech-owle (Isa. 34.) *He that findes not his owne conscience good company, never findes any.*

Secondly, This wicked man is cast out from the company of men, he hath been a scourge to many, and now all are a scourge to him. *Tyranny grows intolerable to mankind* (Dan. 4. 33.) *Nebuchadnezzar* was the greatest Monarch in the World and a proud Tyrant; at last he was turned out to grasse: his Nobles, Lords, and Subjects forsook him, and he who ruled men, lived among Beasts; or as the same Prophecie of *Daniel* reports it (Chap. 5. 20.) *When his heart was lifted up, and his minde hardened in pride, he was deposed, or (as the Chaldee) made to come downe from his Kingly throne, and they tooke his glory from him, and he was driven from the sons of men, &c.* Which we may answer with *Job's* Text, *He was forced to dwell in desolate places.*

Terrores de quibus nuper dictum est, non patiuntur impium in familiarum hominum consortio vivere ideo desolatorum urbium ruinas & latibula querit. Pined.

Hujusmodi tyranni ejiciuntur in exilium.

The Roman Story tells us of Nero, that perceiving himselfe a lost man, by the revolt of some Provinces; and the generall complaint of the people against his insolent Government, he wandered up and downe, and crept first into a thicket, by and by into a Cave with Sporus his filthy Favorite, and at last when he heard of the sentence of death given against him by the Senare, and that their Officers were halting to attach him, he with a little helpe of one of his Servants, cut his owne Throat.

Thirdly, Others interpret these words, as noting the wicked mans worldly decay; He shall not have a House to put his head in: His strong Cities and goodly Palaces, shall goe to ruine; or he shall be forced to dwell in a ruinous House, a House ready to fall about his eares, who before lived in ceiled Houses; he hath pulled downe other mens Houses, and now he dwells in Houses ready to fall downe; he impoverisht others, and now himselfe is turned out among the poor.

Hence Observe.

That God often makes the punishment of man suitable to his sin: The Lord is knowne by the judgement which he executeth, the wicked is feared in the worke of his owne hands. (Psal. 9. 16.) The judgements of God are alwayes just, and sometimes their justice is visible. As the wicked feel them, so all may see them, and say, Righteous art thou O Lord. The Prophet describes this retaliation of Divine judgement (Isa. 5. 8, 9.) *We to them that add House to House, and lay Feild to Feild, till there be no place (that is, no place for others to dwell in,) that they may be placed in the midst of the earth: What is the danger of this? In mine eare saith the Lord of Hosts, of a truth, many Houses shall be desolate, many and faire without Inhabitant:* Here is desolation, the reward of desolation; and as they took bread from others, and pould the cup from their mouths, so their bread shall be taken away, and their cup left empty. Thus it followes in the Prophet (Vers. 10.) *Ten Akers of Vineyard shall yeild one Bath:* A Bath was a measure among the Jews, of Liquids, containing, as is conceived, about eight Gallons; So that when he saith, *Ten Akers of Vineyard shall yeild one Bath;* the meaning is, there shall be a great scarcity of Wine: An Aker of Vineyard should not yeild a Gallon of Wine, that's a miserable Vintage. And the seed of an Homer, shall yeild an Ephah; An Homer

mer was a measure for dry things, containing ten Ephahs: So that when it is sayd, *The seed of a Harmer shall yeeld an Ephah*, the meaning is, they shall reape but the tenth part of the seed sowne, which is a miserable Harvest, and the highest threat of ensuing Famine. Thus the Lord punished them as they had sinned; they starved the poore, and God threatens to starve them. Hunger never pinches so terribly as when it is a punishment sent at the cry of the hungry.

Againe (Ila. 33. 1.) *When thou shalt cease to deal treacherously then they shall deale treacherously with thee*: When the deceiver is deceived, and the treacherous dealer ruined by treacherous dealing men, then the truth and faithfullnesse of God are eminently exalted. And as it is in punishments, so often in rewards, God doth us good in the same way wherein we have done good. The Midwives saved the Males of the Israelites in Egypt, and by this act of pity built the house of Israel, which the Lord took so well at their hands; *That he built their houses, or made their houses flourish* (Ex. 1. 21.) As the destroyer shall be destroyed, so the builder shall be built; mercy loves to be exact as well as judgement.

Againe Eliphaz tells us of Cities and Houses, ready to become heaps.

Hence Note.

The most flourishing Cities, the strongest structures in the World, are subject to ruine: Art cannot prevent the decayes of nature, much less the decrees of divine justice. Materiall Jerusalem was discaernd, that one stone should not be left upon another, which should not be cast downe; the event answered that prediction. Myssicall Babylon is under a more dreadfull doom, and the event will in due time answer that prediction; Babylon is ready to become heaps, and one stone shall not be left upon another: There is no cement can hold that together, to which God saith, *Fall*.

Eliphaz having shewed the causes of the wicked mans impudent opposition against God, and (according to the two latter Expositions of this Verse) some part of his punishment, proceeds further to shew his punishment.

Verſe 9. *He ſhall not be rich, neither ſhall he prolong the perfection thereof upon the earth.*
 Verſe 10. *He ſhall not depart out of darkneſſe, the flame ſhall dry up his branch, and by the breath of his mouth ſhall he goe away.*

Here is complet misery in externalls. The judgement is layd down in three wayes.

First, Negatively.

And ſecondly, Affirmatively.

Negatively, what the wicked man ſhall not be, what he ſhall not bargain to; and then affirmatively, what the wicked man ſhall be; idr what ſhall come upon him by the Negative part hath a gradation of four ſteps.

The firſt is this, *He ſhall not be rich.*

The ſecond is, *His ſubſtance ſhall not continue.*

The third is, *He ſhall not prolong the perfection thereof upon the earth.*

The fourth is this, *He ſhall not depart out of darkneſſe.*

Thoſe are the Negative parts of his puniſhments, the Affirmative are two.

First, *The flame ſhall dry up his branch.*

Secondly, *By the breath of his mouth he ſhall goe away.*

1. *He ſhall not be rich.*

The words ſeeme to carry an oppoſition all along to the wicked mans purpoſes and projects. The wicked man faith in his heart, if not with his mouth, *He will be rich*; to which God answers, *He ſhall not be rich*. The Apoſtle (1 Tim. 6. 9.) ſpeaks of ſuch a ſort of Rich Will-bees, *They that will be rich, fall into temptation, &c.* When a man comes to this height of reſolvedneſſe, He will be rich what ever comes of it, or who-ever ſtands in his way, he will be rich and aſke no mans leave, no nor Gods leave; then God riſes to his high reſolves, *He ſhall not be rich*: Let it come to tryall whoſe word ſhall ſtand, his; or mine: And when once this word is gone out of Gods mouth, then he, and all his trees which ſhould beare him that golden fruit, are blaſted and mildew'd. Then, though he lay the ſtrongeſt projects for riches, yet he

shall not be rich, though he sweat and toyle to be rich, though he dig deep into the ground, and mine every stone above ground, to finde riches, yet he shall not be rich; though he cares not whom he makes poore, yea, though himselfe live poorly all his dayes, that he may dye rich, yet he shall not be rich.

Hence Observe,

It is not in the power of man to get riches. A man may make it his designe to be rich, but he cannot make himselfe rich. Moses (Deut. 8. 18.) gives it in charge to the people of Israel, *Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.* Man is very apt to forget the author, not onely of his spirituall, but of his temporall good things, and is readier to ascribe his riches to his owne getting, then to Gods giving. Temporall good things lye more levell to the power of nature and humane industry, then spirituall, yet we can no more attaine temporalls then spirituall without the power of God. Christ teacheth us, that our care can no more add a penny to our estate, then *a cubit to our stature* (Matth. 6. 27.) How often have we seen experience sealing to this truth? Many have endeavourd after, and reacht at riches, in good and hopefull, in faire and probable wayes, yet they have not reacht to riches. Others have striven for riches in base and unwarrantable, in unjust and sinfull wayes, yet they could never get a step beyond beggary.

The Lord gives them a stop, and saith; *Ye shall not be rich;* evill men doe not alwayes thrive. Peter a good man fished all night, but got nothing, till Christ bid him put downe the Net. Some have cast their Net in all sorts of waters; yet could never catch the great fish of worldly wealth. It is the blessing of God that makes good men rich; and it is a permission from God that makes evill men rich. Godliness is profitable for all things, having the promise of this life, and of that which is to come, yet every godly man meets not with the profit of this life; ungodliness is profitable for nothing, having neither the promise of this life, nor of that which is to come, yet some ungodly men meet with the profit of this life. Though sinners are never on the thriving hand, yet they often thrive in their way; and though Saints are ever on the thriving side, yet they doe not alwayes thrive in their way: Neither the one

fort.

*Ex quo quocunque
piscatu non e-
uades diuor.*

fort nor the other thrives, if the Lord saith, *They shall not be rich*: When he saith so to the Saints, it is to humble them; but when he saith so to a wicked man, it is to punish him; He shall not be rich, that's the first step of his misery.

But suppose he get riches, yet he cannot keep them; *The wages which he earnes is put into a bagg with holes, or pierced through, all's gone* (Hag. 1. 6.) Carnall men are like leaking Vessells to the Word of God, they (as the Apostle cautions Beleevers lest at any time they should Heb. 2. 1.) alwayes let it run out. Now as they let out what they have heard of the Word of God, so God lets out what they have got of the World: He makes all the Vessells which hold their earthly substance leaky: So it follows.

2. *Neither shall his substance continue.*

This is his second woe: The word which we render *Substance*, signifies also Power, and strength; because riches impower and strengthen men to doe great things; but how strong and substantiall foever they are in the opinion of men, their time is but short, *They shall not continue*; and this ariseth two wayes.

First, From the nature of the things of the World, which are all frayle and momentary, and though we call them *Substance*, yet indeed they are but a *Shadow*, there is no continuance in them.

Secondly, This ariseth from the judgement and curse of God, both upon such rich men, and upon their riches; if the Lord doth not stop them from getting riches, yet he can speak a word, and blast all that they have gotten.

Hence Note.

That the most substantiall of earthly things are of small or no continuance: More particularly,

That ill gotten goods are not lasting, or long-lived: Sometimes they melt away, and dye in the same hands that got them; they alwayes dye and melt away in some of their hands, for whom they were gotten. There is no tack in their estate, in whom there is no Justice. That which is gathered by the unrighteousnesse of man, shall be scattered by the wrath of God: As the little which a righteous man hath is better, so it is surer then the great riches of many wicked. Sin makes no provision

לין robur,
pro opibus sepe
sumitur. Latine
copias possis
vertere. Merc.

Summis nega-
tum est stare
diu.

vision at all for the soule, and it makes very ill provision for the body. The title by which we hold worldly things, is more considerable then worldly things themselves. To hold in Capite from Christ is as the purest so the strongest Tenure; Onely he who continues the same for ever, and changes not, can give continuance to that which is changeable.

But suppose the wicked mans substance doth continue long for bulke and matter, yet the beauty and comfort of it shall not continue for a moment, which is the third step of this Gradation.

3. *Neither shall he prolong the perfection thereof upon the Earth.*

Riches are one thing, the perfection of riches is another; as in spirituall things there is the substance of them, and the perfection of them; so in temporalls: The word signifies the consummation of any thing, or the bringing it to its perfective end (Isa. 33. 1.) *When thou shalt make an end to deale treacherously, they shall deale treacherously with thee.* The Prophet doth not meane it of making an end by way of cessation, as if hand, heart, or tongue, did cease dealing treacherously (for so wicked men will never make an end of wickednesse, if they might have an eternity to act evill in, they would act it eternally) but he meanes it of making an end by way of consummation, as if he had sayd; When they are come to a full stature in treachery, and have compleated their conspiracies against goodnesse, and good men, then they shall be dealt with in their kind, and as they best deserve. Now as a wicked man would compleat his sin, and often reaches the very perfection of it, so he would compleat his estate, and doth sometimes reach to the perfection of it. The wicked man would be perfectly rich, he is not satisfied to have a compleat estate, or enough for meat, drink, and cloathing, he must have a great estate, enough for pride, pompe, and glory; Manna pleases him not, he must have Quails, superfluities as well as necessities: Hee thinks a little too much in spiritualls, but a great deale is not enough for him in temporalls: His internall imperfections trouble him not, his aime is at perfection in externalls. That is perfect onely in a strict sense, to which nothing can be added, and from which nothing can be taken away;

מַלְאָכָם
perfectio eorum
אֲרֵיךְ perfecti,
alii Minlam
vincam dictio-
nem perinde, ac
si due essent
pomini, quasi.

מִן יָרֵךְ
ex eo quod est
illorum, i.e. res
illorum non ex-
tenduntur per
terram. Merc.

away; The wicked man would attaine to such perfection, but he cannot; his owne heart forbids the first, for how much soever he hath, he would have more added to it; he saith not it is enough, though it be too much; God forbids the latter, his portion shall be abated, or (in the words of the Text) *He shall not prolong the perfection thereof.*

The utmost perfection he can attaine unto, is but the shadow of perfection, and though shadows towards the setting of the Sun grow longer and longer, yet no shadow can be prolonged, they quickly passe and flye away. Solomon tells us (Prov. 12. 3.) *A man shall not be established in wickednesse, but the roote of the righteous shall continue:* A wicked man may be set in the ground, but he hath no root in the ground; *Their stock shall not take roote in the earth, and he (that is, God) shall blow upon them, and they shall wither* (Isa. 40. 24.) A tree not rooted, falls by a puffe of winde, or withers while it stands. The tree of a wicked man may have a great body, but he hath no good root, he is not rooted in Christ, he hath no hold of the Covenant, therefore his perfection cannot continue.

Nec mittet in terra radicem ejus. Vulg.

Hence Observe.

That as there is no worldly perfection of any long continuance, so the perfection of wicked men is of shortest continuance: Athanasius sayd of Julian the Apostate, when he was in the height, in the very zenith and perfection of earthly felicity, having ascended the Imperiall Throne, and giving the Law to a great part of the then knowne World, *He is but a little cloud, he will soone vanish.* And indeed his glory and the perfection of it did not continue, for when he was but thirty yeares old, in that prime of his naturall course and constitution, he was cut off; his power could not protect his Person, nor prolong his perfection on the earth.

Nubecula est, cito transibit.

David professeth, as from his owne experience (Psal. 119. 96.) *I have seen an end of all perfection:* The terme of universality, *All*, doth not compasse in every kinde of perfection, but all the perfections of one kinde. The end of Divine perfections cannot be seen: when we have seen the most of them, there is more of them unseen; but the end of all humane perfections may be seen. There is a two-fold sight.

First, Of the eye.

Secondly, Of the understanding.

Dauids

Dauids eye had seen the end of many humane perfections, and his understanding saw the end of them all; he had seen some ending, and he saw all must end. Never dream of prolonging your perfection here. No worldly thing can continue long, for the world it selfe shall not continue long: If the Scaffold or Stage upon which these perfections are shewed or acted, must fall, the perfections themselves cannot stand. There have been but few that ever advanced so far as to an earthly perfection, but there was never any one that prolonged his perfection on the earth. *Adam* did not continue in that created perfection, which had no imperfection in it, how then shall any of his children continue in an imperfect (such is their best) perfection.

As *Eliphaz* hath shewed us the wicked mans misery in the not prolonging of his perfection; so now he shews us a further degree of it, by the prolonging of his affliction.

Vers. 30. *He shall not depart out of darknesse.*

Here is the fourth step of this gradation. The wicked mans misery in misery: He cannot stay in a good, nor get out of an ill estate. *Eliphaz* seems to take off an objection, for some might say, *What if the wicked man doe not grow rich for the present? What if his substance doth not continue? What if he prolong not his perfections, or fall from the top-stayre of his high condition? Yet we hope at last he may outgrow all this, and get riches which he had not, or regaine those which he had?* No saith *Eliphaz*, Either the wicked man shall not rise to riches, or if he rise he shall fall, and when once he is fallen, he shall rise no more; either he shall not get into the light, or if he doe, he shall be soon overtaken with darknesse, and when once he is in the darke, he shall come out no more, *He shall not depart out of darknesse.*

When the wicked man is in the light, he sings, *Loth to depart*, but he must, and when he is cast into darknesse, he cries, *Hast to depart*, but he cannot: the wicked man like the evill Angels, is held in chaines of darknesse, which he is neither able to breake off, nor to file off: He hath sayd to God, who is light, (yea, because he is light) *Depart from me*, and God saith to him, *Thou shalt not depart out of darknesse.*

There is a twofold darknesse.

First,

First, Inward.

Secondly, Outward.

Both metaphorical. By darknesse, some understand inward trouble, or griefe of spirit, others expound it of outward troubles and calamities upon his estate: 'Tis true of both, for he shall depart neither out of the one nor the other; but rather take it here for outward trouble; and then, *Not to depart out of darknesse*, imports abiding misery, irrecoverable sicknesse, decays and losses, which shall never bee repayed.

Hence Note.

Wicked men falling into trouble, shall not know the mercy of a resurrection out of trouble. The just man falleth seven times, and riseth againe (Prov. 24. 16.) The just man is subject to take falls of two sorts, and both of them Seven times; that is, often.

First, He falls into sin.

Secondly, He falls into trouble.

He riseth from both these falls: He riseth from the first by repentance; he riseth from the second by deliverance. *Solomon's* Text is to be understood of this second sort of falls, and may therefore be expounded by the direct words of David, (*Psal. 34. 19.*) *Many are the afflictions of the righteous, but the Lord delivereth them out of them all*: The righteous have as many resurrections as falls, but (as *Solomon* makes the Antithesis in the place fore-cited) *the wicked shall fall into mischief*. *Solomon* doth not tell us expressly, what the just man falls into, but he tells us he shall rise againe: He tells us expressly what the wicked man shall fall into, but he doth not tell us, that he shall rise againe; nay, he tells us implicitly, that he shall never rise againe. He that riseth againe, did not fall into mischief, how great soever the evil was which he fell into; and he that doth not rise againe, fell into mischief, how little soever the evil was which he fell into. Nothing makes our falling either into sinne, or trouble, a mischief to us, but our continuing in it. *He goes farr* (we say in our Proverbe) *whom ever returns*: surely, he falls low, who never riseth, and he stays long in darknesse, who never departs out of it. Darknesse is the portion of a wicked man, and he shall never depart out of darknesse; neither out of the darknesse of sinne,

nor misery, he hath no desire to depart out of the former, and he hath no promise to depart out of the latter. Thus we have seen the negative punishment of a wicked man; what he shall not be, what he shall not receive: this is enough to make him miserable, but positive evil will make him outright miserable. This Eliphaz prosecutes in the next words,

The flame shall dry up his branches.

The flame is taken two wayes; either,

First, For the wrath of God which goeth forth, causing judgement to take hold of sinners: or,

Secondly, For the judgement it self, which is an effect of his wrath.

The wrath of God burneth against the wicked as a flame; and then judgements burne up the wicked; there is no heat to the heat of Divine wrath, neither is any thing, punitively hot, till Divine wrath heats it.

The flame shall dry up his branches; Some, by his branches understand his Children, they shall dye, Children are branches they stand saith the Psalmist like Olive plants, or branches round about the Table of a man fearing God: Such branches Job had, but they were dried up, and probably Eliphaz might give him a rub upon that soare, in this expression.

Secondly, Others by branches understand His followers and flatterers, who live upon him as branches upon a Tree; but to passe these restrained Interpretations: I conceive we may take the branch in generall, for all that belongs to a wicked man, his Children, his Friends, his Followers, his Flatterers, his Honour, his Riches, his Power: all these look green, and are his beautifull branches; and all these the flame dryeth up. The Prophet complains (Joel 1. 19.) O Lord to thee will I cry, for the fire hath devoured the Pastures of the Wilderness, and the flame hath burnt all the Trees of the Field: The flame, of which he cries out, and which did not onely dry up the branches, but devoure the Trees of the Field, was the extreame heat of the Sun; which as it usually sends out refreshing beams, so when God is angry, it can send out scorching flames, and those flames, which tempered with showers of raine, nourish the Earth, in the long withholding of raine scorch the Earth. And what then befall the Trees properly taken, and their branches,

*Sunt qui ejus
liberos intelli-
gunt sed nos
allegoricè in-
telligimus om-
nem ejus splen-
dorem opes,
Gr. Merc.*

*Flamma ex-
urens, in Heb.
est vehemen-
tissimi supplicii
aque adeo æ-
terni symbolum.
Duci videtur
translatio a mo-
re hostium va-
stantium regio-
nem aliquam
qui segetes &
arbores succen-
dunt.*

branches, doth often befall both Trees and branches taken in the metaphorical sense, as here in the Text; a flame dries them up. A godly man is compared to a Tree flourishing and growing by the water side; wicked men are compared sometimes to flourishing Trees, but they grow by the fire side: the flame dries up their branches.

Hence Note.

First, The wrath of God is a drying, yea a devouring flame, the flame of Gods displeasure, puts all into a flame. That flame will burn up branches, how goodly, how strong, how high soever they are growne; though as strong as the Oakes of Bashan, though as high as the Cedars in Lebanon, yet this flame will dry them up. The Prophet Zachariah speaks this point, while he thus bespeakes Lebanon (*Zech. 11. 1.*) *Open thy doores O Lebanon, that the fire may devour thy Cedars:* 'Tis interpreted as a Prophecie of the destruction of Jerusalem, and Judea, by the Roman power; as Christ after threatned them for rejecting him and his Counsell: The words of the Prophet may be understood two wayes, either literally, for the destruction of that Forrest of Lebanon, which the Romans cut down for the service of their Siege against Jerusalem; or figuratively, for the flourishing estate of Jerusalem, whose branches, though like the branches of the Cedars in Lebanon were dried up by the flame of that dreadfull War. In which stile and figure the Prophet Isaiah denounceth the judgements of God (*Ch. 2. 12, 13.*) *The day of the Lord shall be upon every one that is proud and lofty, &c. And upon all the Cedars of Lebanon.* And the Prophet Ezekiel puts forth this Riddle and Parable (*Ch. 17. 3.*) Thus saith the Lord, A great Eagle (that is, Nebuchadnezzar King of Babylon) with great wings, long winged, full of feathers, which had diverse colours, came unto Lebanon (that is unto Judea and Jerusalem) and tooke the highest branch of the Cedar; Namely, Jebojakim the King of Judah, and carryed him Captive to Babylon.

The Lord can make any affliction a consumption to the most beautiful branches of a sinfull people, or person: Whatsoever he useth as an instrument of his indignation, is his flame: In this sense, the very waters which drowned the old World, were the fire and flame of God: He can by poverty, as by a flame, consume and dry up riches; by disgrace, as by a flame, consume and dry up honour; by sickness, as by a flame, consume

and dry up health: God hath speciall flames for every speciall branch, nothing can continue to doe us good, when God gives Warrant or Commission to any of his flames to scorch and consume it. *The flame shall burne up his branch*

And by the breath of his mouth shall he goe away.

We have the flame of God in the former clause, and the breath of his mouth in this: Some Interpreters conceive that *Elipbaz* mentions these two, The flame, and the breath, purposely to put *Job* in minde, what God had done to him: for we read in the first Chapter of this Book, of the flame of God, a fire from Heaven consuming that branch, his flocks of Sheep, & a breath from God, namely, a mighty strong winde, destroying a more precious branch, his flock of Children: *Elipbaz* clothes this discourse in such termes as might easily reminde and represent to *Job*, what God had done to him, in the day of his calamity.

And by the breath of his mouth shall he go away.

There is yet a difference among Expositors about the Antecedent to *his*: *His mouth*, whose mouth? Most understand it, of the breath of Gods mouth, as hath been hinted already: Some expound it of the breath of the wicked mans owne mouth; I shall touch upon both.

First, *By the breath of Gods mouth he shall go away*: the breath of God may be taken two wayes.

Either first (as the flame before) for his anger which is often expressed by puffing the breath.

Secondly, It may be taken for the decree or determination of God.

Both these wayes a wicked man goes away by the breath of God; first, by the anger of God, if God doe but breath angrily upon him, he is blasted and gone, *His glory and greatnesse languish before the least puffe of Divine displeasure*: God needs not make great preparations of Armies, or Forces, to contend with wicked men; he needs not raise Mounts and Batteries, to overthrow their best Fortifications of Riches and Honour. *The Channels of waters were seen (saith David, Psal. 18. 15.) and the foundations of the World were discovered, at thy rebuke O Lord, at the blast of the breath of thy nostrills.* The Prophet tells those,

those, who neglected to build the house of the Lord (*Haggai* 1.9.) *Yee looked for much, but loe it came to little, and when yee brought it home, I did blow upon it: God did but blow upon it;* and by the breath of his mouth all their expected increase went away. When Pharaoh pursued the Israelites in the height of pride and presumption, the Text saith, *It came to passe in the morning watch, the Lord looked upon the Host of the Egyptians through the Pillar of fire, and of the Cloud, and troubled the Egyptians, and tooke off the Chariots wheelles, that they drave them heavily,* (*Exod. 14. 24, 25.*) God confounded them by a look; how easily can the Lord rise up and destroy all the power that riseth up against his people? Hee can doe it with a breath from his mouth, With a cast of his eye. When Christ was apprehended by the Officers armed with Staves and Swords; he sayd, *Whom seek you?* They answered, *Jesus of Nazareth:* He sayd, *I am he.* (Christ was not afraid to confesse himself.) *As soon then as he had sayd unto them, I am he, they went backward, and fell to the ground* (*Joh. 18.6.*) What a strange power was here, that Christ could cast them down with a word, and that not an angry word, not a word of conviction but confession; he did not chide them, and say, *Yee wretches, how dare you lay your hands upon me, who am an innocent person; how dare you carry me to judgement, who shall one day be your Judge; Christ spake no such terrible language, but onely sayd, I am he,* and down they fell. If these words of submission had such a force in them; as overthrew those Officers to the ground; how shall his enemies stand before the thunder of his severest increpations; and finall sentence? As the Lord needs not make great provisions for comforting of his people, if he speaks a word, it is done; if he give but a good look, their hearts revive; *Lord lift up the light of thy countenance upon me; thou hast put gladnesse in my heart,* (*Psal. 4. 6, 7.*) So if God doe but darken his countenance against wicked men, and frowne upon them; if he doe but breathe at them, he puts sorrow enough into their hearts, even consuming killing sorrow; *By the breath of his mouth they goe away.*

Againe, take the breath of God, *For the decree of God:* for the word of command which goeth out of his mouth, by this breath of God, they goe away. The destruction of the wicked is under a Decree; *God hath spoken in his holinesse* (*Psal. 108.*

*Verbo vel man-
dato etc etc Dei
procedente.*
Joh.

7, 8, 9.) That is, he hath given out his word from Heaven, the habitation of his holinesse, and of his glory; or, He hath spoken it certainly, there is nothing but holinesse in his word (and that's the strength of words.) David having received this word, stands assured, That as *Shechem* and *Succoth*, *Gilead* and *Manasseh*, *Ephraim* and *Judah*, would willingly submit to him, and yeeld obedience: So also, that *Moab*, *Edom*, and *Philistia*, who were his professed Enemies, should be subdued to him. He expected to conquer and triumph over them, to put them to the basest offices, as his Vassals, because God had decreed and spoken it in his holinesse. God hath spoken the word (saith he) therefore it shall be done, yea 'tis done; and therefore David cryed, *All's mine, Gilead is mine, Manasseh is mine, Moab and Edom are mine*, as soon as God had spoken the word. All that ever was done in the World, hath been done by the breath of Gods mouth; that is, by the word or decree of God: So some understand that of the Apostle (2 Thef. 2. 8.) *And then shall that wicked one be revealed, whom the Lord shall consume with the spirit, or breath of his mouth, and destroy with the brightnesse of his coming*: Antichrist hath stood long, and he hath been for some time declining; his downfall hastens; the breath of God will leave him breathlesse: As he hath stood by the flattering breath of men; so he shall fall by the consuming breath of God.

This consuming with breath, notes either (as before) the easinesse of that consumption, 'tis done with a breath, or the way and manner of doing it; 'tis done by the command and decree of God, or by the Preaching of the Gospel, which indeed gives Antichrist his fatall blow, and shakes all the Towres of mysticall *Babylon*, and is called by the Prophet, The rod of his mouth, and the breath of his lips (Isai. 11. 4.) He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Life and death sit upon the lips of Christ, he hath a reviving breath, and a killing breath; he quickens the deadeest hearts, and deads the quickest; the proudest heart with a word speaking. By the breath of his mouth the wicked go away.

Further, The breath of his mouth, say some, is the breath of the wicked mans owne mouth; By the breath of his mouth shall he goe away; That is, by the words which breath out of his mouth.

*Spiritu oris. sc.
ipsum impii,
credo potius re-
ferendum,
esse ad impium
quasi ille sibi
ipsum fuerit mor-
ti: ca. si dum
contra Deum
loquimur consi-
deretur & libe-
re. Sanct.*

mouth. His passionate distemper'd speeches shall undoe him, while he speaks, either outrageously, and blasphemously against God, or falsely and seditiously towards man; his ruine enters at the opening of his lips.

The motion of the breath is the preserver of life; and while breath lasts, life lasts; yet many a mans life had lasted longer had it not been for his breath. The wicked mans breath proves his death, and his tongue which hath been a scourge to others, becomes a Sword to himselfe. His words possibly have wounded, and his breath hath been the death of many: But now he is wounded by his owne words, and crush'd to death by the weight of his owne breath, or by the fall of his owne tongue upon him: So the Psalmist gives it (*Psalm. 64. 8.*) *They shall make their owne tongues to fall upon themselves; that is, Their owne words shall be brought as a Testimony against them, and condemne them. The tongue is a little member* (saith the Apostle *James, Chap. 3. 5.*) and therefore a light member; yet it falls heavy, as heavy as lead. A man were better have his House fall upon him, then that (in this sense) his tongue should fall upon him. Some have been pressed to death, because they would not speak, but stood mute before the Judge; but more have been pressed to death by their sinfull freedome, or rather licentiousnesse in speaking; this hath brought them to judgement, and cast them in judgement: *Their tongue hath fallen upon them, and by the breath of their mouth, they have gone away.*

Lastly, (but I will not stay upon it, because the Originall doth not well beare it) these words are cast into the forme of a similitude, describing the manner how the wicked man, and all his glory shall goe away; even as a breath, or as his breath; *As the breath of his mouth be shall goe away; that is, he shall goe speedily, he shall goe suddenly: A breath is soon fetcht, it is both come and gone in a moment; A breathing time, is a Proverbiall, for a little time* (much like that, *In the twinkling of an eye.*) Thus man comes and goes, is come and gone (especially a wicked man who is driven by the wrath of God) as soone as seen by others, as soone as he hath breathed himselfe: It will not be long ere he goes, and he will not be long a going. *For as the breath of his mouth be shall goe away.*

*Spiritu oris sui
i. e. suis verbis
qua spiritu et
halitu in ore
formantur.*

JOB. CHAP. 15. Vers. 31, 32, 33, 34, 35.

Let not him that is deceived trust in vanity; for vanity shall be his recompence.

It shall be accomplished before his time, and his branch shall not be Greene.

He shall shake off his unripe Grape as the Vine, and shall cast off his flower as the Olive.

For the Congregation of Hypocrites shall be desolate, and fire shall consume the Tabernacles of bribery.

They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Elipbaz layd downe his Doctrine, at the 20. Verse of this Chapter, *That a wicked mans life is a miserable life, he travells in paine all his dayes; and having insisted long upon the prooffe, he now gives us the application of it, in a use of dehortation.*

Vers. 31. Let not him that is deceived trust in vanity.

He inforceth this dehortation by a summary repetition of the Doctrine before delivered; which he doth:

First, Plainly, in the close of the 31. and in the beginning of the 32. Verses, *For vanity shall be his recompence; it shall be accomplished before its time.*

Secondly, He doth it allegorically in the close of the 32. Verse, and in the 33. *His branch shall not be Greene: He shall shake off his unripe Grapes as the Vine, and shall cast off his flower as the Olive.*

Having thus pressed his Doctrine by this powerfull Motive, he concludes his whole Sermon, with a fresh assertion of his Doctrine, against two sorts of wicked men in particular, which yet may comprehend all wicked men.

First, Hypocrites, who corrupt the worship of God, or are corrupt while they pretend to worship God. *Vers. 34. For the Congregation of Hypocrites shall be desolate,*

Z

Secondly,

Secondly, Of oppressors, who pervert justice, or deale falsely among men; *The fire shall consume the Tabernacles of bribery.*

Under these two heads, we may reduce all sorts of sinners; sinners against God, under the notion of Hypocrites: And sinners against men, under the notion of Oppressours, who pervert Judgement by giving or taking Bribes: All which *Eliphaz* concludes, by a description of their evill actings (the cause of all their sufferings) under that elegant metaphor of Child-bearing; *They conceive mischiefe, and bring forth vanity, and their belly prepareth deceit:* Thus you have the resolution and scope of the latter part of this Chapter.

Verf. 31. *Let not him that is deceived trust in vanity.*

These words containe the dehortation; here are three termes to be explained.

First, What is meant by being *deceived*.

Secondly, What by *trusting*.

Thirdly, What we are to understand by *Vanity*.

Let not him that is deceived.

חטא
Decepius usur-
patur, de errore
cordis & pedis.

The Originall word signifies, either the turning of the foot, or the turning of the heart, or both out of the way (*Psal.* 119. 176.) *I have gone astray, like a lost sheep:* That is, I have been deceived, and so have gone out of the way of thy holy Commandements. Satan is an ill guide, and our hearts are no better: He that follows either, quickly looseth himselfe: And untill God seeketh us up (as *David* prayes in the next words) we cannot finde our way when we are once out of it (*Ezekiel* 44. 15.) *The Priests, the Levites, the Sonnes of Zadock that kept the charge of my Sanctuary, when the People of Israel went astray from mee, they shall come neer to me: When the people walked in by places, and were intangled in the bryars of their owne corruptions; then the Priests kept the charge of the Lord: It was a great mercy, that when the people were deceived, the Priests were not; that when the Sheep went astray, the Shepheards did not: if Priests and people goe astray together, who shall reduce them? But to the poynt, Israel went astray. They who led them did not*
cause

cause them to erre (once they did as the Prophet complaines) Who then did? Many goe astray, when none lead them astray: Man can deceive himselfe fast enough, if none else doe; yet the word implies also the cunning activity, of an externall agent, to lead poore soules out of the way. We may take in both here; *Let not him that is deceived*, whether by the fallacious arguings of his owne heart, or by the subtlety of any other, whether Men or Devills.

Trust in vanity.

Or, *Let him not believe in vanity*: Trusting is an act of faith, and though a man may beleeve, and not trust; yet no man can trust, who doth not beleeve. We translate the word not as signifying onely bare beleiving, but as it reaches that higher act of trusting: He that is most deceived, is most apt to trust that which will deceive him more; and gives not onely his consent, but confidence to that which either is not at all, or is that least which it pretends to be, fit to be trusted, *Vanity*.

כח'
Credet, ne cre-
dat in vanita-
tem.

Let him not trust in Vanity.

The word which we render *Vanity*, is not *Habel* used by Solomon (Eccles. 1. 2.) *Vanity of vanities*, which signifies onely a light thing, such as is a vapour rising from the earth, a bubble swelling out of, and floating a little upon the water, or more strictly, a puffe or breath of the mouth; but it signifies rashnesse, falsenesse, a lye, a deceit; vaine things are false, lying, and deceiveable; therefore, one word serves for both.

ח'
Tameritas fal-
sitas mendacit
eadem est vis
vocis quæ apud
Latinos voca-
buli Vani
quod tam pro
mendacio quam
pro re ridicule
accipi solet.

Again, *Vanity* may be here taken two wayes, either for the sin, or deceit, with which a man is mislead; and then the meaning is, *Let not him that is deceived by sin, trust in sin*: Or secondly, *Vanity* may be taken for any creature comfort, and contentment, especially those which are the revenue, or income of sinfull practises. Sin leads to profit, to pleasure, to honour, to these fraile and transitory things sin leads us, in hope of satisfaction by them, and then the meaning is, *Let not him that is deceived trust in that which sin promisseth, and professeth it will doe for him, or advance him to*: Sin in its nature

is vanity, and all the fruits or issues of it are vaine too. Therefore as nothing, and nothing, added together, make nothing; so vanity and vanity put together, make but vanity: The totall summ cannot exceed the *Items* or particulars; Let not him that is deceived trust in vanity, for vanity shall be his recompence.

Hence Observe.

First, Man is very apt to be deceived; so apt to be deceived, that he is scarce ever undeceived: Eliphaz speakes here, not onely of a possibility to be deceived, but of being actually deceived; and this ariseth two wayes; first from the impotence and weaknesse, from the blindnesse and ignorance that is in man; he that is blinde and weake, is easily mislead; every man naturally, how strong, how wise, how knowing soever he seems to be, is yet weak, blind, and ignorant in a very great measure; and therefore very deceivable: Man is full of craft, this makes him deceitfull; he is empty of true wisdom, this renders him deccivable.

Secondly, As man may quickly be deceived; by reason of the ignorance which is in him, so also by reason of those subtle enemies, who are alwayes about him, yea and within him. We live (as I may so speake) among Cheaters, and Cozenners, and there is a great Cheater lives in us; how hard is it then not to be deceived? If a man be in a Croud among many Cut-purses, and Cheaters, he is in danger to lose his Money every moment; it is so with us: though carnall men are not at all aware of it, nor they who are most spirituall, so much aware of it as they should. It is dangerous to live among deceivers, though we know them, and are aware of them; it is most dangerous to live among deceivers, and not to know them, for then we cannot be aware of them; but it is madnesse to know we live among deceivers, and yet not to be aware of them.

There are three notorious Deceivers, who labour to ensnare us; we need not wonder though some who are watchfull against them, are deceived by them: but it would be a wonder, and such a wonder as yet was never seene, if they should not be deceived, who never watch against them.

First, Our owne hearts which have not onely an impotence
or

or weakneſſe (as I noted before) whereby they are apt to be deceived; but there is in our hearts an activenesse, yea an efficacy to deceive; we are not onely paſſive, but active; we are ſeldome, if at all, deceived, till we deceive our ſelves: And as ſome men are very active in deceiving others, ſo all men are active in a degree to deceive themſelves. (Jer. 17. 9.) *The heart of man is deceitfull, and deſperately wicked: The heart is deceitfull* in reference to a three-fold obect.

First, The heart would deceive God himſelfe, and impoſe upon the *Al-miſe*: That's the deſigne of a Hypocrite, his buſineſſe is to deceive God, though the iſſue be the deceiving of himſelfe.

Secondly, The heart of man is deceitfull in contriving wayes to deceive, and ſupplant other men: The complaint of the Prophet goes very high upon this (Mich. 7. 2.) *The good man is periſhed out of the Earth, and there is none upright among men; they all lye in waite for blood: they bite every man his brother with a Net.* To lye in waite, is the act, and a Net is the instrument of Deceiver. The Propheſie of Chriſt goes yet higher (Matth. 24. 24.) *For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very Elect.* Deceit works to its utmoſt poſſibility, when it puts hard to deceive thoſe, whom to deceive is impoſſible. If Elect men could be deceived, God ſhould be deceived in his Election; But this is impoſſible, and therefore that is; the man who is elect is deceiveable, but becauſe he is an Elect man, he cannot be deceived: And though an Elect man may be deceived in ſome things (for even he is ſubject to error, becauſe he is ſtill (while in this World) the ſubject of ſin) yet he cannot be ſo far deceived in any thing, as to null or fruſtrate his election. How reſleſſe is man to deceive man, ſeeing he ceaſeth not his endeavour to deceive, where he cannot prevailingly deceive.

Thirdly (Which I conceive the Text in *Jeremiah* ſpecially aymes at) the heart of man is very buſie to deceive himſelfe. 'Tis bad enough to deceive others, but to deceive our ſelves is worſe, and that not onely becauſe it makes us more miſerable, but more ſinfull: Selfe-deceit is the moſt ſinfull deceit. The heart of man is *deſperately wicked*, there is no hope that it

it will leave off to doe wickedly, seeing it is of counsell against its owne peace. And surely, man is not onely under a possibility to be deceived, in regard of the impotence and blindness of his heart, but also under an impossibility, not to be deceived, in regard of the skill and unwearied activity of his heart to deceive himselfe.

Secondly, Man hath another deceiver continually about him, *The World*, and all that is in the World, *The Lust of the flesh*, the *Lust of the eye*, and the *pride of life*; all these are but as so many snares and juggles to cozen and deceive poore man.

Thirdly, *The Devill*, who is *The Deceiver*; of whose devices we are not ignorant (saith the Apostle) he is full of tricks and plots; he hath his methods, his arts to deceive. Ever since the Devill deceived himselfe, he hath been studying how to deceive man; he doth not onely goe about like a roaring Lyon, but like a subtle Serpent, and a cunning Fox, seeking whom he may devour; or he is a Lyon to devour those whom he hath first deceived as a Fox, or as a serpent: Man is a perswadable creature (Gen. 9. 27.) God shall persuade Japhet to dwell in the Tents of Shem: The Originall word here used to persuade, signifies also to deceive, because perswasions are often made as Engines, or baytes to deceive.

There is also a kind of holy fraud in the Gospel, and man is as it were deceived into the obedience of it. Being crafty I caught you with guile (I fetcht you over, did I not?) saith Paul (2 Cor. 12. 16.) Now as man is sometimes deceived for his good, so he is often and easily deceived for his hurt, by these three Deceivers. Satan, the World, and his owne Heart, perswade him by an unholy deceit to dwell in the Tents of sin.

Again, Some who by vanity understand sin, read the word *Vanity* twice, Let not him that is deceived by vanity, trust in vanity; that is, Let not him that is deceived by sin, trust in sin; which Interpretation yeilds us this truth. Sin is deceitfull, or thus, Sin doth nothing but deceive.

The Apostle (Heb. 3. 13.) chargeth sin with deceit to its very face Exhort one the other, while it is called to day, lest any of your hearts be hardened through the deceitfullnesse of sin; there are three eminent evils in sin.

First,

בְּטוֹר
Bis potest sumi
& cum
יִאֲמֵן
credet me cre-
dat in vanita-
tem, & cum
בְּחַטָּה
decepius, decep-
tus inquam per
vanitatem, ne
in eam fides.

First, There is a pollution in sin, it defiles.

Secondly, There is a baseness in sin, it dishonours.

Thirdly, There is a deceitfulness in sin, it would make us beleeve we shall be, and receive, that which it is not able to performe.

Hence the Apostle (Rom. 6. 21.) puts the question to those who were once the servants of sin, *What fruit had yee then in those things whereof yee are now ashamed?* He asketh them, and bids them aske their owne hearts, what fruit had you? as if he had sayd, *I know when you were servants of sin, your sins promised you great matters, great rewards: the Tree of sin seems to be loaded with fruits, the bowes of it looke as if ready to breake with goodly fruits; fruit pleasant to the eye, sweete to the taste, and desireable to make one wise; but I beseech you tell me what fruit had you in those things whereof you are now ashamed?* If you be ashamed to tell me, I will tell you, *The end of those things is death; that's all the fruit which the Tree of sin beares.* Sin deales with us, as *Jaell* with *Sisera* (Judges 4. 18.) She stood at the Tent doore, when he came panting from the Battell, and said to him, *Turne in my Lord, turne in;* she took him into her Tent, and laid him downe, covered him warme, and when he asked her for Milke, shee gave him Butter, Butter in a Lordly dish; here were fine words, and seeming promises: yet the honestly deceived him, *She put her hand to the Naile, and her hand to the Workmans Hammer, and nailed his temples to the ground.* Thus sin bids us turn in, promises to cover us warme, gives us Butter in a Lordly dish, but never tells us of that wofull end, and wretched catastrophe which it intends unto us: Sinne deales with us as *Dallilah* with *Sampson*, takes us into its bosome and embraces; but then it hath a plot to cut the lock of our strength, to deliver us over to the Philistims; to call in Legions of Devills to seize upon us, and make us grinde at the Mill of their basest drudgery.

More distinctly, sin deceives by a three-fold promise.

First, By a promise of profit (Prov. 1. 13.) *Come cast in thy lot with us, let us lye in waite for blood, &c. We shall find all precious substance, we shall fill our houses with spoyle:* but this precious substance, proves onely a pernicious shadow, and these spoiles taken, spoyle those who take them.

Secondly, Sin deceives by promising content, and sweet delight;

delight; what thoughts had *Ahab* concerning *Naboths Vineyard*? If he could but get it, he were a *made man*; what pleasure should we have in those shady walks? what Grapes and Wine from those fruitfull Vines? Sin promiseth as largely as God doth, to give us not onely delight but satisfaction; that we shall not have so much as an empty corner in our soules; all shall be filled: whereas in truth there is nothing but emptinesse, and dissatisfaction in any creature, especially when sin leads or helps us to the enjoyment of it.

Thirdly, At least, sin promiseth and gives its word for it, that we shall be free from trouble, and feele no evill; *That we shall have peace, though we walke in the imagination of our heart* (Deut. 29. 19.) That as they flattered themselves in the Prophet, *We shall not see Sword, nor Famine*: These vanishing dreames of plenty, of good things, and immunity from evill, carry thousands of soules captive to the basest bondage of sinne.

Further, This vanity, from trusting which the deceived soule is called off by *Eliphaz*, is conceived to be worldly riches, and the fullest possession of the creature; these are vanity: That they are, is a common theme, and yet though it be much spoken of, it is very little believed; we are apt to over-rate the things of the World, and under-rate the things of Heaven. The creature is vanity, not onely in regard of the nothingnesse of it, but vanity in regard of that which we call the somethingnesse of it, or the best of it.

The Prophet *Jonah* makes the word which we here translate vanity, the Epethite of that which is commonly translated vanity (Jon. 2. 8.) *They that observe lying vanities*: Idolls are vanity, and a lye, because though they can doe no good at all, yet they promise much: Riches are vanity, and a lye, because they cannot doe so much good as they promise. *Solomon* saith, in his Ecclesiastes, *That Money answereth all things* (Chap. 8. 10.) And so it doth as the value of all earthly things is made by Money, and as Money is the price of all earthly things. But though Money answereth all things, by satisfying our engagements, yet it answereth nothing to the satisfying of its owne engagements. Money and riches have paid many a mans debts, and enough of them will pay any mans debts; but they have never paid their owne debts, no more then

Idolls

חכלי-טו
Vanitates mendacii sive mendaces.

Idols have, and therefore they justly beare the brand of this reproach, *Lying vanities*: That they are so, appeares clearly in two particulars.

First, In the report which they make of themselves.

Secondly, In the promises which they make to us.

First, In the report which they make of their owne worth; if you look upon the bill of the creature, it puts down, not only a hundred for fifty, but a million for a mite: For, how much foever it is worth, yet it beares no proportion to that which it would be esteemed worth: As some rich men are not halfe so rich as they desire to be reckoned; so riches themselves are not so rich by thousands of thousands as they would be reckoned.

There is indeed a created worth in the creature, for it is the work of God; but since the sin of man hath (as to us) both imbased, and imbittered the creature, it is worth nothing comparatively to that at which it is rated, both in its owne, and our Books.

Secondly, The creature (in this notion) is a lying vanity, while it perswades us; that in the enjoyment thereof we shall be happy; whereas our happinesse doth not consist in any creature-enjoyment; unlesse God himselfe be our portion, we are both poore and miserable in the fullest possession of the creature. God is the *living streame*, the creature at the best was but a Cisterne, and now it is but a broken Cisterne which leaks out all the waters that passe into it, unlesse God stop the chinks, and mend the cracks of it, by Jesus Christ.

Againe, The creature promiseth to ease us of our cares, yet it doth but multiply them: The creature promiseth to satisfie our desires, yet it doth only encrease and enrage them. Riches are not food, but fewell to our desires; they doe not allay our appetite, as bread doth, when received into the stomach, but enflame our appetite, as wood doth, when it is cast into the fire.

Further, The creature promiseth to protect us; hence that of Solomon (Prov. 10. 15.) *The rich mans wealth is his strong Citie*: That is, it promiseth to be so, and tells him, it will doe that for him, which a strong City doth for its Inhabitants, defend him against all Commers and Invaders; yet the same Solomon assures us in the next Chapter (Vers. 4.) *That riches*

profit not in the day of wrath. And Ezekiel threatens the Jews, That their Silver and their Gold shall not deliver them in the day of the wrath of the Lord.

Lastly, The Creature promiseth to continue with us. Riches tell us, that though Father and Mother forsake us, yet they will not; though Wife and Children forsake us, yet they will not; they make us beleeve that they will stick closer to us, then Christ himselfe, and yet they are upon the wing presently, they flye away as the Eagle, and are gone out of sight, they doe not onely perish in the using, but perish from our use.

Is not all this and a thousand times more, which might be sayd of their lying, and vanity, enough, and more then enough to justifie those titles which the spirit of God hath bestowed upon them, that they are vanity and a lye, or as *Jonah* calls them, *Lying vanities*.

And yet (to close the point) we must remember that creature-riches are not a lye, nor deceitfull in themselves. There's no more deceit in the greatest abundance of Gold and Silver, then there is in a wholesome savory peece of bread. Riches are not vaine and deceitfull, as our hearts are said to be deceitfull (*Jer. 17. 9.*) nor as lust is said to be deceitful (*Eph. 4. 22.*) for these things are deceitfull onely through the deceitfullnesse of our hearts, and lusts: Or they are deceitfull *Objectively*, not *Actively*; we are deceived about them, not by them. They doe not deceive us till we are deceived; nor doe they deceive us either as possessed or used, but as adored and trusted. Let not him that is deceived trust in vanity.

Thirdly Observe.

Man must and will have somewhat to trust to, or leane upon. And therefore rather then sayle, he will trust that which cannot but sayle, *Vanity*. Like one that's ready to drowne, he catcheth at any thing, a rotten stick, or a straw, and would support his whole body, by that which is not able to beare the weight of his little finger. Man is a weak creature, sense and nature are enough to make him sensible of his naturall weakness; and these also are enough to prompt and provoke him to seeke help without himselfe, though they are utterly insufficient to direct him whither to goe for the surest helpe; It is the priviledge of God alone to have nothing to trust to, or to be above

bove trust: He who is all strength needs not trust. As he doth not put trust in his *Saints* (*Vers. 15.*) because he knowes they are frayle and mutable: so he hath no need to trust them, because he knows himselfe not onely strong, but immutable. God is all that he is from himselfe, and therefore he ever continues to be what he is, by himselfe. But man who is not a spring to himselfe of Being, cannot be a support to himselfe for the continuance of his Being; much lesse for the continuance of his well-being. And as mans necessity calls him to trust, so his duty calls him to trust God: Man fell at first by his desire to stand alone, he would be independent; and men fall every day, because they desire to stand by that which cannot stand alone. It is a speciall part of that worship which we owe to God, to trust him; and whatsoever we trust besides God, we make a God of it. He that trusts not in the God that made him, makes many Gods (such as they are) by trusting them. While *Job* puts that negative supposition (as to his owne case) *Chap. 31. 24.* *If I have made Gold my hope, or have said to the fine Gold, thou art my confidence:* He more then implyeth that many had. Man ought to trust God, but few will; many will trust in Creatures, but none ought: Man will be trusting in somewhat, and he is so forward to trust in vanity (which indeed is nothing) that it is the hardest thing in the World to take him off. We cannot presse either our selves or others too much, to trust God, and we cannot repress them enough from trusting vanity: Man is very ready to exercise and put forth an act of trust, and he is as ready to mistake the Object of trust.

Lastly Observe.

Man is apt to trust that which hath deceived him; or man being once deceived, trusts that which will deceive him againe. Let not him that is deceived trust in vanity: We say, *Such a man hath deceived me once, but he shall not deceive me the second time:* But carnall hearts being deceived once by sin and vanity, are willing to be deceived a thousand times; being once deceived, they care not how often they are deceived: That of the Prophet is an eminent Testimony to this too much experienced truth (*Isa. 44. 20.*) *He feedeth on ashes;* that is, he is as much deluded as a man is, who eats ashes, thinking it to be bread or other good cheare; or his Idoll which promised him great

matters and much joy, hath given nothing but ashes, sorrow, and misery; of which, ashes, and especially feeding upon ashes, was an embleme: Now though it were thus with him, yet (saith the Prophet) *A deceived heart hath turned him aside that he cannot deliver his soule, nor say, is there not a lye in my right hand?* That is, Though he sees himselfe deceived, yet he hath no power to withdraw from the deceiver, nor to question the deceit; he is so bewitched with the forcery of sin, that he cannot deliver his soule from the snares of it; but being deceived, he is willingly deceived, and looks upon his deceiver as his trusty Friend.

God never deceived, no nor sayled any man that trusted in him (*Psalm 9, 10.*) yet the hearts of the most will not be perswaded to trust God; sin and the creature deceive all that trust in them, yet we can hardly call or beat the heart off from trusting them. Sin seldome looses its credit; sin hath broken and undone thousands, yea all who have trusted it; yet still it hath credit among thousands, and can be trusted with more then this World is worth, the precious soule of man, for the asking. But let not him that is deceived, trust (any longer) in vanity, if he doe, he shall never be a gainer, no nor a saver by it.

For vanity shall be his recompence.

Vanity fills both parts of the Verse, and meets us at every turne, yet with a difference: In the former part by vanity was signified either sin, or the creature; in this latter part, vanity notes misery, or the effect and fruit of sin.

Hence Observe.

The vanity of misery overtakes all those who are deceived by the vanity of sinne.

Vanity is their recompence.

There are two sorts of recompence.

First, Of wrath.

Secondly, Of favour.

Evill deeds have their recompence, as well as good, To me (saith the Lord, *Dent. 32. 35.*) *belongeth vengeance and recompence*: That is, the recompence of vengeance; as the Apostle expounds it (*Heb. 10. 30.*) *For wee know him that sayd, Vengeance*

*Vanitatis no-
men varie hinc
sumitur, quam
ob rem forsitan
et varie scribitur
priori loco
fig. vanas res
quibus fidebant,
sc. opes: gloriam,
posteriori loco
vanitatem in
quam hac omnia
redigenda
sunt dum ex his
dicendis miser
fit, Merc.*

gaunce belongeth unto me, I will recompence, saith the Lord : God will not live long in any mans debt : As holy Gospel-confidence hath a great recompence of reward (Heb. 10. 35.) So every disobedience of the Law received a just recompence of reward (Heb. 2. 2.) And God is so exact in giving the recompences of punishment, that he will not spare his owne, when they are so foolish as to trust in vanity (Prov. 11. 31.) Behold the righteous shall be recompenced in the earth, much more the wicked and the sinner : That is, A righteous man shall be corrected, though he sin of infirmity ; how then shall the wicked be punished who sin with presumption and delight. As a wicked man hath all his recompences of good on the Earth (Matth. 6. 2.) They have their reward ; so a righteous man hath all his recompences of evill or affliction in the earth ; he hath none beyond. But, we may strongly argue, that the wicked, who trust in vanity shall be recompenced with sorrow for ever ; seeing the righteous, if they doe but a little turne aside to vanity, shall be recompenced with sorrow here : That's the Apostle Peters way of reasoning (1 Epist. 4. 18.) If the righteous scarcely be saved, where shall the ungodly and sinner appeare ? Surely, as the Prophet concludes (Isa. 59. 18.) According to their deeds, accordingly he will repay fury to his adversaries, recompence to his enemies, to the Islands he will repay recompence.

Secondly, as vanity in the former clause is taken for the Creature. Observe.

The Creature is most vaine to those who trust it.

The Creature is a vaine thing in his hand, who beleeves and trusts in God, but it is exceeding vaine in his hand, who trusts on it ; and the more it is trusted, the more vaine it is. If we make it our staffe, it will be our scourge : if we lean upon it as our rock, it will run into our hands like a broken Reed : The best way to keep up our comforts in the Creature, is to keep our distance from the Creature. And they shall finde most content in the World, who live furthest off it, and expect least from it. God is good, and the more we trust him, the better he is to us, yea he is not good at all to us, unlesse we trust him : But the best of creatures trusted to become evill, yea an Idoll to us. *Trust not in vanity* (such are all creatures in their best estate) *for vanity shall be your recompence.*

Againe,

Again, The word which we translate *recompence*, signifies a *change*, or the exchange which is made of one thing for another: While *Job* exalts the value and excellency of wisdom above all created excellencies, he saith (Chap. 28. 17.) *The Gold and the Chrystall cannot equall it, and the exchange of it shall not be for Jewells of fine Gold.*

So some reader it here, *Let not him that is deceived trust in vanity, for vanity shall be his change*: Whensoever he changeth, he shall change into vanity, or when he hath driven a trade in sinfull vanity, to the highest; the best exchange which the Merchandize thereof yeelds him, is miserable vanity: *Vanity can produce nothing to us but vanity*: The effect is not better then the cause, nor the fruit then the Tree; and that which we receive in exchange, though it may be of another kinde, yet it is of no better value then that we give in exchange.

Hence Observe.

That a wicked mans state never changeth for better, but from good to bad, or from bad to worse. Till the man himselfe be changed from bad to good, his state can never change from bad to good: And suppose his outward state be good, then the worst thing that can befall him, is this, that his state should not change. His settlednesse in that which is civilly good, doth but more settle him in that which is morally evill. *They have no changes, therefore they feare not God* (Psalme 55. 19.) What can be worse for man then this, not to feare God, who is the chiefest good? Who would not feare to be without changes, when he heares that being without them, keeps out this feare?

Suppose further. That the wicked mans outward estate be evill, then it is worse to him, when he changes to outward good: if he change from sorrow to joy, from poverry to riches, from sicknesse to health, from a prison to liberty, in all these, or in any other of like nature with these, he changes to his losse: That man can never change for good, who continues evill. Such a mans outward estate often changes from bad to worse; if it change from bad to good, that is bad for him; and if being good, it change not at all, that is worst of all.

It is part of the misery of man, that his state is changeable, but that is incident to the best of men: We shall not be

A radice מור
mutavit
המורה
commutatio va-
nitas erit, com-
mutatio ejus,
i. e. in nihilum
redigetur.

be unchangeable in our state, till we come into the presence of God, who is unchangeable in his nature. We may say also (considering the many troubles which we are subject to in this life) that it is a part of our happiness, that our state is changeable. Those changes which are from evil to good, or from good to better, are to be numbred among our blessings; such are the changes of the Saints, all their changes are for the better: yea those changes of the Saints which are from joy to sorrow, from riches to poverty, from health to sickness, from liberty to a prison, from life to death, in a word, their changes from any kind of outward temporary good, to outward temporary evil, are yet for their good. He cannot change but for his good, who is good, and who abides alwayes under this promise, that all shall work together for his good.

An evill and a good man differ in nothing more then in their changes; nor should any selfe-consideration provoke an evill man more to desire that he may be changed to good, then this, that his changes may be for good. Who would continue or trust in vanity, were he perswaded that vanity shall be his change?

Secondly, Observe.

That such as our way is, such will our end be: If we walk and trust in vanity, we shall have vanity for our recompence, or our change. Every mans end is virtually in his way: So the Apostle argues ellegantly (Gal. 6. 7.) *Be not deceived, God is not mocked; whatsoever a man sows, that shall he reape, he that sows to the flesh, shall of the flesh reape corruption; he that sows to the spirit, shall of the spirit reape life everlasting:* If the Husband-man sow tares he must look to reap tares: A seed time of tares, and a Harvest of Wheat, were never heard of in the same ground: As the seed is, such is the crop (Isa. 3. 11.) *Woe to the wicked, it shall be ill with him, for the reward of his hand shall be given him.* There is nothing worse for some, then to have their reward brought in, and all that is owing to them paid: The very receiving of their debts and rewards, is their undoing for ever.

All the misery of a wicked man is summed up in this, He shall have the reward of his hands. Wrath, and death, and Hell, are his rewards, and all the wages which the work both

of:

of his hands and heart can earne, and these he shall have fully paid: to him: Vaine he hath been, and vanity shall be his recompence.

Some read this Verse, not as a dehortation, *Let not him that is deceived trust, or beleive in vanity*; but as a Negative proposition (for that particle in the Hebrew, which sometimes carryeth a prohibition, notes also a bare negation; so here) *He that is deceived with vanity will not beleieve* (the same word signifies both to beleieve and trust) *That vanity shall be his recompence*: He will not beleieve a change, much lesse such a change; This is a cleare sense, and it hints us this Observation.

That a wicked man is full of infidelity or unbeliefe, that his estate is evill, or shall ever be worse then it is.

The unbeliefe of man is as strong against the threatnings, as against the promises: The Saints are hardly brought to beleieve, that glory shall be their recompence, that the purchase which Christ hath made of Heaven, and of eternall happinesse belongs to them. A wicked man will not beleieve that tribulation and anguish shall be upon him, or that the wrath of God is revealed from Heaven against his unrighteousnesse, he will not beleieve that he shall goe to Hell and be damned, or that everlasting fire shall burne him, or the worme that dyes not, feed upon him; he that is deceived will not beleieve these things and the Devill hath as great an advantage upon men, by making them strong in unbeliefe: As God hath, by making his people strong in Faith.

The first assault that ever the Devill made against man, was to weaken Faith, or strengthen unbeliefe about the threatnings: While he laboured to deceive the Woman, he laboured as much to perswade her, *That vanity should not be her recompence*: God had sayd peremptorily, *In the day that yee eat thereof, yee shall surely dye*: The Devill denyed as peremptorily, *Yee shall not surely dye* (Gen. 3. 4.) The people were commanded to say Amen to every branch of the Curse (Deut. 27. 16, 17, &c.) Though it be the lowest way of obedience to obey, because we beleieve the truth, and certainty of the curse, yet it is a high act of obedience to beleieve it: And Satan is as busie against our faith, in the threatnings, as he is against our faith in promises. Th's unbeliefe opens the way to the committing of sin, and sweetens sin while we are committing it: Were it not
for

Malo simplici-
tur negare
quam prohibere
Merc.
Non credet qui
vanitate errat
quod vanitas e-
rit permutatio
ejus. Merc.
Non credet fore
ut ejus felici-
tas permutetur
Et ad meram
vanitatem de-
veniet. Vatabl.

for this unbelieve ſin could not be bread, much leſſe (as it is to many) pleaſant bread. Sin would be Gall and Wormewood in the acting of it, did we beleeve, that it will be bitterneſſe in the end. Who would doe the worke of ſin, did he beleeve that *vanity ſhould be his recompence*? Becauſe this threat is not beleev'd, therefore the Law which forbids ſin, is not obeyed. As Faith is a ſhield to the new Man; ſo unbelieve is a ſhield to the old Man; as Faith quenches the fiery darts of the Devill, or his allurements to ſin; ſo unbelieve quenches all the fiery darts of God, or his threatnings of puniſhment. Tuff ſay they, We ſhall never ſee Sword nor Famine, we need not feare (which is ſo much talked of) Death or Hell: *Vanity ſhall not be our recompence.*

There is a third reading of the Text: The former word which we render *Vanity*, is tranſlated by ſome of the Rabbins, Equality, or a thing that is equall, the latter, as we, a lye, or *Vanitie*. This varies the whole ſtraine of the Verſe, and yet the Expoſition given upon it is cleare, both to the generall ſcope, and to the ſenſe given immediately before. Let not him that is deceived, beleeve that he ſhall be alwayes equall, or of the ſame eſtate, for vanity ſhall be his recompence. He thinks to carry it ſmoothly, and with an even thred, but he is deceived. Things will not alwayes ſtand at the ſame poynt and poyze with him, and therefore let him not feed himſelfe with groundleſſe ayery hopes, that they will: His affaires will not alwayes have the ſame face, nor beare the ſame aſpect toward him; now they ſmile and looke pleaſantly, but anon they will frowne and look ſowre.

Rab. Kimchi
exponit *Sheve*,
pro equali ſeu
equalitate. q. d.
*Ne credas qui
decepius eſt. a-
qualem ſemper
ſui ſimilem
fore ſibi ſtatim,
vel eodem ſem-
per modo res ſi-
bi ceſſuras.*
Merc.

Laſtly, Keeping neere the ſame ſenſe ſtill; the words are thus tranſlated; *He that is deceived, will not beleeve the right word, or the word of truth, but he will beleeve a lye in ſtead of it*: As if Eliphaz had thus ſchool'd and caution'd *Job*, *I have told you this as from God; but I know he that is (as you are) miſſed, and deceived, will not beleeve the word of God, who cannot lye; he will beleeve a lye rather.* As the carnall heart changes the glory of God into a lye, ſo the truth of God into a lye, or embraceth a lye for truth; he that beleev'd not the right word, will ſoon beleeve that which is wrong. *As they who receive not the love of the truth, are (by the juſt judgement of God) given up to ſtrong deluſions, to beleeve a lye*: So alſo are they,

*Non credet ver-
bo equo qui er-
rat ſed menda-
cium erit loco
eius. Pagn. q. d.
qui errat non
credet verbo re-
cto; ſed ponet
mendacium lo-
co illius, & hoc
paſſo credet.*

who receive not the truth. As the not doing of good, is not onely it ſelfe an evill, but leads us alſo, or layes us open to the doing of many evils, yea of any evill: So the not receiving of truth, is not onely an error, but it leads us alſo, or layes us open to the receiving of many, yea of any error.

Eliphaz having thus preſſed his dehortation upon Job, not to truſt in vanity, leſt he finde vanity the reward and recompence of that unholy faith and truſt; proceeds yet further to preſſe his dehortation by the ſame argument for the matter, though varied in the manner of expreſſion, in the beginning of the next Verſe.

Verſ. 32. *It ſhall be accompliſhed before his time, &c.*

Theſe words are a ſtrong enforcement of the motive layd downe in the former Verſe, *Let not him that is deceived truſt in vanity: Why, what if he doe? Vanity ſhall be his recompence:* That's the firſt part of the motive. The ſecond is,

Verſ. 32. *It ſhall be accompliſhed before his time:* What ſhall be accompliſhed? There is no expreſſe Antecedent in the Hebrew; we may underſtand, either firſt, the life of the wicked man himſelfe, of whom Eliphaz had before diſcourſed. Or ſecondly, the eſtate of the wicked man. Or thirdly, the deſignes and plots of the wicked man. Taking in all three, the meaning is, That himſelfe, and all that he hath gotten, and all that he hath projected, *Shall be accompliſhed before his time;* and what's this but vanity for his recompence?

To be accompliſhed before the time, is not to be accompliſhed at all, it notes rather perdition then perfection. The word which we tranſlate to *accompliſh*, ſignifies alſo to cut off, as we put in the Margin of our Bibles, *It ſhall be accompliſhed, or cut off before his time:* The Vulgar tranſlation fills up the ſenſe thus, *Before his dayes can be filled, he ſhall periſh.*

As the Relative lookes to the wicked man himſelfe, Obſerve.

An untimely death is the portion of a wicked man. He ſhall be accompliſhed in a day that is not his, or before his proper day. In oppoſition to which, Eliphaz had promiſed, Chap. 5. That a godly man ſhall come like a ſheaf of Corne into the Barne, fully ripe: Now ſaith he, This wicked man ſhall be like untimely fruit, accompliſhed, cut off, and periſhing before his time.

In non die ſuo
complebitur.
Mont.

Complere ante
diem, &c. eſt
potius perire
quam ullum
complementum
ſive perfectionem
accipere.
Pined.

Antequam dies
eius implean-
tur, peribit, ut
ſe. *NON a
VIA succido.*
Morte. Inima-
tus, praevenie-
tur, vel gladio,
vel morbo, vel
aliqua alia vio-
lenta cauſa.

In die non ſuo
implebitur ſe-
puchrum eius
Targ.

time, We have ſuch an Expreſſion (*Eccl. 7. 17.*) *Be not righteous over-much, neither make thy ſelfe over-wiſe; why ſhouldeſt thou deſtroy thy ſelfe? Be not over-much wicked (not that there is any mediocrity in wickedneſſe, or that a man can be wicked in due proportion, but ſaith he, take heed of high aſtings in wickedneſſe) why ſhouldeſt thou dye before thy time?* Some wickedneſſes lye cloſe, men live and continue in them long unſeen; others are ſo open and abominable, that their actors are obnoxious to the hand of Juſtice: He that is wicked over-much, that is, extremely wicked, ſhall be cut off ſome way or other before his time.

Quarrellers dye by the Sword, Drunkards dye by ſurfet, Adulterers decay into filthy diſeaſes, Sorcerers are killed by the Devill, Malefactors of all ſorts are cut off by the ſentence of the Magiſtrate. Moſt deſire to live long, and yet they take a courſe to make their lives ſhort; they forget that ſhort way to long life (*Pſal. 34. 12.*)

That promiſe (*Iſa. 65. 20.*) ſtands oppoſite to this threatening. *There ſhall be no more there an infant of dayes, nor an old man that hath not filled his dayes:* A good man fills his dayes, a wicked man ſhall be accompliſhed, or there ſhall be an end of him before his day; both, before that day which he would live to, according to the courſe of his deſire, and before that day which he might live unto, according to the courſe of nature.

Beſides, a wicked man never fills his dayes, though he be full of dayes; he that is not prepared for death (how old ſoever he is) dyes before he is ripe: he is ripe for deſtruction, but he is neither ripe nor fit for death: The youngſt Saint that dyes, dyes ripe, though he dye before he come to that eſtate, wherein nature uſeth to crop men off; yet, he (as the Apoſtle ſpeaks, *Ephes. 4. 13.*) is come to the fulneſſe of the ſtature of *Chriſt*.

Secondly, Referring theſe words unto the eſtate of a wicked man, it ſhall be accompliſhed, or cut off before the time; that is, his pomp, and greatneſſe, all that he hath gotten together (of which he ſpake in the precedent part of the Chapter) ſhall be ſcattered ſuddenly.

Hence note.

Wicked men often outlive all their worldly enjoyments: Some live

Implere dies ad longam ſalutemque ſenectutem pertinet vel demtat illam aetatis maturitatem, quam non annorum numero; ſed pietatis perfectione deſignatur.

Pii licet aetate juvenes, ſenes ſunt moribus.

live to be their owne Executors; they dispose, or rather dissipate all; they leave nothing when they dye, for others. The pride of wicked men shall have a fall, their present possessions and future hopes shall come to naught (Prov. 3. 16.) Solomon tells us, that *Wisdom* hath length of dayes in her right hand, and in her left hand riches and honour: We may say of sin, *Shortnesse* of dayes is in its right hand, and in its left hand, poverty and disgrace. The former point saith, that a wicked mans dayes are short, he shall be cut off before his time, death cuts him off. The latter saith, his pomp, his riches and honour, all these shall be cut off before the time. We have seen some who have raised great estates by sin, and they have seen an end of all in misery.

Thirdly, Taking the Antecedent to be the designs and contrivements of the wicked man.

Hence Note.

The counsells, designs, and contrivements of wicked men, doe often prove abortive: They are accomplished before their time. Their plots break out before they are ripe, and then all's spoyled. So it was with the Powder Plot, it was accomplished before the time; it was discovered before it could be acted; we have often seen grand designs layd in the dust, crumt in the shell, and nipt in the very bud. As the Prophet reproves some for staying too long, in the place of breaking forth of Children (Hos. 13. 13.) That is, they have let their purposes dye under tedious consultations, or irresolutions for acting: So we may deride others for staying too little in the place of breaking forth of Children. God in judgement hastens them to action before their designs are fully matured by consultation, It is accomplished before his time.

And his branch shall not be greene.

In the close of this Verse, and in the next, *Eliphaz* in severall metaphors, prosecutes the declining condition of wicked men, *His branch shall not be greene.*

His branch.

BB
Sig. & manum:
& ramum, ramus
sunt veluti
brachia & manus
arboris.

Or his hand shall not be green; so the word signifies properly: And, that some understand in a figure, his hand shall not be green; that is, himselfe shall be unapt, and unfit for work.

work. When an arme is dried up, or a hand pallied, it is unserviceable: The hand of a godly man is green, he is laborious, and fit for labour; the hand of the wicked man, as it is alwayes sinfully dried up, in reference to the doing of any good, so it is often judiciously dried up lest it should doe hurt: his hand shall not be green, that is, he shall not have power to doe that evill which he would: When Jeroboam put forth his hand from the Altar, &c. his arme dried up, so that he could not pull it in againe to him (1 Kings 13. 4.) His hand, his arme, was not green, he could not use it to hurt the Prophet (Zech. 11. 17.) The wicked Idoll Shepheard is threatned, *His arme shall cleane be dried up, and his right eye shall be utterly darkned*: that is, He shall neither have counsell, nor strength, he shall neither be able to advise, nor to act; his eye shall be darkned, so that he shall not be able to see his way; his arme shall be dried up, he shall not be able to attaine his end (Psal. 75. 5.) *None of the men of might have found their hands*; as we say of a man that goes lamely or lazily, *He cannot finde his feet*; so of a man that acts lamely and lazily, or of a Souldier that fights faintly and cowardly, *He cannot finde his bands*; or in the language of the Text, *His arme or hand is not green*.

We translate metaphorically, so the word signifies not a hand, but a branch; because a branch or bough of a Tree puts forth from the body of it, as the hand or arme is stretcht from the body of a man; by this branch we may understand, either of those two things noted before;

First, The estate of the wicked man; for that is as a branch shooting and growing out from him;

Or secondly, The signes and counsels of the wicked man; they also are branches sprouting from the corrupt stock of his heart: and so this clause is of the same sense with the former, *It shall be accomplished before his time, his branch shall not be green*: That is, he shall not prosper in any thing he possesseth, or undertaketh.

But thirdly, There is a distinct sense, and so the branch is the Posterity, the Children of this wicked man. As he, and his plots, shall faile, so his Children likewise. Children are compared to branches (Psal. 128.). *His Children shall stand like Olive plants (or branches) round about his Table.*

Præquam impius senescat, interibit; & liberi ejus sub arvis flore morientur. Paraphr.

His,

His branch shall not be green.

Greenesse, notes flourishing (*Can. 1. 16.*) where the Spouse and Christ speake one to another of their severall excellencies, she saith, *Vers. 16. Behold thou art faire my beloved, yea pleasant, also our bed is greene.* By *Bed* some understand holy Ordinances, wherein the Lord communicates himselfe to his people, *Our bed is greene*; that is, Ordinances are pure, flourishing, and fruit-bearing. In the same sense the word is used (*Luke 23. 31.*) *If they doe these things in a green Tree, what shall be done in the dry*, that is, If they doe these things in a vigorous, strong, and flourishing tree, meaning Christ himselfe, who was like a tree full of sap and life; what shall be done in those that are dry? The best of men compared to Christ, are but dry trees, how seare and rotten then are the worst? And if Christ suffered these things for sinners, himselfe being without sin, what shall those sinners suffer, who are without Christ? They like dry Trees will soon be consumed by the fire of Gods wrath. So that, when he saith, They shall not be green, it is as much as to say, They shall have no strength, vigour, life, nor beauty.

Taking the branch in this last sense for Children: Observe.

A wicked Father brings a curse, and withering upon his whole Family: His branch shall not be green. Though they walke not in the wayes of their Fathers, nor inherit their sins, yet they may receive temporall fadings, and outward decays upon their Fathers account. It is a misery to be the branch of a wicked stock (for though an evil stock may have good branches, they who are evil, not onely (as all are) descending from a common evill stock, but also from a particular evill stock (as most are) even some of these are made good by transplantation into Jesus Christ, yet (I say) it is a misery to be a branch of an evil stock) many children have fared the worse for the wickednesse of their Parents, even good Children may fare somewhat the worse for their Parents wickednesse. Though God will not lay eternall judgement upon them for the wickednesse of their immediate or remoter Parents, yet they may feeble declinings, and lose much of their greenesse, and beauty. It is a disadvantage to be in any relation to a wicked man, Servant, Wife, Children,

Children, his whole Family, may groane and smart for his sake, His branch shall not be green. That's not all yet,

Vers. 33. And he shall shake off his unripe Grape as the Vine, and shall cast off his flower as the Olive.

That is, His unripe Grapes and Flowers shall be shaken and cast off By whom? Some say by God. He (that is, God) will snap off his soure Grape as the Vines, saith Master Broughton; and indeed what soever is the winde that shakes them, it is God who blowes and sends the winde.

These words are a gradation to what went before, here are two similitudes to set forth one thing, the certaine and sudden destruction of all the hopes of a wicked man, His branch shall not be green; his Children and Posterity, especially they that follow his steps shall whither; and, which is yet a greater judgement, He shall shake off his unripe Grapes as the Vine, &c. Though his branch be green a while, though he hath leaves and buds, yet before 'tis perfect fruit, and gives a pleasant taste, it shall be destroyed: This he shadows under these metaphors, of the Vine, and the Olive, shaking off his unripe Grapes, and casting off his Flowers.

The Naturalist Observes, that these Trees flourish neer about the same time, and that the Vine and the Olive joyne, and are (as it were) spoused together; and if stormes, or blasts of winde smite the Olive and the Vine, while they put forth their flowers, the hope of the Husbandman is utterly disappointed. We may sum up the meaning of these two similitudes into this brieft conclusion.

That God will utterly destroy the very appearing hopes of wicked men. Their boughs and branches may be green, some flowers, some unripe Grapes may appeare; here is hope; but, He shall shake off; that is, God shall shake off (by some terrible storme which he will raise, by some sudden judgement which he will send) their unripe Grapes, and their fairest Flowers.

Hence Observe.

Violent judgements storme wicked men out of all their comforts. Thus the Egyptians are threatned (Isa. 18. 5, 6.) Before the Harvest, when the bud is perfect; and the soure Grape is ripening in the Flower, he shall both cut off the sprigs with pruning-hooks, and take away, and cut downe the branches. They shall be left together,

Eodem fere tempore vitis et olea florescunt, Plin. l. 17. c. 25. Aliquando vitis maritatur oleis. id. ib. c. 4. Pessimus est inter omnia; quam desolentem vitem & oleam imber percussit; quoniam simul defruit fructus. Plin. l. 17. c. 25.

unto the Fowles of the Mountaines, and to the Beasts of the Earth, and the Fowles shall Summer upon them, &c. The Bud is perfect, while the fruit is imperfect, while God takes away their Buds he destroyes their hopes. And as God hath his winds at hand, to shake the fruit off from the branches; so he hath his Pruning-hooks to cut off the branches also.

De immatura morte florum duas similitudines offert.

Odiſe Eliphaz ut acerbos filiorum Jobi mores notaret, ipſos omphaci conſulit.

Some interpret these unripe Grapes of the Vine, and Flowers of the Olive, as the branch before, for Children, as if Eliphaz would here re-minde Job, how his Posterity, the Grapes of his Vine were shaken off, before they were ripe, and the Flowers of his Olive blasted in the Bud; or as if he would upbraid him with the ſowre manners, and ill-taſted conversation of his Children, under this Alluſion of unripe Grapes, which in ſtead of pleaſing the palate by a ſavory reliſh, do onely by their ſharpneſſe, ſet the teeth on edge.

Hence Note.

It is an affliction upon the beſt, and a judgement upon many, to have their Children, their Grapes and Flowers, rent from them, and taken away unripe: And then eſpecially it is ſo, when God leaves no Grapes on the Vine, no Flowers on the Olive. To loſe a hopefull Child is an affliction, what is it then to loſe them all?

Eliphaz having dehorted the wicked man from truſting in vanity, upon theſe conſiderations; gives in the ſtrength of his whole diſcourſe in the two laſt Verſes of the Chapter.

Epilogus eſt totius loci.

Merc.

Apodoſis ſuperioris allegoria Jobum perſtringens cui iſta obveniant.

Jun.

Verſ. 34. *The Congregation of Hypocrites ſhall be deſolate, and fire ſhall conſume the Tabernacles of bribery.*

35. *They conceive miſchiefe, and bring forth vanity, and their belly prepareth deceit.*

As if he had ſayd, Here is the ſumme of all, of all the ſins, and of all the puniſhments of a wicked man. Here are two ſorts of wicked men deſcribed, and theſe two (as was toucht before) by a Synecdoche, include all.

The firſt are ſuch as worſhip God falſely, or with falſe hearts: they draw neer to God with their lips, but their hearts are far from him, theſe are Hypocrites; *The Congregation of Hypocrites ſhall be deſolate.*

As theſe are falſe with God in his worſhip, ſo others are falſe with men in their commerce and dealings; Theſe are comprised in the ſecond branch; *Fire ſhall conſume the Tabernacles*

nacles of bribery: Bribery is put for all sins against our Neighbours, and hypocrisie for all sins against God. So that here we have sinners against the first Table, and sinners against the second; sinners against God, and sinners against men; in the compasse of this division all sins and sinners are contained.

The Congregation of Hypocrites.

That is, Hypocrites how many soever there be of them, though they be a full Congregation: Hypocrites, how strongly soever they are conjoynd and cemented, yet they shall be desolate.

The Hebrew word signifies, not onely to Congregate, and gather together severall persons into one place, but to associate them into a Covenant, League, or Confederacy one with another: as if he had sayd, Though hypocrites combine, and Covenant together, yet this *covenanting Congregation*, or these *unboly Leaguers*, shall be made desolate.

A second interpretation gives it thus, *The Congregation of hypocrites*; that is, all that hypocrites doe congregate; whatsoever they gather together, whether things or persons, their Riches, their Honours, their Relations, all shall be desolate.

W^o Significat non solum congregari; sed in sedus & pactum aut. a. micitiam convenire.

Illa qua congregantur ab hypocrita, Aquin.

Shall be desolate:

Or *Barren*; the word signifies both; that which is desolate brings forth no fruit, and that which brings forth no fruit will quickly be desolate.

What an Hypocrite is; hath been shewed before, *Chapter 8*. Therefore I will not stay upon it, but refer you thither, where *Bildad* told *Job*, *The hope of the Hypocrite shall perish*: Onely note two things from the whole, *The Congregation of Hypocrites shall be desolate*.

First, *An Hypocrite is under a curse*. Of all men in the World Hypocrites are deepest under a curse. They are most cursed, who are most wicked, Hypocrites are therefore more wicked then others, because they would seem not onely somewhat, but much more holy then others. It is bad enough to be bad; but it is worse to appeare good when we are bad. They who delight in the shews of morall goodnesse, when they hate, or care not for the reality of it, shall surely meet with, not

shewes, but realities of penall evill. Their painted feigned fire of zeale shall be punished with the true fire of Divine wrath.

Secondly, Observe.

Hypocrites, how many soever they are, how strongly soever they are confederate, how much soever they have gotten together, shall be made desolate. It is not possible to make any power to withstand the power of God. Though like those uncircumcised Nations, *Gebal, and Ammon, and Amaleck, the Philistims, and those of Tyre,* they all consult, and lay their heads together, to make a Congregation, yet God will break them all. *How long soever their traine be, how many soever their attendants be, and how strong soever their correspondency be, yet the Congregation of Hypocrites shall be desolate.*

And fire shall consume the Tabernacles of Bribery.

Fire may be taken two wayes.

Either literally, and strictly, for the element of fire, or for ordinary fire.

Or it may be taken figuratively, and metaphorically, and so it signifies:

Either first, The wrath of God.

Or secondly, Any effect of the wrath of God, any revenge, or judgement which God powres forth on wicked men. And so, what judgement soever God sends, we may call it a *Fire*, even that deluge of Water (as hath been noted) which drowned the old World, was (in this sense) a fire.

Divine judgements are represented by fire, upon these three grounds.

First, Because as fire, they breake forth suddenly, and unexpectedly; they are not like the fire that is for use, which we are long preparing and blowing, before it will burne; but the judgements of God are like an accidentall fire, which breaks out, when no man looks for it, in a moment.

Secondly, They are fire, because of their destroying nature, so the Text speaks, it eats up, or devoures. Fire is a great eater, fire hath a strong stomack; what will not fire digest? Fire will digest the whole sublunary world, at last; *The Element shall melt with fervent heat:* Fire will digest Stones, Adamant, and Iron. Such is the wrath of God, nothing can stand before

*Os & lingua
tribui solet igni
nam dicitur
lambere & de-
passere.*

before it, it will subdue the hardest materials, and toughest peices. The hot stomack of the Ostrich (as some affirme) concocts Iron; what will not the heat of Gods anger concoct, and consume to ashes?

Thirdly, There is a mercilessness in the judgements of God, as in fire; We say, *Fire, and Water have no mercy*; there is no intreating them, they are not onely hard, but impossible to be intreated. Such (in reference to wicked men) is the wrath of God; as good speake to fire not to burne, or to water not to drowne, as to the wrath of God not to consume wicked men; it must and will doe it (*Jer. 15. 1.*) *Though Moses and Samuel stood before me, &c.* to entreat, yet the sentence shall not be taken off, wrath must burne. Though prayer hath in many cases quenched wrath, yet sometimes the wrath of God cannot be quenched by prayer, nor intreated downe, there is no speaking to it; and sometimes that it might burne quietly, the Lord hath sayd, *Pray not for this people.*

Fire shall consume the Tabernacles of Bribery.

Tabernacles of Bribery, may be taken two wayes: Either for the Tabernacles of those who have taken bribes: or the Tabernacles of those who have given bribes; for there goes (as we say) but a paire of Sheares between him that gives, and him that takes bribes; both are of a piece, and both are alike mischievous and wicked. Some take bribes to pervert Justice, and others give bribes to pervert Justice: Fire is prepared for both their Tabernacles; that is, for their whole estates, or for all that belongs unto them. Yet *Eliphaz* may seem rather to ayme at bribe-takers, or unjust Judges (among whom he secretly numbers *Job*) who suffer themselves to be corrupted with gifts, and to have their eyes put out by rewards: The Septuagint is expresse in that sense, *Fire shall consume* (say they) *the Tabernacles of bribe-takers*. And indeed, if there were no bribe-takers, there would be no bribe-givers: as we say, *There would be no Thieves, if there were no Receivers*. The Receiver makes the Thiefe; and corrupt Judges, who take bribes, make so many bribe-givers.

Further, The word which we translate *Bribery*, signifies properly a gift; and the Text may be rendred thus, *Fire shall consume the Tabernacles of gifts*. There are many gifts which

THE
Proprie munus
quod datur ad
corruendum
judicem Drol.

Septuaginta,
munera acci-
piunt. 70.

are far from bribes. There are five sorts of gifts.

First, Gifts of charity to the poor.

Secondly, Gifts of freindship between equals.

Thirdly gifts of duty from inferiours to those above them, to testifie either thankfulness or obedience.

Fourthly, Gifts of bounty and grace, from Superiours to those who are below them, to testifie their favour to them, and that they are well pleased in them, or in their services; There is no hurt either in giving or receiving these gifts. These are onely testimonies of respect from man to man, and tend onely to maintaine humane society.

But there is a fifth sort of Gifts, which we may call gifts of injury, or in the language of the Text, Gifts of Bribery: These are given either to pervert, or delay justice, and to overthrow a man in his cause,

Quid est

שֶׁחָרַב
quod facit, ר
unum, dantem
scilicet & acc-
ipientem quam
primum accipit
munus ab ipso,
tunc accedit a-
nima ejus ad
ipsum, & sit fi-
cus ille ipse.
Rab. Becci.
Ex Baxtorf.
Lex.

The Hebrew expresseth a gift in generall, and a bribe, by the same word, because, as all bribes are gifts; so very many gifts are bribes. Gifts of charity, of friendship, of duty, of favour are but few in comparison of bribing gifts. And 'tis exceeding hard for any man that is interess'd in affaires of Judgement between man and man, to receive a gift from either of them, and not be brib'd by it, to transgresse the rules of equity and righteousness. A gift transforms the Judge into a party, or makes (as the Hebrew criticks tell us upon that word) the Judge and party to be but one person.

Lastly, *The Tabernacles of bribery*, may be taken, not onely in generall for the estates of those who have given or taken Bribes, but particularly for the very Houses which have been built by giving, or taking Bribes. Some have built Houses, with what they have gotten by giving Bribes, and many by taking Bribes, have got enough to build houses: While such look on their houses, and dwellings, they may say, if they will say the truth, *Injustice hath built us these houses; these are the Tabernacles of bribery.*

A Traveller coming to Rome, and viewing many famous structures, and goodly houses there, asked who built them? It was answered, *These are the sins of Germany*; the meaning was, that the Money brought for Pardons out of Germany, built those houses. So we may say of many faire places, and goodly dwellings, These are Bribes and Oppressions, such

Hac sunt pec-
cata Germano-
rum.

aman

a man built these by iniquity. Bribes may build houses, but bribe-takers cannot protect them : *The Tabernacles of bribery shall be consumed.*

Hence Observe.

First, *Bribery is an odious sin* : That sin which is put to expresse all sins against our neighbours, must needs be a very odious, as well as a very comprehensive sinne. God loves judgement, bribery opposeth what God loves. God commands charity, as well as judgement ; and delights to see men bountifull as well as righteous : Yet charity without judgement, and bounty without righteousness, are an abomination to God. God is a God of judgement, they that are against judgement, act not onely against the rule which God makes, but against the example which God gives. It is as much the honour of God, that he is a God of judgement, giving all their due ; as, that he is a God of mercy, giving to all his, what they have not at all deserved.

Secondly, Observe.

That which is sinfully gotten, shall be miserably lost. Fire shall consume the Tabernacles of bribery. There is nothing gained, though much be gotten by injustice. Many give bribes to undoe others, and all who receive bribes, undoe themselves, what is the advantage of any sinfull gaine, when the fire of Gods wrath consumes the gainer ? *What shall a man give in exchange for his soule ?* And as the losse is infinite, that comes by sin, in reference to the next life, so at best, the gaine is little, in reference to this present life : Either the actor of injustice, or his Heire, shall finde a fire in the foundation, a fire in the Stones and Timber of his House, and downe 'twill come ; Bribery never bought any lasting materials to build with. *Woe be to him* (saith the Prophet, *Hab. 2. 9, 10, 11, 12.*) *that coveteth an evill covetousnesse ; or (according to the Hebrew) that gaineth an evill gaine to his house, that he may set his nest on high, that he may be delivered from the power of evill : Thou hast consulted shame to thy house, &c. For the Stone shall cry out of the wall, and the Beame out of the Timber shall answer it. What shall the Stones cry ? Or what shall the beame answer ? The stones shall cry, that the mortar in which they were layd, was tempered with the blood of innocents, and the beame shall answer, that it was set up by pulling downe the poore.*

These

Those are crying sins indeed, which cause stones (that cannot speake) to cry : And what answer can be given for those iniquities which provoke *Timber beams* to answer, such is the iniquity of oppression and injustice, which are the fruits of bribery. See a parallell place (*Jer. 22. 13, 14, 15, 16, 17.*) the sum of which may be drawne up into this conclusion, given by *Eliphaz*. *Fire shall consume the Tabernacles of Bribery.*

Eliphaz having thus described the perishing estate of wicked men, as an argument to deterre and save them off from wickednesse, concludes his whole discourse with an Allegoricall recapitulation both of their sin and misery, in the last words of this Chapter.

Verf. 35. *They conceive mischief, and bring forth vanity, and their belly prepareth deceit.*

They conceive mischief.

The Scripture is frequent in this metaphor; we have it (*Psal. 7. 14.*) almost word for word, *Behold he travelleth with iniquity, and hath conceived mischief, and hath brought forth falsehood.* (*Isa. 59. 4.*) *They conceive mischief, and bring forth iniquity.* The Apostle *James* (*Chap. 1. 15.*) speakes the same language, *When lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.* All alluding to the naturall conception, formation, and production of Children. We have these three in the Text before us, the order of the words being a little altered.

Here is first, Conception, *They conceive mischief.*

Secondly, Formation, *Their belly prepareth deceit.*

Thirdly, The Birth, *Bring forth vanity.*

More strictly to the method of *Eliphaz*; we have first, The conception; Secondly, the birth of sin: And as if one birth were not enough, they returne to their worke, providing for a new birth of the old man, *Their belly prepareth deceit.*

They conceive mischief.

עמל Labor,
molestia, per-
versitas.

The word which we translate *Mischief*, signifies properly, labour, hard labour, or labour accompanied with a great deal of paines and sorrow; it signifies also wickednesse, perversnesse. We translate *mischief*, *They conceive mischief*, or some mischievous

mischievous devise to the dishonour of God: and the wrong of man.

They conceive.

Conception is here the worke of the minde, we ordinarily say, *We conceive such a thing*; that is, we take it in, or apprehend it by an act of the understanding.

Here's the truest character of a wicked man, he is one that conceives mischief. The allusion teacheth us,

First, *That a wicked man sins with much freedome of spirit, or he sins freely.* He conceives mischief. The conceptions of the minde cannot be forced, nor can the conceptions of the body; and therefore the Law resolves it, *That there is no rape*, where conception followes. These conceptions are the joynt workings of the will and understanding, both concur in them. An unregenerate person is free to doe evil, he needs not be forced to it, he cannot be forced from it; and every evil is the more evil, by how much the more freely it is done, The more voluntarily we sin, the more wickedly we sin.

Againe, The conceptions of the minde, are deliberate, there is a collecting of one thing from another, a debating in conceiving.

Hence Note.

Secondly, *Wicked men sin with deliberation.* They sit downe and meditate, they lay the frame of wickednesse in their hearts, and then set it up, or act it with their hands.

Note thirdly.

All the conceptions of wicked men are wickednesse. They are very fruitfull in wickednesse, and they beare no other fruit. Mischief is not onely that which he conceives, but all that he conceives; he conceives nothing else. A wicked man cannot thinke or conceive one good thought; he may think of that which is materially good, but he conceives no good (*Gen. 6.5.*) *All the thoughts of the imaginations of his heart are onely evil, and that continually.* All the Creatures which he forms in his minde, all the children of his understanding, are deformed and monstrous; *He conceives mischief*, which as it notes a continued act, so an act continued about, or upon the same object.

Fourthly,

and Fourthly, Observe,

To be a contriver, a plotter, a conceiver of mischief, is worse then to be an actor, or a doer of mischief. It is ill to have a hand in any sinfull evill, it is worse to have a head in it, but worst of all to have a heart in it. Conceivers of mischief alwayes have their hearts and heads in mischief, and if they are not stopt, will have their hands to it too: they who are plotters, and designers, would be actors. Hence they are called *Workers of iniquity*. They have an inward Shop, and an outward Shop: first they worke it in their thoughts, and mould it there, and then it comes out. To conceive mischief is properly, the Devils trade, he rather deviseth then acts wickednesse. There are many wickedneses in the World which he cannot act, but he is or would be the plotter, setter, and contriver of them all: This is the wickednesse of the Devill: and every conceiver and deviser of mischief is of the Devils trade. A good man may (possibly) doe evill, but a wicked man deviseth evill. As he notes the spiritualnesse of a man in holinesse, when he doth not onely act that which is good, but his heart is upon it, he conceives and frames it in his minde. So it notes a man spiritually wicked, when his minde frames wickednesse. The Apostle concludes of himselfe (Rom. 7. 25.) *So then with my minde I serve the Law of God, but with the flesh, the Law of sin,* Not that he willingly gave up his flesh to sin, but that he was carryed through the infirmity of the flesh to some sinfull actings, while his minde, his devisings and contrivings, were according to the Law of God, and he *delighted in the Law of God concerning the inward man*. This is the spiritualnesse of holinesse, and without this, there is no outward act of any account with God. It is what the minde moves to, not what the mouth speaks, or the hand doth, which commends us to God. What is it to God that we serve his Law with our flesh, if with our minds, we either serve the Law of sin, or doe not serve the Law of God? Man is not what he acts, but what he conceives, unlesse he act what he hath conceived. *They conceive mischief.*

And bring forth vanity.

Now they come to the birth; they are in travell after conception; they bring forth, and the Childs name is *Vanity*.

The

The Originall word is rendred three wayes.

First, We say *Vanity*.

Secondly, Another saith *Lyes*.

A third saith *Iniquity*.

The word will beare any of, or all the three Translations. Ἰν Vanitas
mendacium
peruersitas.
They bring forth vanity, a lye, iniquity. They who conceive mischeife, may bring forth any thing but what is good. Those three words may serve the same thing; every vanity is a lye, and any lye is vanity, and iniquity is both lye and vanity. The persons of whom *Eliphaz* discourseth are sayd to bring forth vanity, on these three grounds.

First, Because they sometimes bring forth no fruit at all; they are conceiving mischeif, but they can make nothing of it, their conceptions end in abortions; they devise and plot, but all is hatching of winde: The Church is so expressed, though in a different case (*Isa. 26. 17, 18.*) *Like as a Woman with Child neer the time of ber delivery is in paine, and cryes out in ber pangs; so have we been in thy sight O Lord; We have beene with Childe, we have beene in paine:* The Church had conceptions for good, she hoped that the Lord would have done some great things for her; yet after her conception, and travell, see what she brings forth, *We have beene in paine, and brought forth winde;* that is, nothing at all, it proved a meer timpany; for so he explaines it, *We have not wrought any deliverance in the earth, neither have the Inhabitants of the World fallen;* that is, we have not obtained that deliverance, that we hoped for in the earth, neither have our Enemies (who are called by the Prophet, *The Inhabitants of the World*) been subdued under our power; they have not fallen. Now as the Church and people of God sometimes are disappointed in their expectations; they conceive, yet bring forth winde, not that Man-childe of mercy which was expected: So, much more doe wicked men, after all their pleasing conceptions, and pangs of travell, they bring forth vanity; and their Vessell is mar'd upon the wheele.

Secondly, They are sayd to bring forth vanity, or a vaine thing; because what they bring forth, is not proportionable to their expectation. Their *Mountaine* proves a *Mole-hill* or (as it was said of old) a *Mouſe*.

Thirdly, Because the birth is not onely alwayes be-

*Parturiunt
mones, &c.*

low, but often quite crosse to their expectation; they conceive mischeife against others, and bring forth mischeife upon themselves: this is vanity, yea and vexation of spirit, *They bring forth vanity.*

Observe from this allusion.

Wicked men cannot but act evill: They who conceive, must doe their utmost to bring forth conceptions. As a Woman with Childe, cannot but bring forth when her time is come, and her paines are on her; if you would give her all the World it is impossible to divert or delay the birth. So it is with a wicked man, when he hath mischeivous conceptions in his heart; *He sleepeth not unlesse he doe mischeife (Prov. 4. 16.)* What ever comes of it, fall back or fall edge, he must doe it. He cannot forbear an attempt to doe it, though it cost him his life; many have been at that cost, in attempting to doe it, but could not.

Observe secondly.

Wicked men are oft put to much paine in fulfilling their lusts, or in acting their conceived mischeifes. It is with such men as with the Woman in child-bearing, on whom the Lord hath layd that heavy burthen, *In sorrow shalt thou bring forth Children. (Gen. 3. 16)* wicked men feele this to the full, *In sorrow they bring forth: The wicked man travelleth in paine all his dayes, vers. 20.* It is their delight to sin, but for the most part they smart in sinning, and run through many sorrows to accomplish their sin. They are so mad upon sinning, that the sweetnesse of doing mischeife pleaseth them more, then all the troubles they goe through in doing it discourageth them. Many evils cannot be done with ease, it costs sinners deare to effect what they designe; they often have, as we say of Women, after long and fore travell in child-bearing, *A very hard bargain of it,* and pay very deare for that which is worth, or worthy of nothing but repentance or greater paine.

Thirdly, Taking vanity for iniquity, which sense was given in opening the termes.

Observe.

Such as our thoughts and conceptions are, such are our productions. They conceive mischeife, and bring forth iniquity; such as we plow and sow in the minde, such is the Harvest of our actions; The very forme, the lineaments and portraiture of a mans

mans spirit is drawne upon the things he doth; his works are the image of his heart. As it is sayd of Adam in nature, *He begat a Son in his owne likenesse*; so doth every man in moralls. Our actions are as our selves are, they are begotten and brought forth in our owne likenesse, whether good or evill, onely with this difference, Good actions are borne in our supernaturall likenesse, evill actions in our naturall likenesse.

Fourthly, As to bring forth vanity, imports, as was interpreted, either no fruit, or that which is not sutable to the designs and desires of wicked men;

Observe.

Sinfull conceptions often prove abortive, and miscarry; they bring forth nothing, or nothing as they would have it, who have conceived them. The birth is sometimes short in degree, and not seldom contrary in kinde; they have not what they expect, yea they have what they least expect (*Psal. 2. 1.*) *Why doe the beathen rage, and the people imagine a vaine thing?* Because they cannot obtaine their desire: it is vaine to imagine the pulling downe of Christs Kingdome, which must stand for ever. *Pharaoh* designed mischeife, *Let us worke wisely*; (here is the language of conceivers) but hee brought forth vanity, in all the notions spoken of: vanity, as it was a sinfull and wicked act, vanity, as he sayled in the thing he did expect; he thought to bring destruction upon Israel, but he could not; he thought to subdue the people of Israel, and make them slaves for ever, but he could not: He brought forth vanity also in the worst sense, the issue was contrary to his expectation, himselfe and his Army were swallowed in the Red Sea, and Israel was saved. *Haman* devised mischeife against the Jewes, but he brought forth vanity; he did not effect what he intended against them, this was vanity; nay it wrought the contrary way, himselfe was hanged on the Gibbet he had prepared for *Mordecai*, this was vanity and vexation too; every wicked man brings forth vanity in some one if not in all these notions of it, after all his conceptions of mischeife.

And their belly prepar th deceit.

The belly is taken here metaphorically, for the understanding,

*Perseverantie
allegoria venter
sumitur ex consueto loquendi
modo sacri sermonis pro intel-
ligendi facultate.* 221

ding, or minde; because naturall conception, is in the belly wrought; therefore *Eliphaz* prosecutes the Allegory in suitable expressions, *Their belly prepareth deceit.*

The word signifies,

To prepare } Accurately,
 } Strongly.

Their belly prepareth deceit: They expresse a kind of curiosity in working, they are very exact in every point; they prepare with art, they will not have their work like a Copweb, curious, yet weak; but they must have it strong too; they prepare for establishment, and plot as if it were for everlasting. So the word is used (*Psalm* 37. 3. *Psalm* 89. 14.) *Righteousnesse and judgement are the habitation of Gods Throne.* It is this word, *The establishment or strength of Gods Throne is righteousness and judgement*: Righteousnesse and judgement, are the basis and establishment of all Thrones; That which hath made Thrones to totter in all Ages, hath been the want of righteousness and judgement.

The wicked man in the Text prepares not onely curiously, but strongly; as he likes no bungling, so he is not pleased with toys and bables; he would lay his designs so cunningly and so firmly, that as they sayd of the *Powder-plot*, All the Devils in Hell shall not disappoint it: He hopes to catch and hold, not the weak Flies onely, but the strongest Eagles, in his deceipts and snares.

Their belly prepareth deceit.

That is, they prepare to deceive and ensnare: The Prophet denounceth judgement against the Priests, against the house of Israel, and against the house of the King, because they had been a snare upon *mispeb*, and a Net spread upon *Tabor* (*Hos.* 5. 1.) that is, because they had prepared nets and snares to entangle and deceive the people. Their bellies prepared deceit; and so did theirs, who sayd (*Jer.* 18. 18.) *Come let us devise devices*; let us contrive somewhat to ensnare the Prophet (*Jer.* 18. 18.) *Their belly prepareth deceit*: He speaks in the present tense, as if they were alwayes doing it; they know neither vacation nor cessation from this wicked work. It is a continued Act, *Their belly prepareth.*

Hence

Hence Observe.

A wicked man is constant in conceiving and contriving wickednesse. He doth it not by starts and fits, his belly is ever preparing; when one deceit is wrought off, he goes to work upon a second, and then he projects for a third. Some speake of a perpetuall motion, we finde it here; what a man doth naturally, he doth constantly. Though there be much art in preparing deceit, yet it is the work of sinfull nature; the frame, the engine of a wicked mans heart moves perpetually, *He prepareth deceit, he is alwayes at it.* As David professeth (*Psal. 45. 1.*) *My heart is inditing a good matter, I will speake of the things which I have made touching the King.* David had some holy work ready made, but he had more a making; he saith not, I have ended, but *my heart is enduing*, I am upon it, it is my continuall study. So also the wicked mans heart is alwayes preparing and devising unholy work, or that which is evill.

Againe, *Their belly; that is, their minde prepareth.*

Hence Note.

The minde of man is the Shop wherein deceit is framed: Yea, the minde is not onely the Shop, but the Artificer; and it is not onely the Shop and the Artificer, but the very Fool that frames it: The understanding and wit of a wicked man, hammer out and shape all his deceitfull wares.

The hand and tongue begin where the minde ends; The tongue publisheth, and the hand executes what the minde prepares and the heart suggests. That which one of the old Poets sayd of the belly, under the notion of Appetite and Hunger, the same we may say of the belly, in the notion of this preparing; *This belly is the Master of all sinfull Arts*, and that which gives out and furnissheth man with all the cunning deceits of wickednesse. Out of the heart proceed evill thoughts, murders, adulteries, fornications, theft, false witness, blasphemies (*Matth. 15. 19.*) these are the wares which are not onely layd up in the heart, as in a Store-house, but made in the heart as in a Werke-house, and from thence they proceed ready made. *The belly prepareth deceit.*

Lastly, Mark how *Eliphaz* describes the wicked man in his actions, *He conceiveth mischiefe, and brings forth vanity:* And yet againe, he is preparing deceit.

*Arvis magister
ingenique largior
veniet.
Pers.*

Note

Note from it.

An evill heart is never discouraged by any disappointments from going on in evill.

One would have thought, after he had conceived mischeife, and brought forth nothing but vanity, that we should have heard no more of him; that he would now sit downe and be quiet, but *his belly prepareth deceit* presently, he will to it againe, he will try once more; if he faile in one plot, he hopes to thrive in another; he will sow his seed of sin in the morning, and in the evening he will not withhold his hand, and though he see neither of them prosper, yea though he see both of them blasted, yet he will to his sowing againe. As a gracious heart receives many disappointments and discouragements, but saith he, I will not give over, *My belly shall prepare still, holy, and just, and righteous things*; and the more he is disappointed the more holily he acts. So doth a wicked man more sinfully; for he acts as strongly and naturally in his state, as a godly man doth in his; and therefore he will not be put off by disappointments. He saith in the words of Solomon (Prov. 23. 35.) *They have stricken me and I was not sicke, they have beaten me and I felt it not, when I awake, I will seeke it yet againe.* Wicked men in generall, as well as Drunkards in particular, of whom Solomon there speaks, meet with many blows, and are often sick in following their sin; yet (because they are never sick of sin) as soone as ever they awake, and recover a little, they forget all their wounds and sicknesses, and resolve to seeke it yet againe. They please themselves so much with what is to come, that they sleight all that hath beene done, and resolve with those (Isa. 56. 12.) *Tomorrow shall be as this day, and much more abundant*: They are preparing for sin, even while they are sinning: It is said (Revel. 6.) that he on the Red Horse, *went forth conquering, and to conquer*; he had not onely a present Conquest, but a project to conquer; he was actually a Conqueror, and having conquered, hee had fresh designs in his eye. As Christ goes out thus conquering, and to conquer; so wicked men goe out doing evill, and to doe it; deceiving, and to deceive. *Their belly prepareth deceit*: Though they have brought forth vanity once and againe, yet they prepare, as assured of victory.

This

This ariseth three ways.

First, From the extreame love and good affection which a carnall heart beare to sin: as the love which beleivers beare to Christ, is not onely a motive provoking them to doe for Christ, but also to persevere in doing for Christ, though they suffer much in doing for him; he that loves Christ will not onely sweat at his work, but bleed at his worke, if his work cannot be carryed on without bleeding. Thus also the love of wicked men to their lusts, is not onely a motive provoking them to fulfill their lusts, but to endure any thing for the fulfilling of them; *Love is the spring of labour, actions are affections put forth, and made visible*: Love is also the spring of valour, as well in a bad cause, as in a good cause: What is it that love dares not attempt, towards the attainment of what we love? *Many waters cannot quench love, neither can the floods drown it*: Love is such a vehement flame, that though you cast the waters of sorrow, yea floods of trouble upon it, yet these cannot extinguish it; much more then will it keep alive after many deferrals and disappointments. It is the Observation of one of the Ancients, that Love built the two Cities; Holy Love built the City of God, and unholy Love built, or is daily building the City of Satan: And though it be much hindered and opposed in building this City; yea though the materialls with which it would rayse and fortifie this City be often scattered and broken, yet these builders will provide more materialls, *Their belly prepareth deceit*.

Secondly, This their unwearied projecting and acting after discouragements and disappointments, ariseth from the extreame desire they have to attaine their end. It is a true Axiom, that, *The appetite of the end is infinite*. Whatsoever a man proposeth to himselfe as his end in any undertaking, will carry him on without end till he doe attaine it: As rest is the naturall end of motion, so till man hath reached his civill (though sinfull) ends, he cannot rest. A wicked man proposeth an end to himselfe in evill actions, as well as an honest man doth in good: and therefore till that profit, or pleasure, or honour, or revenge, which he proposeth to himselfe be enjoyed, he is unsatisfied; let God or Man put as many stops as they will in his way, let his first and second and third conceptions of mischeife, conclude in the bringing forth of vanity, yet he

is.

is not concluded by it, he will try a fourth and a fifth time
 190. *His belly againe prepateth deceit.*

Thirdly, His hope to speed at last, put him forward to new experiments, when former ones have sayled; he perswades himselfe he shall obtaine, if he continue. As the Saints having prayed, and waited long without an answer from God, yet goe on praying, *their belly prepateth new prayers*, because they have a good ground to hope that God will heare at last: So ungodly men persevere in plotting mischeife, because they have strong hopes (though but the shadow of a ground to hope) that they shall one day accomplish their desires. As the heart would breake for sorrow; so both heart and hand would breake off from labour, were it not for hope. But where hope of attaineing lives, especially where it is lively, there, such will labour as long as they live: Though they have hitherto been deceived in their expectation, yet *their belly prepateth deceit.*

Thus *Eliphaz* prosecutes his dehoration; and though he saith not to *Job*, as *Nathan* did to *David*, *Thou art the man*; yet *Job* was the man he meant, the man, who (in his opinion) had conceived mischiefe, and brought forth vanity; yea the man whose belly was even then preparing deceit. How much *Eliphaz* was deceived, appeares upon the whole matter; what *Job's* belly, his minde, his inward man was preparing, will appear by his owne answer in the two Chapters following.

JOB,



JOB, CHAP. 16. Vers. 1, 2, 3, 4, 5.

*Then Job answered and said,
I have heard many such things: Miserable comforters are yee all.
Shall vaine words have an end? Or what emboldeneth thee that thou
answerest?
I also could speake as yee doe: if your soules were in my soules stead,
I could heape up words against you, and shake mine head at you.
But I would strengthen you with my mouth, and the moving of my
lips should assuage your griefe.*



THIS Chapter, and that which followes, conteine *Job's* second answer to the second charge of *Eliphaz*. He calls it an answer, but in strictnesse of speech it is a rejoinder; and he rejoynes with some accrimonie, and sharpnesse of speech. *The longer contention is maintained, the hotter are the spirits of the contenders; and the more we are put to answer, the more angry are our answers.*

Vers. 1. *Then Job answered, and said.*

And what sayd he? His answer consists of three generall parts.

In the first, he confutes what *Eliphaz* had asserted; which he doth to the eighteenth Verse of this sixteenth Chapter.

Secondly, He proceeds to corroborate and confirme his owne Tener, or Opinion; which he doth to the eleventh Verse of the seventeenth Chapter.

Thirdly, He renewes his former complaints, and desires; which he doth from that eleventh Verse to the end of the Chapter.

The first part of his answer, is confutation; and he begins his confutation with an accusation; with an accusation of those who had disputed with him: and that's the subject of these five Verses, in all which he taxeth, or checks his friends for

their unfriendly & uncomely dealing with him; and he checks them (as Eliphaz had done him at the beginning of the former Chapter) upon five poynts of errour and unfriendlinesse.

First, For speaking unprofitably, or for telling him no more then he knew before, at the entrance of the second Verse, *I have heard many such things.*

Secondly, He chargeth them for speaking *such things*, as did rather increase, and boyle up, then mitigate; and allay his sorrow, *Miserable comforters are yee*, in the close of the second Verse.

Thirdly, He accuseth them for speaking so much, or for endlesse speaking; their discourse was tedious, they would not give over; Thus he takes them up at the third Verse, *Shall vaine words have an end?* What, will you be endlesse? Will you never have done?

Fourthly, He accuseth them for their causelesse speaking, in the same third Verse, *What emboldeneth thee?* (or what provoketh thee) *that thou answerest?* As if he had sayd, *Have I given thee any cause?*

Fifthly, and lastly, He reproveth his and their whole carriage towards him, by a serious profession of his contrary carriage, or that he was purposed to deale better with them, upon supposition that they were in his case; and this he doth two wayes,

First, Telling them what he could doe, if they were in his case; Vers. 4. *I also could speake as you doe, if your soule were in my soules stead, I could heape up words against you, &c.*

Secondly, Telling them what he would doe, *But I would strengthen you with my mouth, and the moving of my lips should aswage your grieve*, Vers. 5. That's the course which I would take; I could deale as harshly with you as you doe with me, but I would not; you should finde me in another straine and temper. Then Job answered and sayd.

Vers. 2. *I have heard many such things: miserable comforters are yee all.*

We finde this point tossed both wayes; Job's Friends telling him, that he spake but ordinary matter, and he telling them that they spake so too. Bildad chargeth Job with it, Chap. 8. 2. *How long wilt thou speake these things? And how long shall*

shall the words of thy mouth be like a strong winde : as if he had sayd, Thou speakest impertinently, or what thou speakest doth not much concerne the point in hand, it comes not up to the matter; yea it is quite besides the marke. And so Zophar (Chap. 11. 2, 3.) Should not the multitude of words be answered? And should a man full of talke be justified? Thou doest but *Verba dare*, thou speakest to little purpose, or little to the purpose, though thou speakest much.

Eliphaz puts the same language upon him (Chap. 15. 2, 3.) Should a wise man utter vaine knowledge, and fill his belly with the East winde? Should he reason with unprofitable talke? Or with speeches wherewith he can doe no good? Thus his Friends accused him of that for which he now accuseth them; and he himselfe had accused them once and againe of this before: So (Chap. 12. 2, 3.) Who knoweth not such things as these? They are but vulgar truths which you have told me; and (Chap. 13. 1, 2.) Lo mine eye hath seen all this, mine eare hath heard, and understood it, what yee know, the same doe I know also; I am not inferior to you. You produce nothing all this while, but what I am well acquainted with; which is fully the sense of this Verse: *I have heard many such things*: that is, Every man can speake as much as this. Here Job playes the Oratour, or Rhetorician, whose businesse and designe (as the great Oratour tells us) is as much as he can to extenuate, and lay low the arguments, or reasons, of him that he opposeth. Job stands as Defendant here, his Friends as Plaintifs; therefore he endeavours to render their Charge weake, and what they sayd sinnewlesse, *I have heard many such things as these*.

Job doth not accuse his Friends, as giving out false and erroneous Doctrine; for himselfe had heard and learned those things before; but he accuseth them for bringing proofes, which were not to the purpose, or which were insufficient to prove their purpose: As if he had sayd, *I expected when you would produce some stronger arguments to maintaine your opinion, or clearer answers unto mine: I waited for some new matter, and to have heard somewhat that I had not heard before, but you have deceived my expectation: For, I have heard many such things as these*.

Hence note.

First, Some truths are of very common observation: Who knoweth not such things as these? Every Childe that hath been Ca-

Rhetorico modo principium, sumit ab extenuatione, vice quippe defensoris agit. Pined. Defensor causam fuisse negabit si potest, aut eam vobis extenuabit. Cic. l. 2. ad Heren.

techified, knowes them. 'Tis no disparagement to any truth, that it hath been often heard, and is commonly knowne. The more common a truth is, the more weighty it may be. Yer,

Which gives us a second Observation.

Ordinary truths will not serve in extraordinary cases, and that which every man knowes and heares; will not resolve us in those points which few men know or heare : As *Job's* person was a *Phoenix* in the World, his age afforded not his second, *There is none like him in the earth*, saith God himselfe to Satan (Chap. 1. 8.) So *Job's* condition was a *Phoenix*, it had no second; there was no man tryed like him in the whole earth; and therefore his case could not be measured by the common Standard, or rule of Providence. *He had need heare that which was never heard before, who beares and feels that which was never borne nor felt before.* There are some temptations on afflictions, as the Apostle speakes (1 Cor. 10. 13.) *Which are common to man :* Common truths may comfort and satisfie the consciences of such. But there are temptations (such were *Job's*) which are not common to man; we can hardly finde their paralell, or a preident of them in the Records of any Age : Common truths will not comfort, nor satisfie the consciences of such. Every dispensation hath a doctrine suitable to it; dispensations which are seldome seen call up doctrines which are seldome heard.

Secondly, *Job* complaines that he heares onely those things which he had often heard,

Hence Observe.

It troubles a man in trouble, to be often pressed with the same thing : A man at ease is pained with unnecessary repetitions; much more a man in paine : and though they who like and love the things which they have heard, doe both love and like to heare them often; yet (in some cases) they may heare them too often. Some indeed speake very prophanely, what *Job* spake justly, who when they would not put of submission to, and attendance upon holy Doctrine, say, we know before we goe, what he will say : We know such things as the Preacher usually speaks; what can he tell us, that we have not heard before? That's the language of the Prophane; *We know as much as he can teach us.*

Though it be granted, that a man knows as much as the Preacher can tell him, yet he ought to heare it againe. Though the

the matter be knowne before, yet to heare it often may work a better knowledge, and leave a stronger impreſſion upon the heart then ever. 'Tis profitable to write the ſame things, therefore it cannot be unprofitable to heare them (*Phil. 3. 1.*) *Brethren, to write the ſame things, to me, it is not grievous, and to you it is profitable*: If to write, then to ſpeake the ſame things is profitable. In the Story of the Acts of the Apoſtles, when Paul had preached in the Synagogue; the Jewes being gone, the Gentiles beſought him, That thoſe words might be preached the next Sabbath (*Acts 13. 42.*) The repeating and inculcating the ſame thing, is not alwayes blameable, and it is ſometimes deſireable: but when a man is under ſore afflictions and temptations, when he is burthened with many ſorrows, it is very grievous to have thoſe things that have been often answered or aſſented to, againe objected, or aſſerted. A weak ſtomack muſt have variety and change, to entice the appetite, and ſo muſt a troubled and diſtemper'd ſpirit: *I have heard many ſuch things*: And hereupon he infers:

Miferable comforters are yee.

As if he had ſayd, This is a miſerable way of comforting, alway to be beating upon, and inculcating the ſame thing; Job calls his Friends, *Phyiſtians of no value*, (*Chap. 13. 4.*) Here he expounds himſelfe, while he calls them, *Miferable comforters*: He is a Phyiſtian of no value, who in ſtead of curing, increaſeth the diſeaſe; and he is a miſerable comtorter, who in ſtead of abating our ſorrow adds to it, and heightens it, *Miferable comforters are yee.*

It ſeems the Friends of Job (at leaſt to his ſenſe) had forgotten the deſigne they propoſed to themſelves when they firſt undertook this viſit, (*Chap. 2. 11.*) *They made an appointment together, to come, and mourne with him, and to comfort him.* That was the intendment of Job's Friends at their firſt addreſſes. Yet after ſo long a conference, he makes this report, *Miferable comforters are yee*; yee rather vex then heale any ſoare; you my Friends have troubled me more then my wounds; you have wounded my ſpirit more then Satan did my fleſh, *Miferable comforters are yee.*

One of the Ancients renders the words thus, *Yee are comforters of evill men*; or, poſſibly, *you may comfort evill men*; but you cannot

*Conſolatores
malorum. i. e.
malis poteſtis
conſolari. Au.*

cannot comfort me. As that which is one mans meat is another mans poyson ; so that which is one mans comfort is another mans sorrow. All good men cannot take in their comforts the same way ; but the way of comforting good and evill men, differ as much as good and evill. The words of flattery and falsehood will serve to comfort the one ; no words will comfort the other, but those of sinceritie, and truth. I dare not conceive *Job's* Friends such as would sow Pillows under the elbowes of evill men, yet surely they put hard Stones under the sore and aking armes of this good man.

Consolatores O-
nerosi. Vulg.

The Vulgar translation speakes thus, *Yee are burdensome comforters* : A comforter should take off burdens ; sorrow is a burden : As the judgements that God threatned upon the Jewes, and other Nations, are represented in the Prophets, under the name of burthens, *The burthen of Judah* ; the *burthen of Israel* ; the *burthen of Moab* ; the *burthen of Babylon* ; the *burthen of Idumea* : So any affliction upon a person, is his burthen ; and the businesse of those who come to comfort a soule in affliction, should be to take off his burthen, at least to lighten it. *Job's* Friends did indeed binde the burthen faster upon his spirit, and therefore he might well call them *Burthen-some comforters*. False hearts count all truth a burthen : *The Land* (saith *Amaziah*) *is not able to beare his words* (*Amos* 7. 10.) yet his were words of truth, and tended to peace. Some truths may be burthensome at some times to a good heart. Hard words are alwayes burthensome ; *Job* had store of them.

מנחמי עמל
Consolatores la-
boris aut mo-
lestia. Heb.

The letter of the Hebrew gives the sense thus, *Yee are comforters of trouble* ; that is, *troublesome comforters* : As if he had sayd, *Yee doe not comfort me in my troubles, but yee trouble me with your comforts* : *Yee are comforters made up of trouble* ; that's the predominant Element, which denominates your complexion and constitution ; yee are so troublesome, that you seeme to be nothing but trouble. Our rendering in the concrete is cleare to *Job's* scope, *Miserable comforters are yee all*.

Hence Observe.

Some while they goe about to act the part of comforters, doe but adde to their sorrow, whom they pretend to comfort ; and in stead of comforters prove tormenters. But when doth a man deserve this title, *A miserable comforter* ? That which caused *Job* to charge his

his Friends with this mis carriage of their paines with him, will resolve the question; and tell us, when.

First, They gave him little hope of good, or they did not open to him a doore of hope wide enough: 'tis true, they made some overtures that way, which yet (comparatively to what they ought) were scarce considerable. And *Eliphaz* who had been somewhat large upon the point in his first conference with *Job*, speakes nothing of it in his last: For as if he thought his case desperate, and had given him for a lost man, he shuts up in the darke, as we see, in the close of the former Chapter; where he thunders out the judgements of God upon Hypocrites, and Bribe-takers, without so much as one word of comfort to the penitent: This is to be a *Miserable comforter*. The song of comforters should at least be mixt, like that of *David* to the Lord, of *mercy and of judgement* (Psal. 101. 1.) A song of judgement alone, or most of judgement to a heavy heart, may be called (like that of *Jeremie*) *A Lamentation*, but it is not a *Consolation*.

Secondly, They (as was toucht before) tyred out his afflicted soule with tedious discourses, and displeasing repetitions; they alwayes harped upon the same string, and that makes no musicke to a disconsolate soule. As God complaines of those prayers as displeasing, which are full of unnecessary repetitions; so also those counsels are displeasing to man, which are made up of needlesse repetitions. To presse the same point, though true, oft, and oft, is a wearinesse to the spirit; and because it suggests this suspition, that the hearer doth oppose, or resist that truth, it proves an upbraiding, rather then a teaching, or a comforting: Comfort must be stolne in unawares, by a holy sleight of hand; it must not be beaten in with beetles, as it were, by force of hand.

Solomon tels us (Prov. 25. 12.) *As an earering of Gold, and an ornament of fine Gold;* so is a wise reprover upon an obedient eare. What he speaks of a reprover, is as true of a comforter; and he onely is fit to be a reprover, who is skil'd, or knowes how to be a comforter. He that will open or daunce a soare, had need be acquainted with the meanes of healing it. The Spirit of God, who is the Reprover (John 16. 8.) is also the Comforter (John 14. 26.) We may therefore take u. Solomons Proverbe here, *As an earering of Gold, and an ornament of fine Gold,*

Subrepere debet consolatio et suum facie te affectibus. Sen.

*Esse correptio
non levis pretii
sed levis ponde-
ris.*

so is a wise comforter upon an obedient eare. They who hang Jewels in their eares (as it was the custome of those times, and is to this day) take that which is of great price and value, yet of little weight: No man hangs a Talent, or a great lump of Gold in his eare: Gold is precious, but much Gold is ponderous, and burdens rather then adorne the eare; the bulke of it is more cumbersome then the beauty of it is conspicuous. So comfort, which is the most pleasant Jewell of the eare, should be pure and precious as the Gold of *Ophir*; but yet it must be like an earering, which though it be not light, in regard of worth, yet it is light in regard of weight. We must not load, but guide a man with counsell, nor must we burden him with many, but ease him with pertinent words of comfort.

Thirdly, That which rendered them yet more miserable Comforters, was, their unkinde grating upon that string of his sinfulness and studied hypocrisie. *Job* acknowledged himselfe a sinner, and that he could not be justified in the sight of God by any righteousness of his owne; yet still his friends were unsatisfied about his sincerity; and still they presented him with suspicions of secret wickedness, as the cause of all his sufferings; still they told him of the sad fate of Tyrants, of oppressours, of unjust Judges, of unsound, and false-hearted Worshippers; and though they did not apply these Parables personally to *Job*, yet the generall discourse sounded, as if they had sayd, *Thou art the man.*

Now as the Apostle speaks concerning death (1 Cor. 15. 56.) so we may say concerning any affliction, *The sting of affliction is sin*; the sting of sickness, the sting of poverty, the sting of disgrace is sin: when the least trouble is armed with sin, the strongest tremble at the sight of it. A godly man can easier beare the weight of all afflictions, then the weight and burthen of one sin; so long as he sees all cleare between God and his owne soule; so long as he can looke up to God, as having his sin pardoned, and can approve his heart to God, that he lives not in any knowne sin; in this case, though the Lord lay the heaviest burthen of affliction upon him, he can goe lightly under it; *The spirit of a man will beare all these infirmities*: but if his spirit be wounded, either with the guilt of sin, or with the feare of the wrath of God, how can he beare

beare it? This afflicts more then all other afflictions. This was it which caused *Job* to cry out, *Miserable comforters* : His Friends ever upbraiding him with his sin, his sin, his sin, as the root, and therefore as the sting of all his troubles. They applyed nothing but these corrasives to his wounded soul, which called aloud for the balme of *Gilead*. There are two sorts of miserable comforters.

First, They who flatter the soule that lives in sin.

Secondly, They who embitter, and burthen their soules, who being under burdens of sorrow, are also in bitterness for their sin.

Some sow Pillows under the elbowes of those who delight in sinne, and dawbe them up with untempered mortar; others thrust Swords, and shoot arrowes into the bowels of those, who mourne for sin, and instead of bringing well tempered mortar to binde and cement their soules, lay hard stones under them, which vex and gaulle their soules. Both are *Miserable comforters*.

They who undertake the office of comforting others, should consider these three things especially.

First, The nature of the affliction, whether internall, or externall; that which will comfort a man in bodily afflictions, will not doe it in soule afflictions.

Secondly, The degree, or measure of the affliction : If the Playster be too narrow for the Soare, how can it heale?

Thirdly, They should consider the temper of the Person afflicted; if he be pressed in conscience for sin, they should not presse his conscience with sin; much lesse should they thunder out judgement and terrour against him for sin; if he be very weake they should use few words; if he be passionate, they should use gentle words, lest, in stead of perswading, they provoke his spirit : Many a soule is cast downe, and swallowed up in despaire by the ignorance or unfaithfulnessse of those who would bee called Comforters, and Supporters : (*Ezek. 13. 19.*) *They slay the soules that should not dye, and save them alive, that should not live.* Unskillful Physitians of the body, kill more then bodily diseases. And though the unskillfulnessse of soule-Physitians doth not indeed kill soules that should dye (for 'tis their owne sin that kills them) nor can kill the souls that should not dye (for the medicine of Christs

most precious blood, will heale and save such from their sins) yet unskilfull soul-physicians shall be judged and dealt with, as having done all this, because they have done their utmost to doe it; which is also the meaning of that Text (1 Cor. 8. 11.) *And through thy knowledge shall the weake brother perish, for whom Christ dyed*: that is, an indiscreet use of that liberty which thy knowledge teacheth thee, doth that which may be accounted a destroying of thy weake Brother. As that knowledge, so the ignorance before spoken of, slayes the soules that should not dye. As it requires the power, so the wisdom and teachings of God to comfort and extricate poore soules, in and from the Labyrinth of their sorrows.

The Lord hath given me the tongue of the learned: What to doe? *That I should know how to speake a word in season to him that is weary* (Isa. 50. 4.) It is a great piece of learning to speake aright to a weary soule, to deale with them so, as neither to flatter them in their sins, nor oppresse them under their sins, to deal with them so in their affliction, as that we neither cause them to sleight the hand of God, nor yet to sink under it. He that can guide and steer the course of a soule that is afflicted and tossed with the tempest of sin and sorrow, between this rocke and gulfe, the Scylla of presumption, and the Charybdis of despaire; he is a learned Pilot indeed.

This learning is the speciall gift of God; Christ himselfe acknowledgeth that the Lord his Father had given him the tongue of the learned for this end. This learning is not taught in the Schooles of men: Philosophers and Oratours never taught such an art of consolation; nor can it be attained by the bare teaching of the holiest Doctors and Preachers of Divine truths. We may have a rich furniture of materialls for this worke, and yet make no worke of it, nor be able to put truths and consciences rightly together, unlesse the annoyning teach us. As the Prophet brings in our great Master and Tutor in this Heavenly science, againe confessing of himselfe (Isa. 61. 1.) *The spirit of the Lord is upon me, because the Lord hath annoynted me to preach good tydings to the meek, he hath sent me to binde up the broken hearted, to proclaim liberty to the Captives.* Till we are annoynted by God, we cannot speake effectually to man; without the spirit who is the comforter, wee prove but miserable comforters, we bungle at the worke, and rather

rather undoe soules, then doe them any good : Wee may Preach, good tydings, good newes, from Heaven (the Gospel is nothing else but good newes) yet no good comes of it, till the good spirit comes with it, both instructing the hearts of those that heare, and the tongues of those that speake, duely to apply the word.

Master Calvin upon this place, saith, *Some Comforters, have but one song to sing, and they have no regard to whom they sing it : All persons, all estates, and all conditions are alike to them. The wisdom of a comforter consists in discerning and making these differences ; As the Apostle Jude hints unto us (Ver. 22, 23) And of some have compassion, making a difference ; and others save with feare. As faith saves all, so (in a sense) feare saves some ; that is, they must be terrified and made afraid, that they may be saved. Job's Friends would needs save him with feare, whereas they should have had compassion of him, and have spoken kindly to him : Because they could not make this difference, therefore they took a wrong course with him, and were justly taxed without distinction, Miserable comforters are yee all.*

Verf. 3. *Shall vaine words have an end ?*

As if he had sayd, I have got no comfort, I would faine get somerest ; your words have not refreshed me, I desire you would not trouble me, you have done me no good, will you have done ?

Shall vaine words have an end ?

The Hebrew is, *Shall words of winde have an end ?* That expression hath been opened twice before. How long shall the words of thy mouth be like a strong East winde, saith Bildad (Chap. 8, 2.) Could a wise man utter vaine knowledge, and fill his belly with the East winde ? saith Eliphaz (Chap. 15. 2.) Job retorts it upon them, *Shall words of winde have an end ?* You tell me that my words are windy, yours are so indeed : I must hide my selfe from these blasts and stormes of your tongues, unlesse you grow calmer ; *Shall windy words have an end ?* Words are windy :

First, When they have no solid reason, no substance in them : Reason is the substance of words, and so is Truth ;

כְּרוּחַ
Verba venti,
i. e. ventiosa,
parum solidas
rationes habentia.

*Projecti ampul-
las, &c.*

these two go alwayes together, and where these are not, nothing goes out of the mouth but winde; we say of all words which are not followed with action, *Words are but winde*, wee may say so also of all words which are not accompanied with reason.

*Verba plena
spiritu superbia.*

Secondly, Words are windy when they have much pride, and swelling conceitednesse in them; the Scripture calls such words, *Swelling words of vanity*: That which swells our hearts, will quickly swell our lips; pride doth both. *Pride is a winde within us, vaine words are a winde without us*; the proud man knows not how to ease himselfe of this winde within, but by breaking it out in words.

Thirdly, Words are windy when they have much passion in them, when they are angry and furious; an angry man blusters rather then speakes, and makes a noyse rather then a discourse. While David, (*Psal. 39. 2, 3.*) *was dumbe with silence, while he held his peace from good, his sorrow was stirred, his heart was hot within him, and while hee was musing, the fire kindled*: While some are even hoarse with speaking, while they cannot hold their peace from evill, their anger is stirred, their hearts are storming within them; and all their talke is onely a winde blowing without them.

Isb ruach.

We read of a strange distemper in two sorts of men, who ought of all others to be most composed and temperate (*Hosea 9. 7.*) *The Prophet is a foole, the spirituall man is madd*: Our Translators put in the Margin, *The man of the spirit*: for *Ruach* in Hebrew, signifieth both the winde that blowes in the ayre, and the spirit of God which moveth in our hearts: We take that sense, *The spirituall man, or the man of the spirit*; that is, the man that pretends to have, or should have the spirit of God (his businesse lying wholly in spirituals) this man is madd; he is so farr from acting to the height of those graces which the spirit gives, that he acts below that reason which nature gives.

Yet the Originall may be rendred thus (and so divers learned Hebricians render it) *The man of winde, or the windy man, is madd*: Anger is a short madnesse, and he that speakes angrily, is in danger to peak madly.

Job's Freinds were not men of winde, nor were they madd and the words which they spake had a generall sense and savor
of

of truth and sobernesse in them; yet (as to *Job's* particular case) they wanted some graines of truth and reason, they were too high and swelling, considering how low and humble he was; they were too full of passion, being spoken to a man so full of sufferings. And therefore though that censure of his Friends words, as *vaine* (who indeed were wise and grave men) was too censorious and sharpe, yet it must be granted, that their words also were too sharpe, even such as vexed his spirit, and wore out his patience, upon which account he expects and begs an end of them. *Shall vaine words have an end?* That is, Will you make an end of vaine speaking? I pray doe, I wish you would: Cut of the thred of this discourse, you have spun it out and continued it, but too long already.

The Hebrew word which we translate an end, springs from a root which signifies to cut off, because every end, whether of time, or things, is the cutting off of that time or thing, the end of which it is. While *Job* asks the Question, *Shall vaine words have an end?* He speaks the vehemency of his owne desire and expectation, to see an end of them. I shall not stay here to give any observations upon these words, but referre the Reader to the Text before alleadged, in the eighth and fifteenth Chapters, where this expression is more fully opened:

Onely Note.

First, *Vaine words* are very burdensome to a serious eare, much more to a sad heart.

Secondly, *It is good to end that quickly; we should not have begun.*

Profitable words may be too long continued, but unprofitable words cannot be too soon ended: It is best not to speake vainely, and it is next best to cease, or give over such kinde of speaking quickly. There is a time to be silent from good words, as well as a time to speak them; but there is no time to speake evill words; all times, in reference to them, are times of silence. An *Aposioposis*, or sudden stop of speech, is the most futable figure of Rhetorick, which they can use, who speake unfutably. As the end of what we say or doe well is best, so the ending of what we say or doe amisse is best. Perseverance in every good word and worke is Angelicall, and the highest perfection of duty, but perseverance in

¶ Finis a

¶ præcisiu

absolutu.

Quia finis est
tam temporis
quam rei præci-
sio & terminus.

an evill, whether word or worke, is Diabollicall, and the utmost departure from duty. Let not thy mouth open to utter vanity; but if it doth, shut it quickly: be not heard speaking that twice, which should not be spoken once.

Or what emboldeneth thee that thou answerest?

מַרְצֵ
Est roborare
fortificare acris
esse.

If thou wilt not make an end, then tell me why? Give me a reason; what is it that stirres thee to reply upon me, *What emboldeneth thee to answer?* The Hebrew word signifies, first, to strengthen, to fortifie, or confirme; he that is strengthened, is emboldened. It signifies also to be sharpe or bitter (1 Kings 2.8.) David on his death-bed, tells Solomon his son, and Successor in the Kingdome, that Shimei had cursed him with a greivous curse; that is, with a strong, bitter, and provoking curse, of which we read the Story (2 Sam. 16. 5.)

This *Quære* is rendered three wayes.

First, as we, *What emboldeneth thee that thou answerest?* As if he had sayd, I thought I should have silenced thee before this time, or that thou wouldest have put silence upon thy selfe; I wonder who, or what it is, that sets thee on to speake still; dost thou thinke by thy renewed onsets to weary me, and make me yeild at last? Hast thou a hope to prevaile upon me by thy importunity, when thou canst not by thy reason? Or hast thou further strength of reason, fresh arguments to produce in confirmation of thine opinion? Are these but Fore-runners, or thy Vauntguard? Is the maine battell yet behinde? Hast thou some reserves of greater power then thou hast yet led up against me? Let me see them if thou hast? If not, give over, and hold thy peace; for what shall either I or thou get by a further progresse? *What emboldeneth thee to answer?*

Job speaks wonderingly, his reason was at a losse about the cause of his Friends boldnesse, and therefore he admires it: There are two things which may embolden a man to answer.

First, The goodnesse and justice of that cause which he undertakes.

Secondly, The strength and assistance of God to carry him through it.

Upon these grounds, the youngest David may be bold to enter the Lists, and dare the Combate with the strongest Goliath. But there are two other things which usually embolden men to answer.

First,

First, Self-confidence.

Secondly, Unwillingnesse to yeeld.

They who are thus emboldened, will not give over answering, though they have no further light of truth, or reason to hold out in their answers: *Job* surely had such apprehensions of his Friend *Eliphaz*, which moved him to aske, *What emboldeneth thee that thou answerest?*

Hence Note.

Such is the stiffnesse and vanity of some, that they will hold on a contention, though they have no further grounds of truth or reason to continue it upon.

They will speake on though it be the same thing, onely in a new dresse of words. They have store of words though scarcity of matter; we may justly say to such, *What emboldeneth you to, answer?* It is more then boldnesse, a kinde of impudence in such to answer: pertinacy of spirit disdaines to lay downe the Bucklers. They who contend for victory, rather then for truth, will not be answered, how much soever they are answered: And they who are more loath to be foyled, then willing to bee rectified, will hardly submit to the plainest and clearest evidence.

The second reading is, *What doth provoke thee to answer, or What embitters thy spirit that thou answerest?* As if *Job* had sayd Surely *Eliphaz* my fayre discourse with thee, should have stopped the course of this severe proceeding with me before this time; thou hast loaded me with hard words, and uncharitable jealousies; but have I spoken provokingly, or bitterly to thee? My conscience tells me that I have not, and thou knowest I have not.

Quid exacerbat te ut respondas. Jun.

He that impartially reads over *Job's* answers to *Eliphaz*, may finde here and there a sowre passage; but as we say Proverbially, *You must give loosers leave to speake.* The wise Physician heares his Patient giving him uncomely language, yet will not heare it, much lesse retort or answer to againe: they who are in paine must be borne with; though they provoke, it must not be called a provocation; and though they give offence, yet it must not be taken. When the Child cries, the Nurse sings: God himselfe beares with the manners of his people (so the word intimates, *Acts* 13. 18.) as a Mother doth with a froward Childe; and so should we with the frowardnesse of our weake and afflicted Brethren. So that in this.

this sense, the provocations which Job gave his Friends, were not to be reckoned as provocations; and he might well say to Eliphaz, *What provoketh thee to answer?* If I (in the case I am in) have spoken passionately, wilt thou be provoked by it? Thou shouldst not. Thou oughtest to passe it by and cover it with the garment of charity.

Yet further, we may take the words as a totall denyall of any provocation given on his part.

Whence Note.

Some will speake harshly to, and of those who never provoked, or gave them cause.

Water runs cleare till 'tis troubled and stir'd by some outward violence: But the spirits of some men runne muddy, though nothing from without stirres them. The Prophet compares all wicked men to the troubled Sea, when it cannot rest. *whose waters casts up mire and dirt* (Isa. 57. 26.) The Sea is not always troubled, when the Windes are quiet, that is quiet; we often see a smooth Sea, as smooth as Glasse: A wicked man is like the Sea when 'tis enraged, he is such a Sea as knows no calme; he is like the Sea, not onely when it is troubled, but when it cannot rest. Though no breath of winde from abroad offend him, yet he stormes: He hath lusts in his owne bowels, which provoke him when nothing else doth; yea those lusts within provoke him, when all without labour to pacifie him.

So David complaines (Psal. 120. 5. 7.) *Woe is me that I sojourne in Meseth, that I dwell in the tents of Kedar*; that is, With the Sons or descendants of Ishmael, who have learned of their Father to mock and persecute; I dwell in the Tents of Kedar: But what caused them to mock and persecute? Was it any provocation that David had given them? No, for he saith in the next words, *I am for peace* (I would live quietly with all my heart) but when I speake, they are for War. A motion for Peace, becomes a provocation to Warre? It is finfull to speake rashly, or harshly, though we are provoked; what is it then to speake so when we are not provoked? They angered Moses at the waters of strife, they provoked his spirit; yet it went ill with Moses for their sakes, when he spake unadvisedly with his lips (Psal. 106. 32, 33.) But what was this unadvised speech. Moses reports his owne infirmity (Numb. 20. 10, 11.)

And

And Moſes and Aaron gathered the Congregation together before the rock; and he ſayd unto them, Heare now yee Rebels, muſt we fetch you water out of this Rock? And Moſes liſt up his hand, and with his Rod he ſmote the Rocke twice, &c. The errour of Moſes in this buſineſſe was twofold.

Fiſt, That he did not onely ſmite the Rock, but ſmite it twice with the Rod in his hand, whereas he had order onely, to take the Rod in his hand, and ſpeak to the Rock before their eyes, and it ſhould give out water (Verſ. 8.)

His ſecond errour was, that he did not onely ſpeake to the people (for which in that tranſaction he had no order from God) but ſpake bitterly and harſhly to them, calling them *Rebels*, and ſlighting them, *Muſt we fetch water for you, &c?* What, for you, who are a murmuring and gainſaying people? God knew the ſtubbornneſſe of that people, and their rebellions againſt him, yet he did not call them *Rebels*, but ſaid in the cloſe of the eighth Verſe, *So ſhalt thou give the Congregation, and their Beaſts drinke.* God had more reaſon and power to call them *Rebels* then Moſes had, yet he did not. And becauſe Moſes did, that unadviſed ſpeech of his, and the actions which attended it, were called Rebellion, at the twenty-fourth Verſe of the ſame Chapter. *Tee (ſaith the Lord of Moſes and Aaron) rebelled againſt my word at the waters of Meribah.*

Now, if Moſes was thus reprov'd and cenſured by God himſelfe, for ſpeaking paſſionately, to a people who had provoked both God their Deliverer, and him their Leader; what reproofe doe they deſerve, who, either upon none, or very little provocation, call their Brethren, *Hypocrites, Hereticks, Scifmaticks, Rebels, perjured perſons, men of prostituted conſciences, or at leaſt, of unſettled and uncertaine Principles*; will not the Lord take notice of this bitterneſſe, even in thoſe who are his precious Servants, towards their fellow-ſervants, when he layd ſo heavy a penalty (as non-admiſſion into the promiſed Land) upon a payre of the moſt eminent and faithfull Servants that ever he called forth to his work, ſince he layd the foundations of the World?

This ſaſs heavy upon the preſent age: Whence is that bitterneſſe, that Gall and Wormewood which ſaſs from many, both tongues and Pens every day? What hath provoked them thus to ſpeake and write? I confeſſe there have been provoca-

tions, and some doe but give Gall for Gall, and Wormewood for Wormewood; yet it cannot be denied, but that many speak and write bitterly, when they have had no provocation; yea most who speake bitterly, have been treated gently, and few who answer angerly will be able to give a good account what hath provoked them thus to answer; and how much soever any man hath been provoked, the Lord may justly make him smart for such smartnesse in answering. *It will not beare us out in acting or speaking besides the rule, because others doe so. Paul shewes us our duty in his owne practice (1 Cor. 4. 12, 13.) Being reviled we blesse, being defamed we entreat: Wee must not defame them that defame us, we must not revile our revilers. Then, woe to those who revile such as blesse them; and defame such as entreat them: O what provoketh such to such wayes of answering?*

Quid tibi molestum est si loquaris. Vulg.

There is yet a third reading of this clause, which I will but touch, *When shall vaine words have an end? But what trouble is it to thee if thou speakest? Or, Is it any trouble to thee if thou speakest?* As if he had sayd, *I cannot much wonder though thou dost not end these vaine ruffling discourses, for I am perswaded they are no great trouble to thee, but much soever they are to others; such words cost thee little study; thou needest not beat thy braines, or byte thy nayles for such matter as this.* That which comes next, and lyes uppermost, is all that some men have to say, when they have sayd all. *They that speake most to the paine of others, take least paines themselves.* We say, *Good words are cheape, it costs little to speake fayre; but ill words are cheaper, Foule language costs little in the preparation, though it may prove costly enough in the event.* There is a profitable sense in this translation, though I will not give it for the meaning of the Text.

It is our dutie to consider before we speake, as well as before we act; and to put our selves to some trouble in preparing what we have to say, before we give others the trouble of hearing it. When God calls us to speake, either in our owne defence, or for the edification of others, on a sudden, we may expect (according to the promise, *Matth. 10. 19.*) *That it shall be given us in that houre what we shall speake.* If the providence of God straiten us, the Spirit of God will enlarge us; that promise will helpe us, when we have no time to prepare our selves, but it will not, if wee neglect the time in which

which we should prepare our selves : For when Christ saith in that place , *Take no thought how or what yee shall speake ; we must expound it like that (Matth. 6. 25.) Take no thought for your life, what yee shall eat, or what yee shall drinke ;* Which is not a prohibition of all thought about those things, but onely of those thoughts which are distracting and distrustfull.

Job having reproved his Friends these three wayes, for the manner of their dealing vvith him ; Now reproves them by a serious profession of his better dealing vvith them ; in case (as we commonly say) *The Tables were turned*, they comming in his place, and he in theirs: This he doth in the two Verses following.

Vers. 4. *I also could speake as yee doe ; if your soule were in my soules stead : I could heape up words against you , and shake mine head at you.*

5. *But I would strengthen you vvith my mouth , and the moving of my lips should assuage your griefe.*

Job in this context tels his Friends two things.

First, What he could doe.

And secondly , What he would doe.

The former of these is layd downe expressly in the fourth Verse.

Vers. 4. *I also could speake as you doe, if your soule were in my soules stead, &c.*

The Soule is here put (as often elswhere in Scripture) for the vvhole man ; then, his meaning is (and so Master Broughton translates) *If you were in my place, or in my condition.* If God should transcribe my vvounds and sorrows upon your backs, and consciences , or if my griefe dwelt in your bowels, *I could speake as you doe, &c.*

The sufferings of the soule hold out the sufferings of the vvhole man, upon a twofold consideration.

First, Because the soule is the principall part of man. When that vvhich is chiefe suffers, all may be sayd to suffer.

Secondly, Because afflictions vvhich lye upon the soule, are most afflictive : The sensitive power of the body, is called

the soule, and we are most sensible of those afflictions which fall immediately upon the rationall soule. That man forgets the sorrowes of his body, whose soule is sorrowfull. The more inward any suffering is, the more grievous it is.

I also could speake as you doe, if your soule were in my soules stead, &c.

Some read the words Interrogatively, *Could I speake as you doe? If your soule were in my soules stead, could I heape up words against you, and shake my head at you?* Master Broughton gives that sense fully, *Would I speake at you, if you were in my place, would I compose bare words against you, and nod upon you with my head?* The meaning is Negative, *If you were in my soules stead, I could doe none of these things. Could I doe them? No (as we say) I could as soone eat my owne flesh as doe them: If I were at ease, and you in paine, could I deale thus with you? I would dye rather then deale so with you.* This reading is good, and hath a greater emphasis in it then our bare affirmative reading, though the sense and scope of both be the same.

If your soule were in my soules stead.

Some read this Optatively, or as a wish, *O that your soule were in my soules stead;* and then the latter words are taken as a promise or profession of offices of love: First, *I would heape up words for you.*

חבר
Concinnate apte
disponere.

The Hebrew word which we translate to *heap*, signifies properly to prepare and fit a thing, to fashion and put it into a good frame; it is not a rude, inartificiall heaping of things together, without forme or fashion, as the first Chaos was; but a beautifull elegant digestion or composition of them, in the exactest forme and fashion, like that of the severall peices of the World, conjoynd in that worke of the six dayes creation: As if he had sayd, *O that your soule were a white in my soules stead, see how I would use you, how I would deale with you; truly, all the hurt I would doe to you, should be this, I would prepare the softest and the sweetest words I could with all my skill and rhetoric, to ease your sorrows; I would speake musicke to your eares, and joy to your hearts; I would study and compose a speech on purpose, to revive and raise your drooping, desponding spirits.*

So also the second branch may be interpreted, *And shake mine*

mine head at you, or over you : For to shake the head, notes pittie and compassion ; to shake the head is the posture of those who mourne with, or for their Friends. Hence the word is translated to bemoane (Nab. 3. 7.) *Who will bemoane him* (Chap. 42. 11.) *Job's friends came to bemoane him* ; 'tis this word, *They came to shake their heads over him, because of all the evill which the Lord had brought upon him.* One of the Ancients makes this exposition, the Text, *I would have shaken my head over you bemoaningly, or with compassion* : The same word may well signifie to shake the head, and to pity, seeing they who pity others, use to shake their heads over them, and say, *Ah my Friend, or Ah my Brother.*

ἡ ἐκείνου καὶ ἐπ' αὐτοῦ τῶν κεφαλῶν συμπάθει.
Et movissem super vos caput condolenter.
Chrysost.

So then, if we reade the words as a wish, *O that your soules were in my soules stead* ; yet Job did not wish it for their hurt, but that he might have an opportunitie to shew how much hee would labour to bee their Servant in Love, to doe them good.

Hence Note.

A good man doth not wish ill to those who have rewarded him with evil upon any other termes, then a discovery of his owne goodnesse. 'Tis in to wish that they who are in a comfortable condigion, might fall into our misery, though they have been miserable comforters to us in our misery. We may not (in this case) wish paine or sorrow to any sort of men, except upon one of these two considerations.

First, That we may give them an experiment of our tendernesse towards them, in doing them all the good we can in their affliction.

Or secondly, That God may give an experiment of his graciousnesse towards them, in doing them good by their afflictions.

The Prophet *Isaiah* (Chap. 14. 10.) foreshewes how they who had been weakned by the power of *Babylon*, should insult over weakned *Babylon*, *All they shall speake and say unto thee, Art thou also become weak as we ? Art thou become like unto us ? The people of God shall at last rejoyce (in reference to the glory of God, and publick good) to see their destroyers destroyed, and those weak who have weakned them.* But the people of God (in reference to any private, or personall interest) cannot rejoyce at the destruction, or in the weaknesse of

of any man, much lesse can they wish them weake that they might have an opportunitie to rejoyce over them, *Paul* was a Prisoner, and in bonds, yet he did not wish the worst of his Enemies in Prison, or in Bonds with him; he onely wished that they might enjoy the same liberty by *Jesus Christ*, which himselfe enjoyed. For when he had almost perswaded King *Agrippa* to be become a Christian, he said, *I would to God, that not thou onely, but also all that heare me this day, were both almost, and altogether such as I am, except these bonds* (Acts 26. 28, 29.) I would keep my chaines, and troubles to my selfe, I would have none of you know my sorrows; but I would that all your soules were in as good a state as mine, and knew my comforts. *A holy heart wisheth all well, as well as it selfe*; and if at any time he wisheth that to the worst of his enemies, which is penally evill, he doth it with an eye both to their spirituall and eternall good.

Thus of the words as they are read in the forme of a wish.

We read them as a Supposition, *If your soules were in my soules stead*: And then the two latter branches must be interpreted as acts of unfriendlinesse, shewing what *Job* could, but would not doe; as was toucht before.

I could heap up words against you.

That is, I could make long speeches, and enlarge my selfe in discourse, I could speake terrour, and thunder out whole volleys of threats against you; I could deafe your eares with loud voyces, and sad your hearts with heavy censures. There is a figure in Rhetorick called *Congeries*, or *The Heape*. Many words to the same sense, especially when there is little in them but words, are called justly, *a heape of words*: Now, saith *Job*, I could be as nimble at this figure as you; and with my speech I could mix your action.

Shake my head at you.

Shaking the head, notes scorne and threatning (Psal. 22. 7.) *All they that see me, laugh me to scorne; they shoot out the lip, and shake the head, saying, He trusted on the Lord, &c.* So the afflicted Church complaines (Psal. 44. 14.) *Thou makest us a by-word among the Heathen, a shaking of the head among the people.*

We

Quassare caput, apud auctores Latinos gestus est hominis irati aut lamentantis. Druſ. Ridentes caput movent. Druſ.

We have this action joynd with two more, which signifie the greatest contempt, by lamenting *Jeremiah* (*Lam. 2. 15.*) *All that passe by clap their hands at thee, they hiss, and wag their head, at the Daughter of Jerusalem, saying, Is this the City that men call the perfection of beauty, the joy of the whole Earth?*

Our blessed Saviour (upon whom contempt and scorne was to vent it selfe all manner of wayes, hee being to beare all that scorne, as well as all that paine which was due to our sins, our blessed Saviour, I say) was scorned this way (*Matth. 27. 39.*) *And they that passed by reviled him, wagging their heads.* So then to shake, or wagge the head at a man in affliction, speakes, as sometimes our pity, so most times, our contempt; and as it is usually accompanied with audible mockings, so it selfe is a visible mock: Which being interpreted, speakes thus to the person afflicted, *Thou evill-doer, or thou hypocrite, thou doest even well become thy sufferings, all these miseries are well bestowed on thee, &c.*

In this sense *Job* seemes to speake here, *I could shake my head at you:* I have indeed been as one mocked of his friend (*Chap. 12. 4.*) and I could mock my friends, I could laugh at your calamity, and mock when your feare commeth; but my conscience beares witness with me, that if it should come, I would not.

Hence Note.

First, *A godly man hath a power to doe that evil which he hath no will to doe.*

A carnall man hath a will to many evils, for which hee hath no power or opportunitie: A godly man would not doe any evil, how much power and opportunity soever he hath. And indeed though he hath a naturall, or civill, yet he hath not a morall power to doe any evil. In which sense the Apostle speakes of a regenerate person, (*1 Job. 3. 9.*) *He that is borne of God cannot sin:* He hath a naturall power to sin any sin, to lye, to be drunke, to be uncleane, &c. He may have a civill power to oppresse, to deceive, to wrong his Brother; yet he cannot turne either his hand or his heart to such works as these are: he hath learned better, and is better. He is borne of God, his blood and pedigree is so high; that he cannot meddle, nor trade in such low things. *Wisdom is too high for a foole* (saith *Salomon*, *Prov. 24. 7.*) *and folly is too low for a wise*

wise man. When Joseph was solicited by his Mistresse to commit folly with her, he answers, *How can I doe this great wickednesse, and sin against God* (Gen. 39. 9.) Joseph wanted neither power, nor opportunity to doe that wickednesse ; yet he saith, *How can I doe it ?*

Paul and his fellow-Apostles had wit and parts sufficient to oppose the truth, yet he saith (2 Cor. 13. 8.) *We can doe nothing against the truth, but for the truth.* Paul was a great doer, and he saith (Phil. 4. 13.) *I can doe all things through Christ strengthening of me ;* but Paul could doe nothing to the dishonour of Christ. Doubtlesse Paul could have maintained an argument, and drive on an objection as farre as another man, against the truth, if he would have set himselfe to it, and have made that his businesse ; but he had not a minde to doe it : The bent of his spirit did not lye that way, hee was all for Christ, and the Gospel ; he was a Giant for the truth, but an Infant, a weakling, as weake as water against it ; hee had neither an understanding to conceive, nor a tongue to speake to the disservice of Jesus Christ.

*Narrat justus
quid facere po-
tuit, sed ne ju-
sticiam deserat,
quod facere po-
tuit declinat.*
Greg.

It is a good observation of one of the Ancients, upon this place, *A just man declares what he can doe, but that he may not desert Justice, he forbears to doe what he can.* The providence of God sets bounds to the power of a carnall man, but the spirit of God sets bounds to the power of a holy man ; if a carnall man keep within compasse at any time, it is because he is restrained ; but a godly man keeps within compasse, because he is renewed. Laban tels Jacob (Gen. 31. 29.) *It is in the power of my hand to doe thee hurt : And why did not Laban hurt Jacob ?* Was it from any principle of love or righteousness in Labans breast ? The Text is silent in that, and Laban himselfe seemes to tell us, whence it was, in the same Verse, *The God of your Fathers spake unto me yesternight, saying, Take thou heed that thou speake not to Jacob, &c.* And this his speaking to Laban, *Jacob calls, Gods rebuking of Laban* (Verf. 42.) implying, that if God had not stopt him, he would have done him hurt.

It was more then once in the power of Davids hand, to hurt, yea to slay Saul, and he was strongly moved by some of his great Officers to doe it, yet he strongly refused to doe it, or to suffer it to be done, because it would have been sin in him to doe it, himselfe being a private person, and the way
in

in which he had any opportunity to doe it, being onely a private way, when *Saul* was in the Cave, covering his feet (1 Sam. 24. 3,) or in a Trench fast asleep (1 Sam. 26. 7.) and therefore (though he had strengthened himselfe against *Saul* with an Army, and was ready (upon his provocation) to stretch forth his hand against him in Battell, yet) he saith, *Who can stretch forth his hand against the Lords annoynted, and be guiltlesse?* David was not stopt from hurting *Saul*, by a rebuke from God, but by the rule and dictate of his owne conscience. The thing might have been easily done, but because it could not be innocently done, therefore *David* could not doe it.

Secondly, Observe more specially to the matter of this Text.

A godly man (when himselfe) cannot be harsh and greivous to others, though he have never so much advantage to be so.

His cannings are not for such uses. What the Apostle saith of his Ministeriall power, a gracious heart saith of all his power, It is for edification, not for destruction (2 Cor. 13. 10.) He designes his power for the helpe and comfort of all, not for the hurt or greife of any. A good man is mercifull to his Beast; how then can he be unmercifull to his Brethren? He pitieth a Beast fallen under a burthen, how then can he be cruell to his Brother when he is under burthens? Nature, or common humanity abhors such aſtings; much more doth Grace. *Paul* gives this charge to Beleevers, *Beare yee one anothers burdens, and so fulfill the Law of Christ* (Gallath. 6. 2.) This Law of Christ is written in the heart of every man, who is Christs, and therefore he is far from adding to another mans burden: He that hath a fellow-feeling of his Brethrens sorrows, will not encrease their sorrows; no man will purposely encrease, or add to that burthen which himselfe must beare. *Could I speake as you doe?*

Thus for the Negative, what *Job* would not have done, if their soule had been in his soules stead.

But, What would he have done? He tells us in the next Verse, this is the course that I would take.

Vers. 5. *I would strengthen you with my mouth, and the moving of my lips should asswage your grieſe.*

This is my designe, and all the hurt I intend you. These
H h words

words in the substance of them have been opened (Chap. 4. 4.) where Eliphaz tells Job, that he had done, what here he promised he would doe, *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees: Thou hast instructed many, and thou hast strengthened the weak hands.* Eliphaz had given testimony for Job that he had done, what Job now professeth he was resolved, to doe, and would doe, in case he were put into their condition, and they into his, *I would strengthen you with my mouth: that is, With the words of my mouth; and (which is the same) the moving of my lips should assuage your griefe.*

Here are the two parts of consolation, and the two great duties of a comforter.

The first is, to strengthen sorrowfull man.

The second, is to abate the strength of his sorrows.

Job was resolved upon both: Were they weak in faith, and hope, he would strengthen them; were their feares and doubtings strong, he would endeavour to weaken them, *I would strengthen you with my mouth, and the moving of my lips should assuage your griefe.*

*Motio laborum
meorum prohiberet. Heb.
sc. dolorem ve-
strum.*

The word *Griefe* is not expressed in the Hebrew: there it is onely thus, *The moving of my lips should assuage; be it what it will that greives you, I would labour to assuage it: I would assuage your feares, your sorrows, your impatience, your unbeliefe; whatever spirituall evill were upon you, the moving of my lips should be for the removing of it. Or (as others render) For the turning of it away.* For the word signifies,

First, To abate in degree.

Secondly, To turne away, or to stop altogether.

My designe should be upon both, I would study to the utmost of my power and parts, not onely to mitigate, but quite to remove whatsoever I should finde an affliction to you.

It hath been shewed (Chap. 4. 4.) what power words have, both to strengthen weak faith, and to assuage the strongest griefe, thither I referre the Reader; onely take two briefe notes from it.

First, *A good man doth not onely abstaine from the hurt that he might doe another, but he labours to helpe him, and to doe him good. Not to hap words in anger upon them that are in misery,*
not.

not to shake the head at them in contempt, is onely a Negative peice of charity and kindnesse: 'Tis our duty to use our utmost endeavour to refresh and comfort them. Negative acts of kindnesse are not the fulfilling of the Law of love, it is not charity to the poor, to say I will not make them poorer, I will take nothing from them; it is our duty to give them of what we have. When a man is sorrowfull, it is not enough to say, I will not increase his greife; it is our duty to lessen it, yea to turne it into joy.

And this is more considerable, in reference to the persons with whom *Job* had to doe; they had given him very hard measure, yet he would not requite them with hard measure; he would measure that to them which was good, and he would give them good measure. It is the common rule of humanity, to doe good to those who doe us good; it is more then beastly, even devillish cruelty, to hurt those that doe us good; It is the height of Christianity, to doe good to those who have been a hinderance to us, and to comfort those who have caused our sorrow. The Apostolicall rule is, *Recompence to no man evill for evill* (Rom. 12. 17.) And againe (v. 19.) *Dearely beloved, avenge not your selves, but rather give place unto wrath*: The Apostle doth not meane, that we should give place to our owne wrath, if we doe so, we give place to the Devill, as the same Apostle intimates (Ephes. 4. 26, 27.) Our owne wrath must be stopt and resisted, quenched and put out. Then, what, or whose wrath is it, that we are commanded to give place unto? This wrath may be taken two wayes.

First, For the wrath of that man, who is our enemy; we must give place to his wrath, not by approving him or his wrath, but by not answering him with wrath. If when another storms we are calme, if when he rages, we shew all gentlenesse, and meeknesse both of speech and spirit, then we give place to his vvrath: that is, We make it roome to passe away and evaporate: *Solomon's* Proverb is the summe of this Exposition (Pro. 15. 1.) *A soft answer turneth away wrath, but greivous words stirr up anger.*

Secondly, When *Paul* adviseth us not to avenge our selves, but rather to give place to wrath; vve may understand it of the vvrath of God; and the very next vvords, which the Apostle alleadgeth from (Dent. 32. 35.) carry the sense clearly

this way, *For it is written, vengeance is mine, I will repay, saith the Lord*: As if the Apostle had sayd, if you take upon you to avenge your selves, you take Gods work out of his hand; it belongs to God as much to take revenge, as it doth to give reward. And therefore as a man who having done good, is over carefull and anxious how to get his reward, takes rewarding work out of Gods hand, and shall have no more reward then he can get himselfe; as Christ tells the Pharisees in that case (*Matth. 6. 2.*) *Verily I say unto you, yee have your reward*: And all that a man can get himselfe, is not worth the having.

So the man, who having suffered wrong, goes about to revenge himselfe, takes revenging work out of Gods hand, and shall be righted no further then he can right himselfe, which is but little, if any thing at all; whereas if he would give place to the wrath of God; that is, Let God alone, by such wayes as his Justice shall raise up, to right him, against his adversary, he would right him fully. So that our interest doth not lye in returning evill for evill, but in returning good for evill to our Enemies; as Saint Paul concludes (*Rom. 12. 20.*) *Therefore if thine Enemy hunger, feed him, if he thirst, give him drinke; for in so doing, thou shalt heap coales of fire on his head.* That is, thou shalt eyther melt and mollifie his spirit towards thee, as hardest mettals are by coales of fire (some such melting we may see in *Saul* towards *David*, when he forbore to take vengeance on him (*1 Sam. 24. 16.* Chap. 26. 21.) or thou shalt heap coales of divine vengeance upon him, by making his malice and hatred against thee more inexcusable: Which latter though it may be looked upon as a consequent of our doing good to our Enemies, yet we must take heed of making it the end why we doe so, for that were to seeke revenge while we forbore it, and to doe good for that end, were to be overcome of evill; which the Apostle forbids in the close of that Chapter.

Job in this Text was far from professing a readinesse to aswage the griefe of his unkinde, or enemy-like Freinds, upon hope that God would encrease their sorrow.

Secondly, Observe.

Words duly spoken and applyed, are of great power.

How forcible are right words? Is Jobs question (*Chap. 6. 25.*)

He

He doth not there answer his question, nor tell us how forcible they are, but here he doth. They are of such force, that they strengthen weak soules, and assuage the most swelling floods of sorrow.

God at first gave being and motion to all creatures, *with the moving of his lips*: He by the moving of his lips hath ever since ordered all their motions: The word of man produceth great effects, the tongue sets all hands on worke; and what almost cannot the tongue of man doe? *The tongue is a little member* (saith the Apostle James, Chap. 3. 5.) and *boasteth great things*: Now as the tongues of vaine men boast great things which they cannot doe; so the tongues of wise men can really doe great things. *Vaine men* (as we say) *will take thirteene to the duzzen*, but cannot performe one. *Wise men though they speake not much, yet they can performe much with a word speaking*. And though as the same Apostle declaimes most holily against the tongue of a wicked man (Vers. 8.) that his tongue is such an unruly evill, that no man can tame it; yet there have scarce ever been found any men so unruly, but the tongues of wise and godly men have tamed them: yea the tongue of a wise man is to an unruly man, and often to a multitude of unruly men, as a bit in a Horses mouth, or as a Rudder to a Ship, turning him or them about which way soever he listeth; as this Apostle teacheth us by these similitudes (Vers. 3, 4.) the tongue of every man is to, and doth to himselfe, whether it be good or evill. And as the tongue is thus powerfull in civilizing the rude, and in appeasing the humours of those who are most outrageous; so it is very powerfull in supporting those that are ready to sinke, and in asswaging the griefe of those who are most disconsolate and sorrowfull.

Lastly, Whereas Job speaks peremptorily, as if he saw the effect, or were assured of it, aforehand, *I would strengthen you with my mouth, and the moving of my lips should assuage your griefe*: Job knew that the successe of all his counsells depended upon the concurrence and blessing of God; yet thus he speakes.

Hence Note.

A man may say he hath done that, for the doing of which he hath used suitable and faithfull endeavours, whether the thing be done or no: The Lord saith to Jerusalem by the Prophet Ezekiel
(Chap.

(Chap. 24. 13.) *Because I have purged thee, and thou wast not purged.* Now as God takes it upon him, that he had purged them, though they were not purged, because he gave them so many meanes and helps for their purging; so any man in his proportion, may take it upon him, that he hath strengthened their faith, abated their griefe, yea and saved their soules, among, and towards whom he hath diligently used those meanes appointed by God for the attaining of those great and noble ends, though possibly those ends be not attained. God himselfe reckons thus of all the labours of his faithfull servants, they shall be rewarded as having done that which they have been doing with their hearts, hands, and tongues, though they see little fruit of either. *Then I sayd, I have laboured in vaine (I/a. 49. 4.)* but though it was in vaine to those for whom he laboured, that is, they got no good by it, yet it was not in vain to him who laboured, he got much good by it; as it follows in the same Verse, *Surely my judgement is with the Lord, and my worke* (or my reward, one word signifies both reward and worke, to shew that these can never be separated, my worke, saith hee) *is with my God; and Vers. 5. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.*

As we are not to judge of the goodnesse of any cause by the successe, but by the justice of it; so neither doth God adjudge the reward of any work by the successe, but by the goodnesse of it, together with the sweat and sincerity of him that doth it. *As the will of a godly man is accepted for the deed, so his deed is accepted for the successe.*

J O B, Chap. 16. Vers. 6, 7, 8, 9, 10, 11.

Though I speake, my grieve is not asswaged : and though I forbear, what am I eased ?

But now he hath made me weary : thou hast made desolate all my company.

And thou hast filled me with wrinkles, which is a witnesse against me : and my leanness rising up in me, beareth witnesse to my face.

He teareth me in his wrath, who hateth me : he gnasheth upon me with his teeth, mine enemy sharpeneth his eyes upon me.

They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

God hath delivered me to the ungodly, and turned me over to the hands of the wicked.

IN the five former Verses of this Chapter, Job reproved the personall sayings of his Freinds towards him ; he now enters upon the confutation of their opinion. This is the constant method, both of Job and his Freinds ; they never come to the matter till they have fallen upon the man ; nor touch the opinion, till they have dealt with the person. And this is the tenour of most mens spirits, to this day, in disputes and controversies ; and some doe not onely deal with the man before the matter, but lose the matter in dealing with the man, entangling, and engaging themselves so much in personall quarrels, that they forget, or desert the doctrinall quarrell. Job and his Freinds, though they were too mindfull of the former, yet they did not forget the latter, and here Job addresses himselfe unto it. Yet before he enters upon the state of the question, he sets forth his owne state, and shews how it was with him ; granting (which Eliphaz had made the ground of his accusation) that he was in an extremely afflicted condition, yet denying what he from thence inferred, that he was therefore wicked, or continued knowingly in any sinfull course. He describes his afflictions with much variety of Argument and Elocution, to the seventeenth Verse.

First,

First, Aggravating them by their unmoveablenesse, or remedilessnesse: His sorrows were stubborne, and such as would not yeeld to any kinde of remedy.

Verf. 6. *Though I speake my griefe is not asswaged, and though I forbear, what am I eased?*

In the former Verse Job speakes in a high straine of assurance, that if his Freinds were afflicted, *The moving of his lips should asswage their griefe*: But it seemes, his owne experience had taught him, that the moving of his lips could not asswage his owne greife: *Though I speake* (saith he here) *my griefe is not asswaged*.

Hence Observe.

A man may doe that for others which he cannot doe for himselfe. He may comfort others in their sorrows, when he cannot comfort himselfe, he may resolve others in their doubts, when he cannot resolve himselfe, hee may answer to cases which their consciences put him, when he cannot answer his owne; yea 'tis possible for a man to speake such words to another, as may turne him from his sin, and save his soule, and yet himselfe continue in sin, and lose his owne soule for ever. Naturalists have a rule concerning the senses, That, *when a sensible object is brought too neere, or layd upon the sense, it not onely hinders, but takes away the present sensation.* This holds a proportion in rationall actings: the nearer any one is to us in relation, the harder it is to fixe counsell upon him; and because wee are nearest to our selves, therefore it is hardest of all to counsell our selves.

Our Saviour Christ prevents what he foresaw some ready to object against him (Luke 4. 23.) *Yee will surely say unto me this Proverbe, Physitian heale thy selfe.* The Proverbe in its Originall is (I conceive) to be understood personally; but as Christ suggests it there, it is to be understood Nationally, or Provincially, *Heale thy selfe*, is, *heale thy owne Countrey*; exercise thy power of working miracles there, as well as thou hast done it in other places; that this is the meaning of it, appears plainly by the next words, *Whatsoever we have heard done in Canaan, doe also in thine owne Countrey*: For Christ as yet had wrought no mighty works of healing there (Mark 6. 5.) But why was Christ so slow in manifesting himselfe to his

his owne Countrey-men ? Hee gives the reaſon (Verſ. 24.) And he ſayd, Verily I ſay unto you, no Prophet is accepted in his owne Countrey : The Goſpel of Mark (Chap. 6. 4.) adds two cloſer relations, *His owne King, and his owne Houſe* : They in a mans houſe are neerer to him then his kindred abroad, and his kindred are neerer to him then his Countrey-men ; now among theſe, a Prophet hath no honour : They know him ſo much, that they doe not reſpect him, or his ſayings. *The Jewes ſayd, Is not this the Carpenter, the Son of Mary, the Brother of James, &c.* Chriſt being thus neere to them, had little honour among them. Now for as much, *as a man is neerer to himſelfe*, not onely then his Countrey-men, but then any of his Kin ; therefore his owne counſels and comforts have ordinarily ſo little effect upon himſelfe ; he is not accepted in his owne breſt. There are ſome indeed ſo gracious, or great in their owne eyes, that they vvill aſke countell of none but themſelves, nor follow any adviſe but their owne ; but uſually man ſeeks out, as being neither able to ſatiſfie his owne doubts, nor abate his owne ſorrowes, though poſſibly, more able for both, then he to whom he ſeeks. *Though I ſpeake, my grieve is not aſſwaged ; and though I forbear, what am I eaſed ?*

Some conceive Job ſpeaking here like an Orator, who ſeems to ſtand in doubt vvhat to doe, and therefore trembles out his Preface in ſuch words as theſe, *Shall I ſpeake, or ſhall I be ſilent ? Shall I open my lips, or ſhall I forbear ?* Job's paine received no check vvhich way ſoever of theſe he tooke, and therefore it ſeemed vaine to attempt either.

Eloquitur an ſileam ? Quid agam ? ſi locutus fuero, &c. Vulg.

Though I ſpeake.

That is, *If I ſtand up in my juſt defence to anſwer, and take away your objections, yet my grieve is not answered ; that is as buſie with me, and as talkative as ever it was ; yea, then you object my impatience under ſufferings, as an argument of my ſin.*

And though I forbear.

That is, *If I byte in my paine, and ſpeake not, if I ſtand mute, as attentive to heare you ſpeake, yet my ſorrow moves not ; yea, then you judge my ſilence an argument of my ſecret guilt, and that all is true vvhich you have ſayd againſt me, becauſe I ſay nothing for my ſelfe.* Thus,

Nunc eo res redierunt, ut quo me veram neſciam aut quid agam, nam nec loquendo nec tacendo quicquam proſicio. Merc.

What am I eaſed ſayth the Text in our translation ? The Hebrew

saith, *What goeth from me?* That is, *What of my praise, what of my sorrow goeth away from me, when I cease, or forbear to speake?* So that,

The generall sense of this Verse is to shew that his troubles were past hope of redresse; they found no cure; none by speech, none by silence: Griefe is sometimes eased by speaking, sometimes by silence, eyther our owne or others.

To say nothing is a medicine for some mens sorrow: the sorrow of others cannot be medicin'd, but by saying much: A playster of words hath cured many a wound, and the more words have been used, the more some wounds have festered, and the anguish of them hath increased.

Hence Observe.

There is no meanes of remedy left for that evill which is not remedied by the use and tryall of contrary meanes.

If neither speech nor silence ease a mans minde, what can? We finde such a kinde of arguing (though in a differing case) used by Christ (*Matth. 11. 16, 17.*) Where when he would shew how impossible, or at least how extreemely difficult it was to please the Jewes (they were a humourous people, and let a man put himselfe in what posture he would, they would finde some fault, or have somewhat to object against him) *Whereunto* (saith Christ) *shall I liken this generation?* (they vv ere so untoward, that Christ speakes as if he were straitned, how to finde out a fit comparison for them, or could scarce tell to vvhat they were like; yet he tells us) *They are like unto Children sitting in the Markets, and calling to their fellows, saying, Wee have piped and yee have not danced; we have mourned to you, and yee have not lamented.* When a man will neither mourne vvith us, nor rejoyce vvith us, vvhat shall we doe vvith him? How shall vve please him? For what company is he fit? That such vvas the tendency of this similitude, appeares plainly in the application vvwhich Christ makes (*Vers. 18.*) *For John came neither eating, nor drinking, and they say he hath a Devill:* They did not like the mournefull, austere course of John: *The Son of Man came eating and drinking, and they sayd, Behold a man gluttonous, and a Wine-bibber, a friend of Publicans and Sinners:* They did not like the free converse of Christ. When a people are of this spirit, or at this lock, that neither a man vvho is affable and courteous, ready both to receive, and give civilities, is welcome.

welcome to them, nor yet he who is auſtere, and reſerved, cloſe, and ſtriſt in his way, can give them any content, who, or what can content them? When neither piping nor mourning, when neither dauncing nor ſorrowing takes with us, what can? When we would deſcribe a perſon whoſe troubleſome- neſſe of ſpirit ſeemes unanſwerable, we ſay of him, *He is quiet neither full nor faſting*: that is, he is never quiet, or nothing can make him quiet. *Abraham ſaith to his Nephew Lot (Gen. 13. 8, 9.) Let there be no ſtriſe I pray thee, betweene me and thee, and betweene thy Herd-men and my Herd-men, for we are brethren, &c. If thou wilt take the left hand, then I will goe to the right, or if thou depart to the right hand, then I will goe to the left.* Now as it is an argument of the ſweeteſt ſpirit, and ſayreſt diſpoſition when a man is ready to take eyther hand, rather then breake the peace, ſo it argues the ſowreſt ſpirit, and moſt untractable diſpoſition, when a man will neither goe to the right hand nor to the left, when he will neither move forward nor backward; when he will neither give nor take, neyther buy nor ſell, there is no dealing with ſuch a man, for he waves all the wayes of dealing.

Thus alſo we conclude a people incorrigible, who continue in their ſins, whether God ſmite or heale, whether he deliver them from, or deliver them up into the hand of judgements, becauſe theſe are the utmoſt bounds, or the extreames of all thoſe providentiall diſpenſations which God uſeth at any time to turne a people from their ſin.

Againe, Wee ſay they are unperſwadeable whom neyther faire meanes, nor foule, can reduce; ſpeake them faire, they are naught; ſpeake them foule, they are naught ſtill; promiſe them good, they remaine evill, threaten them with evill, they will not be good. You may carry it out in all experiments, whereſoever you finde an evill frame of minde or body, or of affaires, which mends not, or doth not alter for the better, by the application of the other contrary, when the former hath been applyed without ſucceſſe, you may write under it (as to humane helpes) *This is a deſperate caſe, a diſtemper incurable.*

• Yet further, *Job* in theſe words reflects upon his Friends; as if he had ſayd, *Some men, by complaining and opening their ſoares to thoſe who viſit them in their affliction, finde their Friends relieving*

them presently with sound counsell, and powring the oyle of consolation into their wounded spirits ; but alas, it is not so with me, for whether I speake or hold my peace, it is all one ; yee are all against me, and are neither perswaded by my speech nor by my silence, to apply proper remedies for the asswaging of my griefe, or the easing of my paines.

Hence Note.

It is the duty, and should be the care of those who visit Friends in affliction, to pick somewhat out of what they say, or at least to take occasion from their silence, to administer consolation to their grieved mindes.

When the Servants of Benbadad came to Abab to sue for their Masters life ; the Text saith (1 Kings 20. 33.) *The men did diligently observe whether any thing would come from him (that is, whether any word of hope would come from Abab) and they did hastily catch it : And Abab had no sooner sayd, He is my Brother ; but they catcht at this as a word of comfort, they had what they lookt for, and sayd, Thy Brother Benbadad. If thou ownest him as a Brother, surely thou wilt not use him as an Enemy : There is (to the point in hand) a holy cunning in catching up words, which drop from the lips of men in affliction ; and 'tis our wisdom to make improvement of them.*

As for instance, There was an ancient Professor (as I have been informed) in much distresse of conscience, even to despaire ; he complaining bitterly of his miserable condition to a Friend, let this word fall, *That which troubles me most, is, that God will be dishonoured by my fall :* This word was hastily catcht at, and turned upon him to the asswaging of his griefe, *Art thou carefull of the honour of God, and dost thou thinke God hath no care of thee, and of thy salvation ? A soule for saken of God regards not what becomes of the honour of God : Therefore be of good cheere ; if Gods heart were not towards thee, thine could not be towards God, or towards the remembrance of his Name.* Thus words should be watcht, yea, and silence should be watcht for advantages to ease a distressed soule.

Lastly, These words may refer to God ; as if Job had said, *Whether I speake, or whether I forbear, God doth not come in to my helpe, I finde no comfort from him ; he puts no stop to my paine, nor doth he asswage the floods of griefe which*

are

are ready to swallow me up. He gives me no ease at my complaining cries, nor doth he give me any, at my patient silence. The next Verse seemes most futable to this exposition, where *Job* applyes himselfe to God, shewing what he did to him, both while he spake, and while he held his peace; he wearied him still, and left him in a wearied condition.

Verf. 7. *But now he hath made me weary, thou hast made desolate all my company.*

We may see (in this context) that the spirit of *Job* was much troubled, by the troublednesse of his speech. At this seventh Verse he speakes in the third Person, *He hath made me weary*: and before he gets to the end of it, he speakes in the second Person, *Thou hast made desolate*: In the eighth Verse, *Thou hast filled me with wrinkles*: In the ninth Verse, *He teareth me in his wrath*: The tenth Verse is Plurall, *They have gaped upon me*: Strange kinde of Grammar, sometimes in the third Person, sometimes in the second, sometimes in the Singular, sometimes in the Plurall number; *His minde was uneven, or unsettled, and so was his discourse*. We must not play the Criticks with the words of men in paine, nor submit their sentences to a Deske of Grammarians: Broken language, and incongruities of speech, doe well enough become broken hearts, and wounded spirits: God will not call his Schollers in the Schoole of affliction to the Ferula for such faults or false Latine falling from their mouthes, either in prayer or conferences, while their hearts are true, and the language of their spirits pure.

But now he hath made me weary.

[But Now] *Now*, is not here a Particle of time onely, or a specification of the season, noting that then God either began, or still continued to make him weary; but it carries also a strong asseveration, or the certainty of the thing; as in that promissory exhortation (*Hag. 2. 4.*) *Yet now be strong O Zerubbabell, saith the Lord, and be strong, O Joshua*. Though you see things yet below expectation, though this be a day of small things, yet take heart and encourage your selves to carry on this reforming worke. *Yet now be strong*, even now, when so many things might weaken both your hearts and hands, and

אך עתה

Nunc in principio
dictionis
quandam cordis
dulcedinem
connotaret solet.
Bold.

and be yee assured that I will not reject your confidence, but vwill cause you to prosper in it. And in promises, besides the certainty of the thing promised, and the speedy fulfilling of them, it intimates much sweetnesse of affection in him that makes the promise. On the contrary, in threatnings, and comminations, besides the certaintie and speed of them, it notes the sharpnesse and severitie of his spirit, who gives those threats. So (Isa. 5. 5.) *And now goe to, I will tell you what I will doe to my Vineyard. Now, goe to,* is chiding cheare. As if the Lord had thus rated them; *What? Have you served mee thus, as sure as I formerly planted and hedged this Vineyard, so surely will I now pull downe the hedge, and root it up.* In this fulnesse of sense take it here, *But now he hath made me weary*; certainly or of a truth he hath; I was once sweetly and strongly hedged about with mercy, *But now hee hath made mee weary and desolate.*

He hath made me weary.

He, is not expresse in the Hebrew, and therefore there is a doubt who is meant by this *He*.

Nunc autem
oppressit me dolor meus.
Vulg.

Some understand it of his griefe and sorrow, and read it thus, *But now it hath made me weary*; my paine hath tyred me.

Secondly, Others understand it of vwhat had been spoken by his Friends; your tedious discourses, and severer censures have quite spent my spirits, and made me weary.

Our translation leads us to a person, and our Interpretation leads us to God; *He*, that is, *God, hath made mee weary.* Job every where acknowledgeth that God was the Author, and Orderer of all his sorrows; *Now he*.

נִכְנָס
Non solum fatigationem denotat, sed & fastidium molestissimum, tum animi tum corporis.

Hath made me [weary] Or, *He hath wearied me*; it is but one word, and it signifies not an ordinary wearinesse, not such a wearinesse as comes upon us after a turne or two in the Feilds: A man who walkes into the ayre, to refresh himselfe, may come home weary; but it notes such wearinesse as wee feelee after long and tedious travell, or after a hard journey; yea it notes not onely wearinesse of body, but the wearinesse of the minde. It is possible for a man to weary his body, and yet his minde remaine unmoved; bare outward action stirres not the minde. To ride, to run, to digg, or thresh, weary the body,

body, not the minde ; but those workes which with action have contention in them, as to argue, and dispute, doe at once exercise and weary both minde and body. The wearinesse of the minde is the most painetull wearinesse, *Job's* wearinesse takes in both ; thou hast wearied my body, and wearied my minde too, I am full of soares vvithout, and of sorrow vvithin. And such was that wearinesse spoken of by the Prophet (*Isa. 47. 13.*) *Thou art wearied in the multitude of thy counsels* : that is, In going long journeys, to aske counsell of thy adorned wise men, or Wizzards rather, of Southayers, and Diviners ; In this pursuit thou hast laboured thy body, and vexed thy soule, but profited neither. After all thy travels vvhat hast thou brought home but wearinesse ? *Tyred flesh, and a tyred spirit is all the fruit of our addresses for comfort to any but God, or in the way of God.*

The Septuagint translate yet higher, *Thou hast made me mad or besides my selfe* : The Hebrew word signifies to distract, or to put one out of his wits : As if *Job* had sayd, *I am scarce my owne man, being over-burdened vvith those sorrowes God hath layd upon me.*

Sept. Exponit de desectu rationis. q. d. vix præ dolore sum mei compos.

Hence Observe.

First, *A state of affliction is a wearisome estate.* A man may be wearied who never stirres foot from the place where he stands or sits. O the wearinesse of a sick bed ! Suffering, wearies more then doing ; and none are so weary as they who are wearied vvith doing nothing.

Observe Secondly.

Some afflictions are a wearinesse both to soule and body.

There are afflictions which strike quite through ; and there are afflictions which are onely skin-deep : As there is a filthinesse of the flesh, and a filthinesse of the spirit properly so called (for though every sin of the flesh, or outward man defile the spirit, yet there are many filthinesses of the spirit, which are never acted by the flesh, or outward man.) Thus the Apostle distinguisheth (*2 Cor. 7. 1.*) There are also some filthinesses which strike quite through flesh and spirit, body and soule. Thus there are some afflictions which are merely upon the flesh ; there are other afflictions vvhich are purely upon the spirit ; the skin is whole, the body is in health, but the soule is vvounded, an Arrow sticks vvithin : And there

are

are a sort of afflictions vvhich strike quite through body and soule; as old *Simeon* tells the *Virgin Mary*, *A Sword shall peirce through thy soule* (*Luke 2. 35.*) or as the *Psalmist* speaks of *Joseph* (*Psal. 105. 18.*) according to the letter of the Hebrew, *Whose feet they hurt with fetters, his soule came into Iron, or the Iron entred into his soule*: Such afflictions are like the *Roul* spoken of by the Prophet *Ezekiel* (*Chap. 2.*) *Written with lamentations, mourning, and woe, within and without*; Some woes are vvritten onely vvithout, some vvoes are vvritten onely vvithin, others are vvritten vvithout and vvithin. Their Characters are legible upon the flesh; and their effects descend and sinke into the spirit. *Job's* afflictions were of this extension, he vvas smitten all over, and written quite through vvith woes and lamentations.

Thirdly, As the vvord reacheth the distemper of the braine. Observe.

Some afflictions doe not onely afflict, but unsettle the minde.

They unsettle not onely the comforts, but the powers and faculties of it: a man under some afflictions can scarce speake sense vvhile he acts faith, or doe rationally vvhile hee lives graciously.

A soule that hath grace, yea much grace, may appeare much scantied in the use of reason: As *oppression* (from men) makes a wise man madd (*Eccles. 7. 7.*) And the more wise a man is, the more madd it makes him: Fooles can beare oppression, and not be troubled much, because they doe not understand vvhat justice and right meanes; and that's the reason why in those parts of the World vvhere Tyrants reigne, they love to keep the people ignorant, poore, and low, for such are not much sensible of their oppressions; but oppression is very grievous to an ingenious, vvise, and understanding man, and therefore 'tis sayd to make him madd: *The purest intellectualls have the quickest sense of injuries.* Thus also some afflictions from the hand of God may (in a degree) make a godly wise man madd, and put him for a present plunge beyond the command of his understanding. It is the confession of holy *David* (*Psal. 73. 22.*) *I was even as a beast before thee, so foolish was I and ignorant*: If *David* a godly man acted below reason, when he saw the prosperitie of the wicked; how much more may a godly man act below reason, under the feelings

feelings of his owne aduersity. *Heman* is expresse in this (*Psalm* 88. 15.) *While I suffer thy terrors I am distracted:* Yet the word in the *Psalm* doth not signifie properly the distraction of a man that is mad, but the distraction of a man that is in doubt; or the distraction of a man who knowes not what to doe, not of a man who knowes not what he doth, and yet that distraction, doth often lead to a degree of this; for a man who is much troubled to know what to doe, and cannot know it, 'grows at last to doe he knowes not what. We may also take in that about distraction arising from affliction, which was toucht about distraction caused by oppression: Those Christians who are highest in spirituals, and have the quickest sense of Gods dispensations towards them, doe soonest fall into it; whereas a soule upright in the maine, yet being of weak and low parts, and of small experience in the things of God, will goe, yea groane under a heauie burden of affliction all his dayes, and not be much moved with it.

Fourthly, Observe.

A godly man may grow extreame weary of his afflictions.

Affliction is the burthen which God layes upon us, and it is our duty, not onely to beare it, but to beare it with contentednesse; yea we should labour to beare it with joyfulness, *My brethren* (saith the Apostle *James*, Chap. 1.) *Account it all joy when yee fall into diuers temptations;* that is, Into diuers afflictions. But yet the best cannot alwayes reioyce in temptations, nor triumph under a crosse; when affliction according to that description of the word (*Heb.* 4. 12.) comes quick and powerfull, as a two edged Sword, and pierceth to divide; between the soule and the spirit, the joynts and the marrow; when affliction (I say) cuts to the quick, a Beleiver is put hard to it) he may be so farre (for a time) from triumphing and reioicing, that he can scarcely finde himselfe contented or patient; his burden may cause him to cry out, *O, the wearinesse!*

Carnall men cry out at every burden of duty in the service of God, *O what a wearinesse is it!* They are tyred with an houres attendance in holy things; O the burthen! Much more doe they cry out under the lighter burdens of affliction. How tedious is a day, or an houre of affliction; two or three fits of an ague, an aking tooth, a soare finger, O what a wearinesse is this! They sinke presently. True Beleevers, as

they have more patience in doing, so in suffering; yet even their patience doth not alwayes hold out; they, as *Job*, spake sometimes mournfully, and complainingly: But now, *he hath made us weary*.

Thou hast made desolate all my company.

Quod loquitur
nunc in secunda
nunc in tertia
persona nihil in
sententia mutat
id quod a mo-
dum frequens
est in Scriptura
Pined.

וַיִּשְׁתַּחֲוֶה
וַיִּשְׁתַּחֲוֶה
וַיִּשְׁתַּחֲוֶה
וַיִּשְׁתַּחֲוֶה
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וַיִּשְׁתַּחֲוֶה
וַיִּשְׁתַּחֲוֶה

It was *Hee* in the first clause, *Thou* in the second: *hee* and *thou* are the same person in *Jobs* Grammar, as was toucht before.

Thou hast made [desolate.]

The word *Shaman*, signifies to waste, and destroy, and that not by an ordinary destruction, but so to destroy, as workes the beholders into amazement and wonder: This word signifies both to wonder, and to destroy; because great destructions cause wonder.

Thou hast made desolate all my company: Thou hast made such a desolation among them, that all who are about me lift up their hands (as we say) and *blesse themselves*, admiring to see this day. God brought such desolation upon *Jerusalem*, as set the World a wondering (*Lan. 4. 12.*) *The Kings of the Earth*, and all the *Inhabitants of the World* would not have beleaved, that the *Adversary* and the *Enemy* should have entered into the *Gates of Jerusalem*: *Christ will come* (at last with such mercies) to be glorified in his *Saints*, as will cause him to be admired in all them that beleve (*2 Thes. 1. 10.*) He now comes sometimes with such afflictions to his *Saints*, as easily cause them who beleve much more those who beleve not to admire. *Thou hast wonderfully desolated or wasted,*

All my company.

All my [company] The word which we translate *Company*, is rendred, *The joynts or members of the body* by the *Vulgar Latine*, *Thou hast reduced all my members to nothing*: As if *hee* had said, *Thou hast loosened the whole compages, or structure of my bones and body, thou hast untied, or cut asunder all the ligaments that held me together.* This translation is but an allusion; because the members of the naturall body are like a company of men joynted together in a civill or spirituall body, which is therefore commonly called a *Corporation*. Some contend much for this sense, *Thou hast made desolate all the mem-*

Et in nihilum
reducti sunt
omnes auctus
mei. Vulg.

bers of my body : Especially because the scattering of his Family doth not so well agree, or comply (say they) with the wearinesse before complained of, nor with the leanness, and wrinkles, which are spoken of afterward; both which belong properly to the body.

Yet I passe that, and take the word as we read it, to expresse a distinct affliction, thou hast wearied me in my person, and *hast made desolate all my company*; What company?

First, Some understand it of the company which used to flock to his Synagogue, in holy duties, and exercises: As if he had answered the words of Eliphaz (Chap. 15. 24.) *The Congregation (or Company of Hypocrites shall be desolate*: Here, saith Job, I grant it, *God hath made desolate all my company*. The Synagogues, and places of publick meeting were wont to be filled, but now that resort is stayed, they are all scattered, or diverted; and those publick places are filled with howlings and lamentations. Thus he grants Eliphaz what he had objected, and yet denies what he thence inferred, that he was an Hypocrite.

q. d. desolati
omnem Syna-
gagam mean.
Bold.

Secondly, Rather interpret it of the company he had in his owne House, or for his particular Family. So it is a renewed complaint of the losse of his Children and Servants, of his Friends and Familiars, who used to resort to him, and stay about him.

Thou hast made desolate all my company: Some of Jobs company were made desolate; that is, they were destroyed; most of his Servants were slaine by the Chaldeans, and Sabeans, and all his children were slaine by the fall of a house (Chap. 1.) This company was made desolate indeed: Yet when he saith, *Thou hast made desolate all my company*, his meaning is, as Master Broughton translates, *Thou hast made me desolate of all my company*; that is, I am left alone.

Hence Observe.

The company of Children, and Friends, is a very great mercy.

¶ Heman complains much when he wanted this mercy, *Lo- ver and Friend hast thou put farre from me, and mine acquaintance into darknesse*. Job makes, as a more particular, so a more poeticall enumeration of this losse (Chap. 19. 13, 14.) To be desolate so great an affliction, that it is often put for all afflictions; and to be desolate of company, is the worst

desolateneſſe. When David had ſayd, *I am deſolate and afflicted*, he preſently adds, *The ſorowes of my heart are enlarged* (*Pla. 25. 16. 17.*) A man may be much afflicted, and yet not deſolate, but a man cannot be at all deſolate, but he muſt be extremely afflicted. When the Prophet would put all the miſeries of the Jewes into one word, he puts it into this (*Iſa. 1. 7.*) *Your Countrey is deſolate, your Land ſtrangers ſhall devour it in your preſence* : And when a Land is devoured of ſtrangers, either it is made deſolate of its owne company, or its owne company is made deſolate. Babylon boatts (*Revel. 18. 7.*) *I ſit a Queene, and am no widow* ; that is, as I have power, ſo I have reſort and company enough, I am not deſolate : The Apoſtle puts theſe two together, *Widdow-hood, and Deſolateneſſe* (*1 Tim. 5. 5.*) *Now, ſhe that is a widow and deſolate, &c.* So that when Babylon ſaith, *I am no widow*, her meaning is, I am not deſolate ; and hence the puniſhment of Babylon is threatned in this language (*Rev. 17. 16.*) *The ten hornes which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and make her deſolate, &c.*

Thoſe ten hornes are ten Kings ; who ſometimes doted upon the painted beauty of that whore, and then made frequent addreſſes to her, and did throng about her from all parts of the World ; but when once their eyes ſhall be opened, their hearts will ſoone be alienated ; *They ſhall hate the Whore*. And then as they withdraw affection, ſo viſits and meſſages ; *Babylons Courts ſhall be crouded with Suiters no longer* : Thus they ſhall make her deſolate of the company of her old friends, before they make her deſolate by bringing in new enemies, who ſhall ſtrip her, not onely of her company, but of her cloaths, yea of her ſkinne ; they ſhall make her naked, and eat her fleſh, and burne her with fire (*Revel. 17. 16.*) Thus, as the miſery which came upon *Jeruſalem*, ſo the miſery which ſhall come upon *Babylon* meet in this, *The making of their company deſolate* : yet in this they differ, the deſolations of *Jeruſalem* ſhall be (at leaſt myſticall) repaired, but the deſolations of myſticall *Babylon* (when they are fully come upon her) ſhall be irreparable.

Man is naturally (as the Philoſopher calls him) a ſociable creature, he loves company ; they who are for a ſolitary life, *Monkes and Anchorets*, ſeem to have put off the nature of man.

There

There is an elective alonenesse, or retyrednesse, at some times very usefull for contemplation and prayer : *And we are never lesse alone, then when we are so alone* ; for then God is more specially with us, and we with him. It is sayd of *Jacob* (*Gen. 32. 24.*) *Then Jacob was left alone* , not that *Jacob*s company had left and forsaken him, but that *Jacob* for a time had left his company : So, some render the Text actively, *He stayed* , or *remained alone*. *Jacob* stayed a'one purposely, that he might have freer communion with God in that recess and retirement from the creature ; It is good for man to be alone from the company of man, that he may enjoy (more fully) the presence of God.

Yet God himselfe sayd at the first when man was created, *It is not good for man to be alone* : There was no morall evill in that alonenesse (for when God spake this word, there was no such evill in the visible World) but God called it evill, because it was so inconvenient for the civill well-being and inconsistent with the naturall propagation of man. And therefore as in reference to both these evils, God sayd with his own mouth, *It is not good for man to be alone* ; so in reference to the former of the two, God sayd by *Solomon*, *Two is better then one, and woe to him that is alone* (*Eccles. 4. 9, 10.*) *Job* puts his alonenesse among his woes, *Thou hast made desolate all my company.*

But it may be sayd, Had *Job* no company ? Were not his Friends about him ? Did not these three come to mourne with him, and to comfort him ? And had they not been in discourse with him all this while ?

Yes, he had company, but it was not suitable company ; he had evill ones about him, as he complaines (*Chap. 19. and Chap. 30.*) and though his three Friends were good men, yet to him they were no good company, because so unpleasant in their converse with him.

Hence Note.

Some company is a burthen.

We say of many men, *Wee had rather have their roome then their company*. Man loves company, but 'tis the company of those he loves. The comfort of our lives depends much upon society, but more upon the suitableness of society : *It is better to dwell in the corner of a house top, then with a brawling Woman in a wide*

a wide house (Prov. 21. 9.) And it is better to be in a Desert among wild Beasts, then in a populous City among beastly men. This made the Prophet desire a lodging in the Wilderness (Jer. 9. 2.) The Countrey about Sodom was pleasant, like the Garden of God, yet how was the righteous soule of Lot vexed with the filthy and unrighteous conversation of the Sodomites? How uneasy are our lives made to us by dwelling among either false Friends or open Enemies?

In the Creation, when God said, *It is not good for man to be alone*; he subjoynts, *Let us make him a helpe meet for him*. Adam had all the beasts of the Earth about him, but they were no company for him, man knowes not how to converse with beasts, or employ his reason with those that have none. As, *it is not good for man to be alone*, so to be in company that is not meet for him is as bad, or worse then to be alone. Therefore saith God, *Let us make him a helpe meet for him*; the making of a Woman brought in meet company for mankind; yet some men are as unmeet company for men as beasts are, and are therefore in Scripture called Beasts. Paul fought with such Beasts at Ephesus; there are few places free of them, and many places are full of them. David cries out, *Wee is me that I am constrained to dwell in Mesek, &c.*

There was company enough, but it was wofull company. The Primitive Saints associated themselves, they continued in fellowship one with another, as well as in the Apostles Doctrine, or in breaking of bread and prayer (Acts 2. 42.) They were all of one minde, and were therefore fit to make one body. The communion and fellowship of the Saints, is the lower heaven of Saints. And the making of such a company desolate, is the saddest desolation that can be made on earth: Communion of Saints in Heaven, is one great accession to the joy of Heaven. And 'tis a great comfort to the Saints in the midst of all the ill neighbourhood which they meet with here, to remember that they shall meet with no ill neighbours there; none but Friends there, none but loving Friends. There shall not be a crosse thought, much lesse a crosse word or action among those many millions of glorified Saints for ever; nor shall there be any among them there but Saints: no rares in that feild, nor chaffe in that floore, no Goates in that Fold, no nor any Wolves in Sheep-kins, no prophane one there, no nor any

Hypocrites there, Unsutable company would render our lives miserable in Heaven it selfe. If God should say to the godly and the wicked (as *David* once did to *Mephibosheth* and *Ziba*, *Thou and Ziba divide the Land*) divide Heaven among you ; might they not answer (with reverence) as *Mephibosheth* did to *David*, *Nay let them take it all to themselves*, O our soules come not into their secret, and unto their assembly let not our honour be joynd : if Swearers, Adulterers, Lyers should be our company in Heaven, Heaven it selfe were unheavnd, and everlasting life would bee an everlasting death. And that which further argues the burthen (somewhat) of unsutable company, is, that even wicked men themselves cannot but confesse that they are burdened with the company of those who are good ; if such come in presence where they associate in any sinful converse, how weary are they of their company ? How do they even sweat at the sight of them ? And how glad are they when such turne their backs, and are gone : the onely reason why they like them not, is because they are not like them, and they are not good company, because they are good. All company is made desolate to us, which is not made suitable to us. *Job* had many about him, yet he complains, *Thou hast made desolate all my company.*

Job goes on yet to describe his troubles ; he wanted desirable company about him, but he had store of witnesses against him ; he was emptyed of his comforts, but filled with sorrows, as might be seen in the symptomes and effects of sorrow.

Verse 8. *Thou hast filled me with wrinkles, which is a witness against me : and my leanness rising up in me, beareth witness to my face.*

As if he had sayd, *Though I hold my peace, and say nothing, though I doe not aggravate my griefe, yea though I should extenuate and hide it, yet there are witnesses enow of it ; my wrinkles speake my griefe, and my leanness shewes that I am fasted with the sorrow beares of sorrow : That's the generall sense of this Verse.*

Si vellem celare aut verbis extenuare dolorem meum rugae mea testimonium dant, &c.

Thou hast filled with wrinkles.

It is but one word in the Hebrew, we might render it, *Thou hast wrinkled me ;* or as *Master Broughton*, *Thou hast made me all wrinkled.* The word is not found in this sense any where else in

רָגַס
Rugas contrax-
it active cor-
rugavit.

וְרָגַסְתִּי
Et corrugastime
Non alibi quam
in hoc libro in
scriptura repe-
ritur.

Quod succidisti
me, testimonio
est. Merc.

In significazione
Chaldaica ex-
ponitur pro li-
gare & constri-
gere.

Quod his dolo-
rum vinculis
constrictum me
tenes, ne qua
elabi queam,
testimonium fe-
cit in me.
Merc.

in Scripture; but very frequently among the Rabbins. There are also two other significations of it which Interpreters have taken in here.

First, It signifies, *To cut off, or to cut downe* (Chap. 22. 15, 16.) *Hast thou marked the old way which wicked men have trodden? Which were cut downe out of time: That old way was the way of sin (the way of holinesse is the oldest vway, but the vway of sin is a very old vway.) They who have trod the vway of sin, were cut downe by judgement, and they were cut downe out of time; that is, the course of Divine Justice prevented the course of nature, and struck them to death before death useth to strike. So some render it here, and then the sense riseth thus Thou hast cut me downe by the stroke of these afflictions, and this is a witnesse against me.*

Secondly, the word according to the Chaldee, signifies to binde, and fasten one with Cords, or vvith setters of Iron, as Malefactors are bound in prison (Prov. 5. 22. *His owne iniquity shall take the wicked, and he shall be holden with the cords of his sin.* The Hebrew word vvwhich vve render to hold, or fasten, is expressed by this of Job in the Chaldee Paraphrase. Taking this sense of the vvord, the interpretation given of the whole is, *Thou hast bound, or straitened mee with the cords of my affliction, lest I should get out, or make an escape, and this is a witnesse against me: There is a truth in both these readings, as to this place; but because wrinkles are more proper to the leanesse which follovves, therefore I shall not stay upon them, but keep to our ovvn reading.*

Thou hast filled me with wrinkles.

Wrinkles are caused two wayes.

First, Through old age; for then the moysture of the body being consumed, and so the skin contracted, wrinkles appear: These naturall wrinkles cannot be avoyded, if nature hold out to old age.

Secondly, There are accidentall wrinkles, such as are caused by strong diseases, which sucking up, or drawing out the moysture of the body, fade the beauty of it. Great sicknesses hasten on gray hayres, and make a young man looke old. Job was not filled with the wrinkles of old age (hee was in the strength of nature at that time) but he was filled with

with the wrinkles of sickness and sorrow; griefe had made furrows in his face, and his teares had often filled them: we commonly say, *Sorrow is dry*; 'tis so, because it is a dryer. Solomon tells us, that, *A merry heart doth good like a medicine, but a broken spirit* (which is the effect of much sorrow) *dryeth up the bones* (Prov. 17. 22.) The Church cryes out in the Book of Lamentations, *My flesh and my skin be both made old* (Lam. 3. 4.) How did God make them old? He made them old not by giving them many yeares, but by giving them many troubles. Many troubles in one yeare, will make a man older then many yeares.

We have heard of some, whose hearts being filled with vexing cares have filled their heads with gray hayres in a very short time. As some have an Art to ripen Fruits, before nature ripens them; so the Lord hath a power to hasten old age, before nature makes us old. *Thou hast made my skin old*; that is, full of wrinkles and leanness; these are the liveries which old age gives. The Apostle assures us, that Christ shall one day present the Church to himselfe, in the perfection of spirituall beauty and glory; that beauty and glory is described by the removall of that from her spirituall estate, which Job complaines of in his temporall estate: *Job* was full of spots and wrinkles, but she shall appeare, *Not having spot or wrinkle* (Ephes. 5. 27.) that is, Without any note or marke of old age upon her. A spot defaceth the beauty of a Garment, and wrinkles spoyle the beauty of the face. An old Garment is full of spots, and an old face is full of wrinkles. Old things passe away when we are made new creatures by grace; yet in that state (because we are not perfectly freed from the old man) our Garments have some spots, and our faces some wrinkles upon them: But in the state of glory, when all old things, even all the image of the old *Adam* shall be totally abolished, we shall not have so much as one spot or one wrinkle. Beleevers have now a righteousness in Christ without spot or wrinkle, or any such thing; they shall then have a holiness in themselves, without *spot or wrinkle, or any such thing*; that is, They shall not onely not have any spot or wrinkle upon them, but they shall have nothing like it, nothing which hath any relation to it, nothing which either themselves or others shall mistake for it, they shall neither suspect nor be

ſuſpected to have a ſpot or a wrinkle about them. *A perfect ſoule-ſtate, and a perfect ſtate of body, hath no wrinkle in it.* Job to ſhew the decayes and blemiſhes of his body, ſaith he was full of wrinkles.

Again, Theſe wrinkles by an elegant metaphor may refer to his whole outward condition: For as a mans face is wrinkled when he growes old, ſo are his riches when he growes poore, and ſo is his honour when he growes out of repute. Poverty is the wrinkle of riches, and diſgrace is the wrinkle of honour; we may take in all three here, for not onely was Job's body, but his wealth and honour were extreamely wrinkled, and therefore he had great cauſe to cry out according to all the Interpretations, *Thou haſt filled me with wrinkles.*

Which witneſſe againſt me.

I ſhall give the meaning of that, when I have opened the latter clauſe, where it is repeated, *My leanneſſe riſing up in me, beareth witneſſe to my face:* both parts of the Verſe have the ſame meaning.

My leanneſſe riſing up in me,

Some thinke, that Job answers what Eliphaz had given, as part of the deſcription of a wicked man, in the fullneſſe of his proſperity (Chap. 15. 27.) where he tells us, that, *Hee covereth his face with fatneſſe, and maketh collops of fat on his flanks;* as if he had ſaid, Freind Eliphaz, thou haſt told me, that wicked men are fat and full, if ſo, what are they who are leane and meagre? Canſt thou according to thy owne rule, read wickedneſſe in my phyſiognomie? *My leanneſſe riſeth up in me, canſt thou raiſe an Argument from that againſt me?*

My leanneſſe.

Job's body was leane, his Purſe and Name were leane, his leanneſſe and his wrinkles were of the ſame extent, both reaching all his worldly concerns. The Lord threatens Idolaters (Zeph. 2. 11.) that *he will ſaniſh, or make leane* (ſo we put in the Margin) *all their Gods.* Jehovah, the true God, who ſaith to man. (Pſal. 50. 12.) *If I were hungry, I would not tell thee,* tells theſe falſe Gods, that hee will make them hungry: But what was the meat of theſe Gods? It was the honour

honour and credit, the worship and service which they had among men. Indeed they who deny the true God, his due honour and worship, doe what they can to famish, or make him leane; and when the true God (as he hath done by the Preaching of the Gospel) turnes men from Idols to serve, and worship him the living God, then he famisheth those Gods: When Idols lose their esteeme, their leanness riseth up, and they goe downe. Thus also it is with man, his leanness may be said to rise when his credit falls.

Further, There is a twofold leanness.

First, Of the soule, or inward man.

Secondly, Of the body, or outward man.

When the Jewes lusted in the Wildernesse, and called for flesh to satisfie the flesh: God (saith the Text, *Psalm*. 106. 15.) gave them their request, but sent leanness into their soule. The soule in a proper sense, is neither fat nor leane, and therefore the soule in this place of the *Psalm*, must be taken improperly, or else the leanness of it must. The soule is put improperly for the body, or for the whole man, and so, he sent leanness into their soules, is, the curse of God caused them to pine secretly, or he slew the fattest of them (openly) and smote downe the chosen men in Israel: So this leanness is expounded (*Psalm*. 78. 31.) as if he had said, God made them a thin and a leane company before he had done with them. Yet besides this (I conceive) the Text doth intend some spirituall judgement; and then the soule is taken in a proper sense, but leanness in an improper sense: and so, he sent leanness into their soules, is, while they inordinately desired meat for their bodies, God withheld the ordinary food of their soules; He did not administer his grace and holy spirit (which are the fatners of the soule) while they were thus hungry after dainties for the flesh.

Job's Freinds thought him a leane soule, but he here confesses the leanness of his body; and in that his continuall sorrow the cause of it. So the Prophet cries out, *My leanness, my leanness, woe unto me* (*Isa*. 24. 16.)

My leanness [rising up.]

Fatnesse riseth up, and not leanness, when a man growes leane, his flesh falls, and abates; skin and bone stick together,

Why then doth he say, *My leanness riseth up?*

Though, when a man is leane, his flesh falls, yet his bones rise: A fat mans bones are (as it were) buried in flesh, you can scarce feele his ribs, but when he growes leane, his bones flick out, and rise up: That is the meaning here, *My leanness rising up.*

*Maciei videntur
dare personam
ut paulo ante
fugis.*

Job ascribes a rationall act, both to his wrinkles and to his leanness, as if both did speak, and which is more, give evidence concerning him; he brings them forth as witnesses at the barr, this speaks, and that speaks, he doubles it, *My wrinkles witness against me, and my leanness rising up witnesseth to my face:* When a witness is to give in his evidence in any cause before a Judge, he riseth up, or standeth forth, that all may see him; *Job* pretents his leanness in the proper posture of a witness rising up.

The Originall varies somewhat in the latter clause from the former; we render both by witnessing, but we may read it thus, *Thou hast filled me with wrinkles, that hath been, or is a witness, or (as Master Broughton reads) a prooffe, my leanness rising up (or which riseth up against me) answers (or speaketh) to my face.* The meaning is, These outward evils are evidence enough to my Freinds, that God is angry with me, and that I am wicked against God.

Job grants that those wrinkles, and this leanness were witnesses of his afflictions, he never questioned their testimony, as to that point, neither indeed could he. *Jonadab* sayd to *Amnon*, *Why art thou being the Kings Son, leane, or thin, from day to day, wilt thou not tell me?* (2 Sam. 13 4.) His leanness told his Freind plaine enough, that all was not well; he read that in his face, onely he could not read the particular illnesse there. If we see a young man, especially the Son of a Great man, or of a King (who is waited upon with all worldly delights) wrinkled, and leane, is it not a witness that he hath been sick, or is overwhelmed with sorrow? these testifie to his face, he cannot conceale it.

*Magnum certe
peccatum, quod
tantum in flo-
rente illa aetate
deformatem
et senilem spe-
ciem induxit.
Putant tantas
afflictiones te-
stes esse magnae
culpa et ira
Dei. Coc.*

But *Job's* Freinds said, these were witnesses of his sin: they produced the wrinkles of his body, as a witness of his wrinkled soule; and the leanness of his outward man, as an argument of his inward leanness; they sayd, these testified plainly, that he was not onely a great sinner, but an Hypo-

crite

crime: And thus they argued all along, this was their constant plea; *Job* must needs be (according to this opinion) a man of an evill life, because his life was filled with evils: *Thou hast filled me with wrinkles, which is a witnesse against mee, &c.*

Hence Observe.

First, *Great afflictions leave their marks behinde them.*

Little afflictions leave no wrinkles; no leanness behinde them, we recover out of them, and nothing appears of them; as it is in sinning, some sins leave no mark, such are our daily infirmities, and common failings; but there are other sins, which leave a mark behinde them, you cannot get them off suddenly, it may be you cannot claw off the marks of some sins as long as you live: though the sin be fully pardoned, yet the mark, the wrinkle, the leanness of it may remaine to your dying day. *David* being defiled with adultery and murder, prayes, *Cause the bones which thou hast broken to rejoyce*: Those two were such sins as broke his very bones; they were to his soule, as the breaking of a bone is to the body: If a man break a bone, though it be well Set, yet it leaves a mark. *David* carryed the skarr of those sins to his Grave: Though God had forgiven those sins, and did not remember them, to impute them to *David*, yet when God had occasion to speake of *David* to his highest commendation, he could not forbear the mention of those sins (1 Kings 15. 5.) *David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life, save onely in the matter of Uriah.* The wrinkle or staine of that sin stuck upon *Dauids* reputation, when the guilt of it was quite removed, and washed off from his person. 'Tis so with afflictions, some afflictions leave no mark, others goe deep: Though all afflictions are light comparatively to the weight of glory, as the Apostle speaks (2 Cor. 4. 17.) *For our light affliction which is but for a moment, works for us a farr more exceeding, and eternall weight of glory*: Yet afflictions being compared among themselves, some are light, and some are heavy: As a Cart that is heavy laden, cuts deep into the earth, and tells you where it hath gone; so doth the wheele of a heavy affliction drawne over body, soule, or state.

Secondly,

Secondly, Observe (which is the naturall theologie of the Text.)

Wrinkles, and leanness in youth, or strength of age are an argument of extraordinary sorrow.

Thirdly, Take the words according to the sense of *Job's* freinds, which *Job* also hints as meeting with their objection, *They witnesse against me : that is, You use them, you bring them as witnesses against me :*

Then Note.

Great afflictions are looked on as proofes, or witnesses of great sinnes.

We no sooner heare of, or see a man under great afflictions, but our first thought is surely he hath committed some great sin. This is almost every mans suspicion ; but it is an ill grounded suspicion. This point was spoken to (*Chap. 10. 17.*) where *Job* tells the Lord, *Thou hast renewed thy witnesses against me, &c.* There twas shewed how afflictions are brought in by God and man as a witnesse ; and this was the greatest evidence, and (upon the matter) all the evidence which the Freinds of *Job* brought against him, his wrinkles, and his leanness : I shall here onely add this caution.

Take heed of passing judgement upon the evidence of such witnesses as these, wrinkles, and leanness ; for though every wrinkle witnesse that a man is a sinner (were it not for sin we should have remained ever in our body and outward condition, as Beleevers shall be restored by Christ, without a wrinkle) yet they are not witnesses that a man is wicked : I may say two things of these witnesses.

First, They are alwayes doubtfull witnesses.

Secondly, For the most part they are false witnesses.

It is a very questionable and uncertain evidence which afflictions give against us : For no man knowes love, or hatred, by all that is before him : We can but guesse at the best, by what they say. But usually they beare false vvitnesse against the innocent ; so they did against *Job* ; they vvitnesed that of him to his Freinds which was not right. Therefore the Vulgar translates the latter branch (though not well to the letter of the Originall, yet well as to the sense) a false witnesse is risen up against my face, contradicting me ; that is, Opposing or weakening all that I have said concerning my owne innocence.

Yea

Ruge mea testimonium dicunt contra me, & suscitatur falsiloquus adversus faciem meam contradi-cens mihi. Vulg.

Yea if we make affliction a witnesse, we may rather make it a witnesse of sincerity, and of grace, a marke of adoption and sonship, a mark of divine Favour and Fatherly love, then of mans wickednesse, or of Gods refection and disfavour. The word is cleere and expresse for this (Heb. 12. 6, 7, 8.) For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth, &c. But if yee be without chastisement whereof all are partakers, then are yee Bastards and not Sons. So then, our wrinkles and our leanness may upon Scripture Warrant, be brought as Witnesses for us, but we have no varrant to conclude upon their witnesse, either against our selves, or others.

But it seemes Job had a higher witnesse against him (if such witnesses might be allowed) then a wrinkled skin, or a leane face: Behold now his torne flesh, and his limbs rent in sunder, as if (not onely like Daniel) he had been cast into a Lyons Den, but as if (which Daniel did not) he had felt the worst of the Lyons teeth and pawes.

Vers. 9. *He teareth me in his wrath, who hateth me; he gnasheth upon me with his teeth, mine enemy sharpeneth his eye upon me.*

Strange language. *He teareth me in his wrath who hateth me.* Job gives us a description of the Lords dealing with him, in allusion to the fury of wilde Beasts, Lyons, Tygers, and Bears, who gnash their teeth, and sparkle with their eyes, vvhhen they either fight one vwith another, or fall upon their prey.

He teareth me in his wrath who hateth me.

'Tis doubted vvhom Job meaneth by this Tearer: Some judge this Title applicable onely to the Devill, and interpret Job speaking of him; *the Devill hateth me, He teareth me in his wrath: Job vvas delivered into the hand of the Devill* (Chap. 2.) And this is the courtship of Hell, *He teareth.*

Secondly, Others understand it of his extreame paine and torturing disease, that tore him like a savage Beast.

A third expounds it of his Freinds, as if he compared them to wilde Beasts, vvhho in stead of comforting his spirit, did (upon the matter) teare his flesh between their teeth.

Fourthly,

Fourthly, 'Tis conceived, he meanes those vaine ones of whom he speakes (*Chap. 19.*) that came about him, and troubled him.

But fifthly, and most generally, this Text is interpreted of God himselfe, *He teareth me in his wrath who hateth me.* For though *Job* speakes here distractedly, discovering rather his griete then his enemy; or as a man wounded and smitten in the darke, he perceives he hath an enemy, he feels the smart, and beares the blowes, but he is not able to see who hurts him, yet in this confusion of language, his heart was still upon God who ordered, and disposed all those armies of sorrow, which assaulted him on every side.

He [teareth] me in his wrath.

The Hebrew word *Taraph* is neer in sound to our English *Teare*, and it signifieth to teare as a Lyon his prey (*Gen. 49. 9.*) *Judah* is a Lyons helpe, from the prey my Son thou art ne up. The same word in the Verbe, notes *Tearing*, and in the Noun a prey, because the prey is torne by the teeth, or clawes of the Lyon.

He teareth me in his [wrath.] Wilde Beasts teare not so much from wrath, as for hunger; they teare out of a desire to fill themselves, rather then out of malice to destroy others. But *Job* saith, *He teareth me in his wrath who [hateth] me.*

The word signifies not an ordinary, but an inward hatred, and with the change of a letter it is the same by which the Devil is expressed, *Satan*, an *adversary*, or, the *adversary*; so called because of his extreame hatred against mankinde, yea against Christ himselfe. *Job* speakes of God as if he bare such a hatred against him as Satan doth, an inward perfect hatred.

Thus some translate, *He persecutes me with inward hatred*: A hard expresseion of God; Doth he teare a harmelesse soule, and teare him in wrath? Yet this is not all; to make up the measure of this excessive language; Take two aggravations more.

He gnasheth upon me with his teeth.

Job pursues the allusion still: Beasts (as it were) whet their teeth that they may devour their prey: This action of gnashing the teeth is ascribed to men, and it notes four things.

First,

Ejusmodi querimonia in neminem certo jactata afflicti hominis propria sunt.

טַרַף
*Ferarum prædæ rapien-
tium & lacerantium
proprium est.*

טַטַף
*Est totius viri-
bus adversari,
idem cum Sa-
tan, unde &
Satanus dictus.
Ira sua rapit
quasi odio inie-
stino prosequen-
tur me. Jun.*

רָקַק
*Frendit den-
tibus; est inu-
dentium, iras-
centium, irri-
dentium habi-
tus.
Loquitur ad si-
militudinem
bestie quæ ho-
minicomminan-
do dentes con-
tra ipsam parat.
Aguin.*

First, Extreame envy (*Psal. 112. 10.*) *The wicked shall see it and be grieved, he shall gnash with his teeth and melt away; the desire of the wicked shall perish: But at what was this wicked man grieved, till he gnashed his teeth? Was it a griefe of compassion at the misery of others? No, it was a griefe of envy at the prosperitie of others, as is cleare from the words immediately foregoing. The borne of the righteous shall be exalted with honour: Envy is the vexation and depression of our owne spirits, at the exaltation of another man in riches or in honour. It is not a sickness catcht from another mans disease, but a sickness catcht from another mans health.*

Secondly, Gnashing of the teeth, notes extreame derision, or highest contempt and insultation over a man in misery (*Psal. 35. 15, 16.*) *But in mine adversitie they rejoyced, and gathered themselves together (that is, then gathered themselves together for joy, or to rejoyce) yea the very abjects gathered themselves together (such as all honest, or civill men had cast out of their company and societie, associated and knotted themselves into companies) against me, they did teare me (that is, my good name) and ceased not; with hypocritical mockers at feasts, they gnashed upon me with their teeth: Where it is also observable, that we have the former act complained of by Job, joyned with this, Tearing, with gnashing of the teeth.*

Thirdly, Gnashing of the teeth is the effect of extreame paine; thus the damned in Hell shall gnash their teeth for ever (*Matth. 8. 12. Matth. 13. 42.*) That gnashing of teeth ariseth from a mixed passion, partly from envy, and partly from sorrow; envy at the good which the Saints enjoy, and sorrow at the evill which themselves feelee; hence comes gnashing of teeth in Hell.

Fourthly, Gnashing of teeth is an argument of extreame wrath and anger (*Acts 7. 54.*) where it is said of Stevens at once Auditors and Enemies, *When they heard those things, they were cut to the heart (Peters Auditors, Acts 2. were prickt at the heart with godly sorrow, Stevens Auditors were cut to the heart with ungodly anger) and they gnashed upon him with their teeth.* The gnashing of teeth here spoken of is the concomitant of supposed wrath, *He teareth me in his wrath, and gnaseth upon me with his teeth.*

Yet further:

M m

Mine

Mine enemy sharpeneth his eyes upon me.

This notes the fierceness of an enemy : Wilde Beasts when they fight, whet their eyes as well as their teeth ; and a man that is extremely enraged, looks upon his opposite as if he would looke through him : Thus Job represents the Lord in all the postures of an enemy, *Hee sharpeneth his eyes against mee.*

וַיִּחַד
Acuit, deteristi
gladium ut
splendeat, ad
terrorem poli-
vit instrumenta
ferrea autanea.
Placidus oculis
aliquem intue-
mur quando fa-
cta ejus bene
interpretamur.
Aquin.

Per metapho-
ram ad scimil-
itudinem oculo-
rum transfer-
tur, ubi oculi
ad modum avis
candenti, vel
lampadis ar-
dentis vel au-
roræ radios vi-
brare dicuntur.
Bold
Ingenii vim in
eo fulgor oculo-
rum ostendebat,
quorum aciem
instar siderum
vibrantem in-
venientes eum in-
venientes ferre
non poterant.
Hist. par. 2. d. 2.
Knolles Turk.
Hist.

The word signifies to sharpen, as a Sword, or a Speare, or any instrument of Iron is sharpened (1 Sam. 13. 20.) *There was no Smith in Israel ; but all the Israelites went down to the Philistims to sharpen every man his share, &c.* That word is used here, *Mine enemy sharpeneth his eye like a Sword*, as if he would strike me through with his eye ; we say a man hath a piercing eye, when he looks very angrily.

When we are well pleased, kindnesse is seen in our eyes ; we give our Friends a pleasant and gentle looke ; Christ tels the Spouse (Cant. 4. 9.) *Thou hast ravished mine heart, my Sister ; my Spouse, thou hast ravished my heart with one of thine eyes.* The Hebrew is, *Thou hast taken away my heart with one of thine eyes.* A holy love-looke stole away Christs heart ; hee could not but love the Church when (through the comeliness which he had put upon her) shee looked so lovely on him. As thus a look of love from the Churches eye stole away Christs heart, so a look of mercy from Christs eye broke Peters heart, yea and opened the Flood-gates of his eyes too (Luk. 22. 61, 62.) *And the Lord turned, and looked upon Peter, and Peter went out and wept bitterly.*

There are soft looks as well as soft words, and there are hard looks as well as hard words : The eye is a Speare and an Arrow, yea a sharp Sword as well as the tongue ; *He sharpeneth his eyes upon me*, as if he would stab me to the heart with a glance of his eye. The eye hath its scintillations, its sparklings, even as bright burnisht Brasse, or as a burning Lampe, or as the morning Sun sends forth his rayes and beames ; such scintillations doth the eye of some men send forth naturally. The Romane Historians report of *Augustus Cesar* ; and our Turkish Pezel. Mellif. Historian reports of *Tamerlane*, that such a majestick lustre sparkled from their eyes, as dazled the eyes of their beholders, which (saith my Author) caused the latter in a comely modesty

modesty to abstaine from looking earnestly upon such as spake with him. What the eyes of these great Princes did naturally, the eyes of many doe when they looke passionately. Christ hath a sharpe eye, so sharpe, that his eyes (as represented to *John* in a Vision) were like a flame of fire (*Revel. 1. 14.*) The eyes of God are so sharpe naturally, or according to the excellency of his nature, that no eye can behold his face; and himselfe beholdeth not onely every face, but peirceth into every heart; yet besides this naturall sharpnesse of his eye towards all, he angerly sharpens his eye against his Enemies; God was indeed *Job's* Friend, and *Job* was Gods Favorite, yet here he speakes of God (as he had also done before) as of his Enemy; and as of an Enemy, declaring himselfe at his eye, *Mine enemy sharpeneth his eye upon me.*

Job attributes this to God, in the extremity of his paine; this was the voice of his flesh, it was not the voyce of *Job* himselfe: this was the voyce of his sense, not the voyce of his Faith, Would you know what was the voyce of *Job* himselfe, or of *Job's* Faith? Heare that (*Chap. 13. 15, 16, 18.*) Though he kill me, yet will I trust in him. He also shall be my salvation, and I know that I shall be justified. Heare againe his Faith speaking (*Chap. 19. 25.*) I know that my Redeemer liveth, and I shall see him againe with these eyes: Though sense saw God as an Enemy sharpening his eyes upon him, yet Faith saw God his Redeemer, in this assurance, that he also should behold him with an eye of sense, I shall see him with these eyes.

Adversarium suum vocat Job non amicos solum sed omnem creaturam, qua resistit Domino resistentis, accusat Domino accusante, damnat Domino damnante, aut ipsam Deum adversarium intelligas. Brent.

Hence Observe.

First, That God dealeth with those whom he loveth dearly, as if he hated them.

Secondly, They whom God doth love, may be under a present apprehension that God hates them.

I only name these points as arising from this place; they have been handled (*Ch. 13. 24. Ch. 14. 13.*) upon those words, *Untill thy wrath be past;* and therefore I stay not upon them here.

Thirdly, Note.

God (to sense) doth seeme to exercise a kinde of cruelty (even the cruelty of wilde Beasts) towards those whom hee dearly loves.

What are tearing and gnashing of teeth? What is the sharpening of the eye? Is not any one of these, much more all

these in one, the discovery of cruelty. Job saith all this: and doth not Hezekiah say as much (Isa. 38. 13.) *I reckoned till morning, that as a Lyon, so will he breake all my bones, from day even to night wilt thou make an end of me.* We finde God taking upon him selfe those similitudes, not onely in reference to his Enemies, but also to his owne people; for as he deales with the wicked when they provoke him, so in proportion with his owne. *Outward dispensations make no difference; I will take vengeance, I will not meet thee as a man* (Isa. 43. 3.) that is, I will not shew so much as any humane pittie or compassion, much lesse Divine, but I will meet thee as a Beast. Thus God threatned to deale with Babylon; and thus he appeares to deale with Sion, with the choicest Sons and Daughters of Sion.

And thus he professed (Hos. 5. 14.) *For I will be unto Ephraim as a Lyon, and as a young Lyon to the House of Judah; I, even I, will teare and goe away; I will take away and none shall rescue him.*

Job having shewed what hard usage he had from God himselfe, who appeared as an enemy, proceeds now to shew what hard and course usage he had from men, who were indeed his enemies, into whose hands God had delivered him.

Vers. 10. *They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.*

The person is now changed, as also the number; before it was *He*, now *They*: And who were they? We have no Names to give them; onely in generall. These were the instruments which God let loose upon him; his Friends, say some; his Enemies say others. Whosoever they were, doubtlesse they were either downe-right Enemies, or Enemy-like Friends; their owne behaviour speakes them so, *They have gaped upon me, &c.*

He varies, or heightens their enemy-like behaviour by three expressions.

First, *They have gaped upon me with their mouth.*

Secondly, *They have smitten me upon the cheek reproachfully.*

Thirdly, *They have gathered themselves against me.*

I shall open them distinctly.

First,

First, *They have gaped upon me with their mouth.*

Gaping with, or opening the mouth, implies two things.

First, Scorne and derision (Lam. 2. 16.) *All thine enemies have opened the mouth against thee, they bisse and gnash the teeth; they say we have swallowed her up: certainly this is the day we looked for.* The Church in affliction was afflicted with scornfull gestures.

Secondly, As gaping with the mouth notes scorne, so also cruelty; he that gapes at another, tels him (though he say nothing) that he could devoure him, and eat him up (as we say) *Without Salt*, Such a one shewes that hee needs no Sauce (P sal. 22. 13.) *They gaped upon me with their mouthes, as a ravening and roaring Lyon: A Lyon gapes at his prey to devoure it; Job often complains both of the contempt and cruelty of many against him; and their gaping upon him includes both; which are also againe intimated in the next clause.*

They have smitten me upon the cheek reproachfully.

Some render it, *Reproaching me; they have smitten me on the cheek*: Smiting on the cheek is taken two wayes.

Literally.

Metaphorically.

What literall smiting is, all know, and most have felt, but had Job any about him who used him thus rudely? I conceive, not; and therefore we may understand him metaphorically. So, smiting on the cheek, is to reproach: And these words, *They have smitten me on the cheek reproachfully*, are no more nor lesse, then, *They have reproached me.* To smite on the ckeek, is a thing so reproachfull, that, by an Hebraisme, it signifieth to reproach (Lam. 3. 30.) *He giveth his cheek to him that smiteth him, which is expounded in the latter clause by this, He is filled full with reproach.* The sufferings of Christ, which were full of reproach, are thus Prophesied, *I gave my back to the smiters, and my cheeks to them that plucked off the haire: I hid not my face from shame and spitting (Isa. 50. 6.)* Christ was smitten on the face literally (Matth. 26. 67.) *Then did they spit in his face and buffeted him, and others smote him with the palmes of their hands.* Hee was smitten also tropically, being put to open shame, and disgracefully dealt with. That of the Apostle

Percutere maxillam Hebraica locutio est, quæ significat gravissimam contumelia aliquem afficere.

cleares.

clears this sense (2 Cor. 11. 20.) *I see suffer a man to bring you into bondage, if a man devour you, if a man take of you, if a man exalt himselfe, if a man smite you on the face, that is, If he disgrace you : So the Apostle expounds it (Vers. 21.) I speake concerning reproach. Paul (Chap. 12.) had a messenger of Satan sent to buffet him, to cuffe, or smite him with the fist, so the word signifies ; what that was, at least in part, he explaines (Vers. 10.) *I will therefore take pleasure in reproaches.* Thus the Prophet describes the dishonour which should be put upon the Judge (Micah 5. 1.) *Now gather thy selfe in Troops, O daughter of Troops, he hath layd siege against us ; they shall smite the Judge of Israel with a rod upon the cheek, that is, The Enemy shall powre contempt upon thy Kings and Princes ; in which sense they may be sayd to be smitten upon the cheek, though no rod nor hand touch them. And some interpret that (Mat. 5. 39.) If any man smite thee on the right cheeke, turne to him the left also, not of hand, but tongue smiting, or of suffering reproach. As if Christ had sayd, If any one disgrace thee a little, beare it, yea though he should disgrace thee a great deale more, yet beare it : Smiting upon the right cheek, notes a lesser injury received. When a man smites another on the right cheek, he smites with his left hand ; the left hand strikes the right cheek, and the left hand is the weaker in most, and gives a weaker blow. If thou receive a blow on thy right cheek with the left hand, turne the other, and let him smite thee with the right hand, let him give thee a smarter, a harder blow : that is, If a man disgrace thee a little, reward him not with disgrace, but prepare to beare a greater, turne the left cheek. And the reason of this was, because slaves and condemned persons were thus smitten, as also such as were supposed to speake irreverently to the Magistrate.**

*Cum aliquis
propter gravem
aliquam igno-
miniam pudefit,
licet vis omnis
absit, & plaga
verberari dicitur
in maxilla.
Sanct. in Mic.
c. 5. v. 1.*

Hence it was that when Paul had spoken freely to the Councell, saying, *Men and brethren, I have lived in all good conscience before God untill this day:* presently Ananias the high Priest, commanded those that stood by him to smite him on the mouth (Acts 23. 1, 2.) In which case Christ himselfe was smitten by an Officer that stood by (John 18. 22.) From all which Scripture testimonies it is more then manifest, that to smite a man on the cheek, is to disgrace, because they who fell under disgrace, were usually smitten on the cheek : and this I take

take to be the most suitable interpretation of *Job's* complaint in this place, *They smite me on the cheek reproachfully.*

Hence Observe.

First, *The best Saints on earth have been smitten and deeply wounded with reproach.*

God himselfe gave an honourable testimony of *Job*, there was none like him, he had no peere on earth, for holinesse and uprightnesse; yet men gave testimony against him, as if he had been the scumme of the World; for unholinesse and hypocritie. *David*, a man after Gods owne heart, was (not onely reproached, but) a reproach among all his Enemies, but especially among his neighbours (or neere Friends, both in habitation and relation) and he heard the slander of many (*Psalm* 31. 11. 13.) The word of God was made a reproach to the Prophet *Jeremy* (*Chap.* 20. 8.) And the spirit was made a reproach to the Apostles (*Acts* 2. 13.) Others mocked, saying, *These men are full of new Wine: When indeed they were filled with the holy Ghost* (*Vers.* 4.) Drunkards made Songs upon *David*, but the Apostles were sung about for Drunkards.

We are fools, saith *Paul* (that is, We are so called and accounted) for Christ, and being defamed (or as the word bears, blasphemed, to speake against any thing of God in Man, is blasphemy, as well as speaking directly against God) we entreat. And to shew, that this was no prick with a Pin, or small scratch upon their credit, which made him complaine; hee tells us what this fame did amount unto, *We are made as the filth of the World, and as the off-scouring of all things unto this day* (*1 Cor.* 4. 13.)

The whole World lieth in wickednesse (which is a morall filthinesse) so that to be the filth of the World is to be the filth of filthinesse; the filth of a cleane thing is bad enough, what then is the filth of a filthy thing? The off-scouring of any thing is base, then what is the off-scouring of all things, which must needs include the basest things? These Apostles who were the ornament and glory, the purest and most refined peeces of the whole inferiour World, were yet made (not that these reproaches did at all change them from what they were in themselves, but they made them to be in the opinion of others, what they least of all were) the rubbish, and the refuse, the sweepings, and the dross of the whole World.

*absp. est
stercoreus, hinc
Copron scar-
beus, a luto sci-
licet. Bech de
Orig. Ling.
Lat.*

World. The Apologies of *Tertullian* and others, doe abundantly testifie what reproaches the Primitive Christians suffered, both in reference to their practice and worship. *Atbanasius* was called *Satibanasius* (as if he had been a Devill incarnate) by the Abettors of the *Arrian* Heresie, which he stiffely opposed: And some who were displeased with the Opinions and Writings of *Cyprianus*, called him in contempt, *Coprianus*, or one that gathers dung, as if his Bookes were nothing but dung heapes.

How *Luther*, *Calvin*, and other Reformers of the former age, were smitten reproachfully, both by the tongues and Pens of the Popish Party, is knowne of all these parts of the World: And how much this trade (which is indeed the Devils trade) of slandering the footsteps of Gods annoynted ones, is continued unto this day, we have but too much evidence. A man can scarce appeare, indeed, for God, but he is thus smitten on the cheek by men. Religion and the power of godlinesse have ever been an occasion of contention, and for the most part, to smite with reproach, hath been the manner of contending.

There are not many enemies of good men, who have a Sword to draw against them, but all the Enemies of good men have ill words enow at command to throw against them, and of them they are seldome sparing: And, though (which is bad enough, yet no better can be expected of them) this trade of reproaching be driven most by evill men against those who are good, yet (which is farre worse) wee may learne from this instance betweene *Job* and his Friends (for even they did not spare to reproach him) that (which shall be,

A second Observation.)

A good man may so farre forget himselfe, as to speake reproachfully against his Brother: Yea, the reproaches of Professors one against another, have been (as they are the saddest, so) the sharpest and bitterest reproaches. They who agree in most things, take it most unkindely when they differ in any thing; and are more readie to revile one another about the points wherein they differ, then to blesse God for those wherein they are agreed. The Papists did not more reproach *Luther* and *Calvin*, whose judgements concurred in opposing them, then

then *Lutherans* and *Calvinists* have reproached each other, where they are oppoſite in judgement: The corrupt remains even in good men, tell them that whoſoever differs from them ſtands in their light and obſcures their excellency, and therefore that themſelves may ſhine the brighter in what they hold, they little care (when maſter'd by ſelfe and paſſion) how obſcure, yea ſoule they render them, who hold the contrary.

While Infidells reproached Chriſtians, it was the glory of Chriſtianity, and while the wicked reproach the godly it is the glory of godlineſſe; but while one Chriſtian reproaches another, the glory is departed from godlineſſe. Is it not enough that the Servants of God are thus ſmitten by the world, muſt they needs ſmite their fellow-Servants, and revile thoſe vvhho are (upon the maine) in the ſame way of God vvherein they are, onely becauſe they are not fully in their way? Yea, vvhen poſſibly, they may be in a higher and more perfect vvay then they? Is it not enough that the Bryars and Thornes, which are among the Lillyes, teare and ſcratch them? Shall the Lillyes degenerate into Bryars and Thornes one towards another? Or if at any time a Lilly of the one ſide teare, and beharſh, ſhould not the Lilly on the other ſide be kinde and gentle? If *Iſrael* tranſgreſſe, let not *Judah* offend too. *Luther* was often at Sharps with *Calvin*, but *Calvin* profeſſed (and that was a noble profeſſion) *Though Luther call me Devil, yet I will honour Luther as a Servant of God.*

Holy *Job* cannot be excuſed for his ſaylings in this, who as he complains here, that he vvvas reproached by his Enemies, yea and by his Freinds too, yet he gave his Freinds ſome advantage to complaine alſo of harſh vvords, if not of reproaches caſt upon them.

Thirdly, Obſerve.

Reproach is a very heavy burthen.

Remember (Lord) the reproach of thy Servant, how I doe beare in my boſome the reproach of all the mighty people, wherewith thine Enemies have reproached thee, O Lord, wherewith they have reproached the footſteps of thine annoynted (Pſal. 89. 50, 51.) And againe (Pſal. 69. 9.) The reproaches of them that reproached thee, are fallen on me. Yet more (Pſal. 42. 10.) As with a Sword in my bowells (or in my bones) they reproach me, while they ſay, &c. Reproach is not onely a burden upon the Back, but a

Sword in the bowels. A reviling, reproaching tongue is compared in Scripture to three things.

First, To a Raifor.

Secondly, To a Sword.

Thirdly, To an Arrow.

A Raifor is so keene, that it takes off every little hayre, reproach cuts a hayre, it will have to doe even with undiscernable evils. A Sword wounds at hand, and smites those that are neere; an Arrow wounds a farr off: So that whether a man be farr off, or neer, whether his error be small or great, or but imaginary; it is all one to a reproachfull spirit, his tongue serves him for all turnes. *David* was tryed by all manner of reproaches; but those which pinched and pressed him most, were his reproaches about spirituall things. Any reproach is bad enough, but a reproach in Religion, is worst; to be reproached with our prayers, and with our God; *Where is your God?* Such reproaches, how deep doe they goe? They strike to the very heart. *Credit is a precious commodity*; a man is more tender of it, then of his flesh; now all reproach falls upon our credit, and the more excellent that peece of our credit is, upon which the reproach falls, the more greivous is that reproach to us. Credit in spirituall things is the most excellent credit: Thus *David* was reproached, and so was *Job*, *Is this thy feare, and thy confidence?* Is this the thing thou hast so long boasted of? *Christ* was to beare the greatest burden of affliction, and therefore he did not onely beare the Crosse, but reproach with it; he suffered death, and reproach with death; he suffered the shamefull death of the Crosse, in which there was more then a reproach, a curse, *Cursed is every one that hangeth on a Tree*: *Christ* must dye an ignominious death, as well as a painefull, and the ignominy was a heavier burden then the paine. Wee are exhorted (*Heb. 13. 13.*) *To goe out bearing his reproach*; as intimating that to beare the reproach of *Christ*, would be harder to us, and a stronger temptation, then to beare the crosse of *Christ*. As the greatest part of *Christ*s sufferings for us, was to beare our reproach, so the greatest part of our sufferings for *Christ* is to beare *Christ*s reproach: *Let us goe forth unto him without the Camp, bearing his reproach*. And indeed reproach is so great a burden, that were not this consideration in it; that

that is, Christs, no man would bear it; and they will yeeld to it doe any thing rather then suffer reproach, who are notable to say that their reproach is the reproach of Christ. *Moses* looked upon his reproach, as *the reproach of Christ*, he did not esteeme his owne reproach, but the reproach of Christ greater riches, then the treasures of *Ægypt* (*Heb. 11. 26.*) Our reproach is nothing but dung or drosse which hath weight in it to presse us, but no worth in it to enrich us; but the reproach of Christ is treasure, which though it have weight in it to presse us, yet it hath abundance of worth in it to enrich and crowne us. The Apostle calls it, *The reproach of Christ*, both because Christ did beare such reproach himselve, and because Christ owned *Moses* in bearing that reproach; yea he owned that reproach which *Moses* bare, as if he had borne it himselve; while we are reproached for Christs sake, Christ is reproached; and though it should grieve us that Christ is reproached in us, yet it may comfort us, that Christ takes our reproach as his. *They have smitten me on the cheek reproachfully,* and yet they have not done with me.

They have gathered themselves together against me.

It seemes they contemned and reproached him singly, or e-very man apart; but they joyned altogether in consuling and plotting against him.

The word that we translate to *gather together*, hath a second signification, namely, to fill, either as a roome is filled with Goods, or Persons, or as the stomack is filled with meat, or food, or as an Army with Men. Hence Master Broughton translates, *They come by full Troops upon mee*: And another, *They will be filled with me, or upon me*. The Vulgar explains it thus, *They are filled or satiated with my punishment*: or as a third, *They have taken their fill of pleasure at my miseries*. The reason of this sense ariseth from the former; because, where many things or persons are gathered together, they fill up that place.

First, It signifies to gather together, as men are gathered in a civill Society, and combination: *Job* supposed his Freinds conspired his hurt, and that they gathered themselves together against him, who pretended to gather themselves together for

מלא

1. Implere com-
plere. 2. Colli-
gere, congregare
quod rebus col-
le His impleantur loca.

him; or we may apply this to his professed Enemies, who were very unanimous to vex and trouble him.

Hence Note.

Men are apt to agree in doing hurt.

Super me implebuntur.
Mont.

Union is not alwayes a signe of a good cause: 'Tis but seldome we can agree to doe a common duty. Good men want the cement of love in a good cause; evill men seldome want it in a bad. Behold (saith God, Gen. 11. 5, 6.) *This people are one, and they all speake one language: their language was one, and so were their hearts, to build a Tower, whose top might reach to Heaven: The builders of Babel are more united, then the builders of Sion.* The Psalmist complaines of the Enemies onenesse (Psal. 83. 5, 6, 7.) *They have consulted together with one consent (or heart) they are confederate against thee. Gebal, and Amon, and Amalek, the Philistims, and them that dwell at Tyre: Assur is also joyned with them, &c.* All Nations, even Hetrogeniall Nations, can joyne in mischief; men of severall Kingdomes, and spirits, Pilate and Herod joyne to crucifie Christ; but as it is most beautifull and pleasant (Psal. 133.) So, *O how hard a thing is it for Brethren to dwell in unity.* They who have one God, one Lord, one Faith, one Spirit, one Baptisme, one Hope; yea they who (in one sense) are one Body, and one Spirit (Ephes. 4. 4, 5.) are seldome one.

From that second sense of the word, *They have filled, or satiated themselves with me.*

Note.

It is a kinde of pleasure to some to see others in paine.

We should be pained with the paine of others; fellow-feeling is a duty; how farr are they departed from this duty, who are so farr from feeling the sufferings of others, that they take pleasure in their sufferings?

There are two sorts of pleasure, which every good man should abhor.

First, Pleasure in sin, our owne, or others: The worst that was sayd of the wicked Gentiles was this, *They not onely doe such things, but take pleasure in them that doe them* (Rom. 1. 32.)

Secondly, Pleasure in the sufferings and sorrows of others; some doe not onely put others to the suffering of sorrow, but take pleasure in the sorrow which they suffer; they make their teares as Wine, their ashes as Bread; and untill they see them

Satiati sunt pennis meis. Vulg.
In malis meis voluptatem suam expleverunt. Tygur.

them vveeping and feeding on ashes, their owne Wine is as teares, and their Bread as ashes to them. *Haman* came full from the *Queens Banquet*, and he was invited by her to a second Banquet the next day, yet still he vvas hungry, and sayd (*Hest. 13.*) *All this awayleth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate: 'Tis like, Haman had eaten and drunke freely, yet the Banquet had not filled his belly: All this awayleth me nothing. More then forty of the Jewes bound themselves under a curse, that they would neyther eate nor drink till they had killed Paul (Acts 23. 12, 13.) It would have been better to Haman then meat and drinke to have killed Mordecai, and all the Jewes.*

Some have been heard to say, *O how sweet is revenge!* What a pleasant draught is a draught of blood! Spightfull spirits hunger and thirst for the downefall and misery of those vvho stand in their way; nor will any thing satisfie hatred, but the ruine of those who are hated; and vvhen once they see them ruined, they are satisfied; as envy is troubled at the good which another enjoys more then at all the evils which it selfe feels; so malice is more satisfied with the evils which befall others, then with all the good which it selfe enjoys. (*Exod. 15. 9.*) *The Enemy said, I will pursue, I will overtake, I will divide the spoyle, my lust shall be satisfied upon them. Pharaoh and his Courtiers, yea all the Egyptians hungred and thirsted for the flesh and blood of Israel: They had a lust, or a longing rather (as Women with Childe have sometimes inordinate appetites after strange meats) to eat mans flesh, and drink the blood of the slaine: Revenge is as craving a lust as covetousnesse, but it is a lust more easily satisfied then covetousnesse. This encreases by receiving what it desires, but that (if it may have it) is satisfied: That which covetousnesse receives, is onely as fewell to a fire, but that which revenge receives, is as food to the stomack; the desire of the end is infinite, but the end being once attained, desire is at an end: Yee are filled with mee.*

Appetitus finis est infinitus.

Job having thus described the instruments and manner of his affliction, turnes his thoughts from them to the supreme efficient, and orderer of his afflictions.

Vers. 11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*

The words seeme to beare an allusion to the proceeding of an earthly Judge, who having tryed a Malefactor, and found him guilty, pronounceth sentence of death upon him, and then delivers, or turnes him over to those whose office it is to see execution done accordingly.

The word which we render to *deliver*, signifies also to *shut up*, which suites well with the former notion; for a condemned Person is more closely shut up, and more narrowly watcht, then before: But who were the ungodly to whom he was delivered, and the wicked into whose hands, or power he was turned? These were not onely the Chaldeans, and Sabeans, but also all such as shewed any malice against him, or willingly afflicted him in his afflictions.

וְיָ
A via divertit,
deflexit, decli-
navit.

The words carry in them a correction of his former complaint, as if he had sayd, *Why doe I trouble my selfe with men, why doe I complaine of their unkindnesse or cruelty against me? God hath done it; he hath delivered, and turned me over (as a Magistrate doth a Malefactor whom he hath condemned) into the hands of these tormenters, he hath sealed a writ for my execution.* Thus Job ascribes all to God, he sometimes wrangles with men, but as often before, so now againe, he looks beyond them, at once seeing and adoring the hand of God, putting him, and his estate into the hands of men.

Hence Note.

First, *Wicked men are ordered by Providence.*

They cannot take till God puts into their hands: a Sparrow falls not to the ground without God, much lesse doth a godly man fall into the hands of the wicked without God. They doe but execute what God decrees, though they doe it without any respect to his decrees, and quite crosse to his commands. Many will be found at once executing the decrees and disobeying the commands of God.

Secondly, *God delivers his dearest Children into the hands of wicked men, for tryall and correction.*

Their graces and goodnesse appeare most, when they are under the handling of evill and gracelesse men. Many of their corruptions are purged out, while they are in their power
who

who are not at all purged from their corruption. Foule hands may ſerve to waſh that cleane which is foule, and they who are but drotſe, may fetch off the ruſt which cleaves to the pureſt mettall.

Thirdly, Note.

It is an aggravation of affliction to be given up to wicked men.

It is an affliction to be in their company, what is it then to be under their power? Woe is me, ſaith David, that I dwell in *Mefbec*, how wofull then is it to be a Priſoner in *Mefbec*? While God keeps the Rod in his owne hands, the ſmart is not ſo greivous: We learne this in *Dauids* choiſe (2 Sam. 24. 14.) when three evils were offered him, he reſolves, *Let me fall now into the hand of the Lord* (for his mercies are great) and let me not fall into the hand of man. A good man can eaſier dye by the hand of God, then receive a ſlight wound by the hand of an Enemy: As thoſe comforts are ſweeter, ſo thoſe ſufferings are not ſo bitter which Belcevers receive immediately from God.

Est hoc in judicio Domini gravissimum quod adversariis videatur Favere, & a parte eorum stare, consilia conatusque ipsorum contra nos prosperando.
Brent.

It is hard to ſuffer from equals, much more from inferiours, but moſt of all when we ſuffer the fatherly diſpleaſure of God, from thoſe who are the objeſts of his diſpleaſure as a Judge. *Let the righteous ſmite me* (ſaith David, *Pſal. 141.*) a reproofe from them is Oyle, but a reproofe from the wicked is Gall and Viniger to a godly heart: The reaſon why a godly man chuſes rather to be ſmitten by the righteous, then the wicked, is, becauſe they have ſomewhat, poſſibly, much of God in them; therefore much more doth he ſay, *Let the righteous God ſmite me.* It is a mercy, if we muſt needs be chaſtiſed, when God will chaſtiſe us himſelfe, and not give us into the hands of men whoſe mercies are cruell.

There are two things which make it ſo greivous to the people of God, when they are delivered up into the hands of the ungodly.

First, Their cruelty: Their mercies are cruell, how unmercifull then are they in their cruelties? As they know no meaſure in ſinning againſt God, ſo they keep none in vexing man. The Lord promiſeth (*Pſal. 126. 3.*) *The Rod of the wicked ſhall not reſt upon the lot of the righteous*; implying, that by the good will of evill men it ſhould reſt there; they would never take it off, if God did not.

Secondly,

Secondly (which troubles more then the former) Their blasphemy. And that first against God himselfe, as if he either could not deliver out of their hands (2 Chron. 32. 14.) What is your God that he should be able to deliver you out of my hand (Psal. 42.) *Where is now their God?* Thus the wicked Jewes into whose hand God delivered his Son, did even dare God to come to his rescue (Mat. 27. 43.) or, as if he took their part, and favoured the cause which they have in hand. Secondly, They blaspheme, or speak evill both of the wayes and people of God. What's become of your prayers now? Where's your fasting now? Of which you boasted, that it would doe such wonders. It is a soare affliction to be under the rule of wicked men, much more to bewinder their rage: that prophetick curse which David denounceth against his Enemy, is thus expresse (Psal. 109. 6.) *Set thou a wicked man over him:* A wicked man were better be under the power of good men, then of the wicked (for a good man cannot be so severe to a wicked man, as one wicked man is to another) but if a wicked man be so cruell to wicked men who are so like him, how cruell must he needs be to godly men who are altogether unlike him?

Fourthly, Note.

Godly men looke through all second causes to the first.

As they rest not in the creature for the good which they receive, so they stay not in the creature when they receive evill; they see a hand of God in and over all.

Note Fifthly.

We glorifie God as much in acknowledging afflictions, as in acknowledging mercies and blessings to come from him.

He is the Author of both; he takes it as much upon him, that he creates darknesse, as that he formes light; that is, As the next words expound it, *That he creates evill as well as makes peace* (Isa. 45. 7.) Now if the Lord challenges this as a part of that glory which he will not give to Idolls, then, we give him the glory of the onely true God, while we acknowledge this.

Sixthly, Note.

There is no way to settle or quiet the heart till it looke up to God as the disposer of our troubles.

This was Job's last resort: And this was Davids when Shimei cursed

curfed him, *God hath bid Shimei curse* : This kept downe those angry motions, which would else have boyled up as high in his spirit, as they did in *Abisbaes*, himsele being more deeply concerned in it then *Abisbai* was. *Job* having discovered this frame of spirit more then once before, I here onely touch upon it.

Lastly, Take this comfortable Corolary from the whole.

Though God doth often deliver his choycest Servants into the power of wicked men, yet he never delivers them up to the will of wicked men : They cannot doe with his people what they please, they shall onely doe what God himsele pleaseth, though they displease God highly in doing it. God never turnes the least of those who beleve in his Name, out of his owne hand, though he turne them over into the hand of the ungodly : as God keeps his title to them still, so hee still keeps the possession of them. Saints in the hand of the vilest men, are in the hand, or possession of God two wayes.

First, They are in the hand of his power, he can fetch them out of the hands of men when he will.

Secondly, They are under the hand of his care, and this five wayes.

First, To provide, that though they endure much hardship in their hands, yet they shall receive no hurt ; God doth not turne his into the hands of evill men for evill, but for good.

Secondly, He hath them in the hand of his care to furnish them with strength to suffer.

Thirdly, To teach them how to profit by sufferings.

Fourthly, To moderate the hands of the wicked towards them, their hands shall not be heavier then he hath appointed, they shall not give you a stroke more then he hath numbred out.

Lastly, As to order how much, so likewise how long they shall suffer ; Our times are in Gods hand, when we are in the hand of men. As they cannot add a drop to our cup, so not a Sand to our Glasse ; beyond what the Lord hath appointed out.

J O B, Chap. 16. Vers. 12, 13, 14.

I was at ease but he hath broken me asunder : hee hath also taken me by my necke, and shaken me to peices, and set me up for his marke.

His Archers compass me round about, he cleaveith my reins asunder, and doth not spare : he powreth out my Gall upon the ground.

He breaketh me with breach upon breach, hee runneth upon me like a Giant.

JO B still prosecutes the same argument, setting out his afflictions in their darkest colours to the seventeenth Verse of this Chapter, and then with highest confidence attesting, yea calling Heaven and Earth to attest both the righteounesse of his wayes towards men, and the rightnesse of his worship tendered unto God.

These three, with the two Verses following, containe two generall points.

First, He tels us how, and in what manner he was handled by God in those dayes of his affliction, *Vers. 12, 13, 14.*

Secondly, He tels us how he behaved himselfe under the hand of God; or how he was affected with these afflictions, *Vers. 15, 16. I have sowed sackcloth upon my skin, and defiled my borne in the dust, &c.* As Gods hand was heavie upon him, so he held out all the demonstrations and emblemes of a heavie heart: *I sowed sackcloth upon my skin.*

He begins with, or rather prosecutes the description (for he had spoken much of it before) of his sad afflictions. And because contraries illustrate, and set forth one another, therefore, he first shewes what condition he had been in: secondly, what he then was in. *Our present wants and evils are aggravated by our former comforts and enjoyments.*

This course and method Job takes to aggravate his;

First, Telling us that he was once whole and at ease.

Secondly, What hee at that time was, pained and broken to peices.

I was at ease.

But how doth this agree with what Job affirmed (*Chap. 3. 26.*) I

26.) *I was not in safety, neither had I rest, neither was I quiet; yet trouble came.* It seems Job was never at ease, and yet he saith here, *I was at ease*: He that is not in safety, and hath neither rest nor quiet, surely, *He is in little ease.*

There is no contradiction between these two, we may easily reconcile them, and make up the seeming difference, thus. When Job saith (Chap. 3.) *I was not in safety, neither had I rest, neither was I quiet*; his meaning is, that his spirit did not trust upon his outward prosperity: He had abundance in the world, but he had no carnall confidence in worldly things. Job never said to his soule (when his Barnes were full, and his substance multiplyed) *Soule take thy ease, eat and be merry, thou hast enough layd up for many yeares.* Job had much of the creature in his hand, but he kept it all out of his heart, and when he was furthest from misery, he was farre enough from security; he did not thinke his life safe, because he had sufficient to live upon; nor was he at rest, because he was rich. A Believers rest is not in any outward comfort which he receives from God, but in God, from whom he receives all his comforts. So then, Job speaks there of the spirituall frame of his heart, but here he speaks of the temporall frame of his worldly estate, in wick he had ease, and the affluence of all good things, no man molesting him: As if hee had sayd, *Time was when I was not at all pinched with poverty in my estate, nor blasted with reproach in my credit, nor tortured with paines in my body; I can remember the time when I was at full ease in all these*: That's his sense in this Text, and between these two there is no opposition: *A man may be at ease in the World, and yet not make the World his ease, nor rest upon the World.*

I was at ease.

Such was my former flourishing condition, the word signifies to be peaceable, quiet, or well seled, the *Vulgar* translates, *I was a rich man*; the same word in the Hebrew signifies a rich man, and a man at ease, for two reasons.

First, Because riches and ease usually goe together; and unless a man live at ease, that is in outward peace, it is hard to gather riches. *Times of warre and trouble are scattering and impoverishing times: The rowling stone gets no Masse.* As men have the best opportunity, so they are most active to gather wealth

שלוה
Pacifus, tran-
quillus, quietus
eram
Fui opulentus
Vulg.

when all is still and quiet : There are but few who know how to fish in troubled waters, though some make their best trade there.

Secondly, The same word signifies both to be rich, and to be at ease, from the effect ; because, men that are rich, usually take their ease ; as ease and peace give them opportunity to gather riches, so riches cause them to take their ease, both outward civill ease, and oft times inward insatiable ease ; that is, to sit downe, and make their riches, and outward accommodations, the very basis of their quiet and contentment. So the rich are expressed (Ezek. 23. 42.) *Thou satest upon a stately Bed, and a Table prepared before it, &c. And a voice of a multitude being at ease was with her, and with the men of the common sort were brought, Sabeans from the Wilderness, which put bracelets upon their hands, and beautifull Crownes upon their heads :* Here's the description of a rich people, and what were they? *A multitude being at ease*, having gotten goodly furniture for their houses, full tables for their bellies, pretious ornaments for their hands and heads, that is, having abundance of all things, they gave themselves up to security, and tooke their fill in the creature : And by how much the greater a carnall mans worldly felicity is, by so much the more doth it triumph over all jealousies and suspicions of evil (Revel. 18. 7.) *Babylon saith, I sit a Queene and am no widow, and shall see no sorrow. Babylon is at ease, shee feels no evil, and she fears none. Jerusalem was once in such a condition through the favour of God, and so she shall be in due time againe (Zech. 7. 7.) Should yee not heare the words which the Lord hath cryed by the former Prophets, when Jerusalem was inhabited, and in prosperity (or at ease) and the Cities thereof round about her, when men inhabited the South of the plaine ? The South of the plaine, was a Region or Countrey extremely infested with Enemies, where no man durst dwell or make his habitation, for feare of hostile incursions : yet Jerusalem was in such prosperity, or at such ease, that the South of the plaine, the open Countreys and unwall'd Villages were as safe to the Inhabitants as wall'd and fortified Cities : At such ease, and in such safety shall Jerusalem be againe, when the Lord shall appoint salvation unto her, instead of Walls and Bulwarks.*

It was at ease,

Job makes this report of his former prosperity, that hee might move his Friends to pity him in his present misery. It is a rhetoricall argument: The Orator gives this rule, when we would stir up compassion towards a man in misery, we must first describe in what heights he hath stood, and then shew how low he is fallen; we are not so much affected with any mans being in a low estate, as with his falling from a high estate. When Lucifer the Son of the morning, falls from Heaven, and falls into Hell, to the sides of the Pit; this sets all men a wondering (*Isa. 14. 11, 12, 15.*)

Hence Objections

To have been in prosperity, adds to the burden and bitterness of present adversity.

It is an affliction, never to have been in prosperity; but it is a greater affliction to be cast down from a state of prosperity: for him that hath been great, and rich, and powerful in the World, to become meane and poor, and powerless, this pinches sore, and goes to the quick. Job aggravates his sorowes at large upon this account (*Chap. 29. Chap. 30.*) The Candle of God shined upon my head, I washed my steps in butter, my glory was fresh in me, &c. But now they that are younger then I have me in derision, &c. So (*Lam. 4. 2.*) The precious sons of Sion, comparable to fine Gold, how are they esteemed as earthen Pitchers. And (*Verse 5.*) They that did feed delicately, are desolate in the streets; they that were brought up in Scarlet embrace dunghills. From delicate feeding to desolation, from Scarlet to a dunghill is a great change: the dunghill would not be so loathsome, were it not for the Scarlet; nor desolation so grievous were it not for the remaining taste of the late delicate feeding. Every remembrance of the Wormewood and the Gall of their present affliction in Babylon, was made more bitter by the remembrance of the Milke and Honey which flowed in the Land of Canaan. They who have alwayes been in a low condition scarce feele or know the want of great things, because they never knew the meaning of their enjoyment.

The Greek Poet tells us of *Hecuba*, not daring for shame, so much as to lift up her eyes, or look *Polymestor* in the face; because shee had been a *Queene*, but was then a poore *Captive*.

Common

Miserationem
mover a priore
statu. Merc.
Primus locus
misericordiae est
per quem qui-
bus in bonis fu-
erit, et nunc
quibus in malis
sit ostenditur.
Cic. de In-
vent. lib. 1.

Cor dolet, quum
scio nunc, ut
sum aique no
fui. Plaut. in
Mostel.
Cernis sim
qualis, qui imo-
do talis eram.
Ovid.
Fuius Troes
etc.

Euripides.

Common Captives can easily lift up their eyes and cries to those that are in prosperity, for reliefe and helpe; whereas others who have lived at ease, can with more ease starve then begg.

As a downefall from a seeming height in spirituals into the mire of sin; hath more wickednesse in it then a bare continuance in sin; so a downfall from a reall height in temporals into the mire of misery, hath more trouble in it then a bare continuance in misery. They who have made a faire shew, or an outward flourish in the Faith, and afterward fall back, are worse then those who never made any shew at all. It is sad for any one to live openly in sin; but for such as have made an open profession of Godlinesse, to apostatize, and fall back to sin; this is matter of saddest lamentation: For as the Apostle Peter speakes, *It had been better for them that they had not knowne the way of God, then after they have knowne it to turne from the holy Commandement*: It is better (in spirituall respects) never to have been a Professor, then to be an Apostate. Thus also it is better (in civill respects) never to have been high, or great in the World, then after all this to suffer a miserable downefall, and to be numbred among the lowest of the People.

And in this we may see the wonderfull love of Jesus Christ to poore sinners, who suffered so great a change for our sakes; he might well say, *I was at ease, but he hath broken me asunder*. Christ was broken all to peeces for us, hee was broken and bruised for us, but he had been at ease: How great was his love who willingly suffered, not onely for sinners, but as a sinner, having reigned in righteousness from all eternity? The Apostle useth this argument, more then once to advance the kindnesse of Christ to sinfull man (2 Cor. 8; 94) Beloved; You know the grace of our Lord Jesus Christ, who though he were rich, yet he became poore for our sakes; that we through his poverty might be made rich: For Christ who was rich to become poore, argues the riches of his love; this shewes the great affection he bare to us, because it shewes that he bare such great affliction for us.

Of Againe (Phil. 2. 6, 7.) Who being in the forme of God, though it no robbery to be equall with God; but made himselfe of no reputation, and tooke upon him the forme of a Servant: He emptied himselfe

selfe, to fill us, and to raise our reputation with his Father, layd downe his owne.

Now seeing *Jesus Christ* suffered such a wondrous change, from the forme of God to the forme of a Servant, from the fulnesse of God, to the emptinesse of the meanest man; this is the highest testimony of his love. The course which Christ did run to save us, declares that there went as much of his love, as of his worthinesse to save us. For as no creature had worth enough to save us any way, so no creature had loue enough to save us in such a way. If one had come out of Poverty and misery to dye for us, it had shewed wonderfull love, but to leave riches and become poore, to leave glory and become base, to leave fulnesse and become empty, to leave (in regard of visible manifestations) his God-head, and become Man: How unchangeable was his heart to us, who yeelded himselfe up to such changes for us? He being at ease was broken asunder that we might not be broken, or rather that we might be made whole for ever.

Secondly, *I was at ease*: What followes? *He hath broken me asunder.*

Hence Observe.

All worldly prosperity may quickly be dashed and lost.

Do not think any new thing happens under the Sun, when you see men that were at ease, broken, men that are full, empty, men that were rich, impoverished, men that were in health, sick. The holy Apostle (1 Cor. 7. 30.) at once counsels, and commands us, *Use the World, as not abusing it*, that is, use it well: There is much evill in the World, yet we may; yea we must make a good use of the World: Why? *Because the fashion of this World passeth away.* As fashions in the World alter and change every day, so doth the fashion of this World; there is a World to come, the fashion whereof shall never go or passe away; but the fashion (or scheme) of this World passeth continually. The word which we translate *fashion*, signifies a Geometrical figure, or artificiall form, habit, vesture, as also any rhetoricall finenesse or bravery of words. Now all the beauty of this World is but like some of these schemes, which have more shew then substance in them; and the whole World below put together, is but like a Pageant, or Mask, on the scene whereof

whereof many persons are represented to act their parts, but they soon disappear, and the stage or scene it self is pulled downe.

As thus the whole World passeth away, so doth the state of each man in the World. And as there is in the World an affected varying of fashions, or a voluntary passing from one vaine fashion to another, from one proud fashion to another; so there is an inflicted variety of fashion in the World; God makes man passe from one fashion to another, whether he will or no, or much against his will; when his fashion was fulnesse, he makes it emptinesse, when his fashion was riches he makes it poverty; when his fashion was Peace and quietnesse, hee makes it Warr and confusion; these are the changes which God makes among the fashions of the World. The pride of man changes from one vaine fashion to another; the providence of God changes man from his most delightfull, to a mournfull fashion: And when the Garments of outward prosperity seem to us so strong, that they will never weare out, how much or how long so ever we weare them, hee teares and breaks both them and us, as Job complains with his next breath.

He hath broken me asunder.

וַיִּפְרֹקֵנִי

A radice

פֶּרֶק

contritus, irritum facit.

Verba grandia

selegit ad ex-

aggerandam

mali sui vim.

Mere.

In conjugatione

quadrata aux-

sin habet. Merc

q. d. Frequen-

tatis ictibus in

minutissimas

partes contri-

vit me Bold.

This sentence is but one word in the Hebrew, yet more then a single word; It is elegantly doubled in construction to imply double affliction. *Grammarians* tell us, that two words put together, or the same word twice put encrease the sense. Ordinary words will not serve to expresse an extraordinary condition; he speaks great and compounded words, because his sorrows were great and compounded sorrows. *Jobs* was not a single, but a double breaking; yea, his was a manifold breaking. He was often broken, and utterly broken; the repeated strokes which fell upon him (by divine dispensation) from all hands, had beate him to dust and atomes: *He hath broken me asunder.*

Further; The root of the word signifies, to make void, to dissipate, to scatter, to bring to nought, or to make nothing of. *Psalm. 33. 10.* The Lord brings to nought the counsel of the heathen. So againe *(Isa. 8. 10.)* It is used often for breaking the Law, by frequent and willfull sinning against it. Proud sinners

ſinners wou'd break the Law in ſunder, or pull it all in peices : *They have made voyd by Law* (Pſal. 119.) As if they would not onely ſin againſt the Law, but ſin away the Law, not onely withdraw themſelves from the obedience of it, but drive it out of the World ; they would make voyd and repeale the holy acts of God, that their owne wicked acts might not be queſtioned ; and leſt the Law ſhould have a power to puniſh them, they will deny it a power to rule them ; that's the force of the ſimple word here uſed, as applyed to higheſt tranſgreſſing againſt the Law of God.

Now as wicked men by ſinning, would batter the Law to peices, ſo God by afflicting doth ſometimes break good men to peices. Conſider what courſe uſage the holy Law of God hath in the hearts and lives of wicked men ; O how they tear it, and vex it, and batter it every day : Thus doth the Lord deale with many of his holy ſervants, who (had they their wiſh) would not make the leaſt breach in the Law, and whoſe hearts are often broken with godly ſorrow, becauſe they cannot but break it, yet to theſe he doth not onely give a bruife or a blow, but breaks them aſunder.

There is yet another elegancy in the ſignification of the word : For as Hebreicians obſerve, it notes a bruiling, like that of Grapes, or Olives, which are trodden in a preſſe, to make Wine or Oyle ; hence alſo a *Noune* from this *Verbe* ſignifies the Wine-preſſe (*Iſa. 63. 3.*) Now Grapes and Olives being trodden, are broken and bruiled in peices ; not onely is their forme and beauty totally ſpoyled, but all their ſweetneſſe, juyce, and liquor, is wrought out of them, and they are left as a dry lumpe.

*Conſraetus ſum
velut uva aut
oliua in torcu-
lari.*

Now look what Grapes and Olives are, when taken out of the Preſſe ; even ſuch a lumpe was *Job* ; he was broken aſunder in the Wine-preſſe, though not of Gods wrath, as his Friends miſ-judged, yet in the Wine-preſſe of his chaſtiſements and ſevereſt tryalls ; all his worldly moyſture was ſqueezed out, and his earthly glory was quite defaced, he had nothing left of that, but (as it were) a dry huſke ; yet his ſpirituall eſtate was ſtill juyce, and his ſoule by theſe preſſings, treadings, and breakings, had diſtilled much ſweet Oyle and Wine, and much more was ſtill remaining in him. From theſe heightened ſignifications of the word layd together ;

Observe in general.

God doth not onely afflict those whom he loves, but afflict them sorely and severely.

He afflicts some, not onely to the empairing and abating, but to the undoing and ruining of their outward comforts, and worldly enjoyments: Nothing can be sayd to decipher an afflicted state beyond what this word will beare. And that God doth afflict his chosen ones to the utmost rack of this phrase, will appeare also from all that followes to the end of the fourteenth Verse; the opening of which will be a continuall prooffe and illustration of this great and often experimented truth, upon, and among the precious Sons of Sion: This I shall hint all along, besides those observations which arise out of them: *He hath broken me asunder*, and what follows, in the same Verse;

He hath also taken me by my neck, and shaken me to peices.

Is not this to deale severely? A loving Father takes his Son about the neck and kisses him; what a rough salute did the Lord give this Son of his, when he took him by the neck, and shook him to peices? Such a carriage seemes not to be after the manner of men, much lesse after the manner of Fathers; yet this was the manner of God to *Job*, who was also his Friend and Father.

He hath taken me by my neck;

The neck is as the tower and strength of the body, and when a man is taken by the neck, he is assaulted in his chiefest strength, and taken at the greatest advantage.

There is a threefold metaphor, or allusion in these words, which being considered distinctly, will let out their meaning yet more fully.

First, They beare an allusion to Wrestlers, who take one another by the neck, or collar; he that is the strongest, not onely takes his Antagonist by the neck, but shakes him, as if he would shake him to peices. God wrestled with the Patriarch *Jacob* literally and corporally (though the greatest labour and stresse of *Jacobs* wrestling was spirituall and internal) *And when he saw that he prevailed not* (*Jacob* prevailed with God for so much strength, that now God could not (according

cording to that dispensation) prevaile against *Jacob*, yet)
he touched the hollow of Jacobs thigh, and made him halt. God
wrestled with *Job*, not corporally, yet in corporall things,
the stresse also of his wrestling was spirituall, and he prevaile
d with God, and over Satan ; yet God was pleased not one-
ly, for the present, to touch a joynt, and make him halt, but
even to shake every joynt and limbe to peices.

Secondly, It is an allusion to Sergeants or Bailiffs, that
are sent to arrest men for debt, or for their evill deeds: This
sort of men are boysterous enough, they having power will
not forbear to lay hold on Persons obnoxious, and take
them by the neck, when they attach them. Wee have that u-
sage expresse (*Matth. 18. 28.*) The evill Servant, to whom
the Lord had forgiven ten thousand Talents (a vast debt)
found one of his fellow-Servants, who owed him an hundred
pence (an inconsiderable summe) and would needs exact
the utmost from him : the Text saith, *The same Servant went*
out, and found one of his fellow-servants, which ought him an hun-
dred pence, and he layd hands upon him, and took him by the throat,
saying, Pay me that thou owest : He took him by the throat, the
word signifies properly to choake, or to take another so
rudely by the throat, as to choake, or (as wee say) throttle
him. It is translated to choake with water (*Mark. 5. 13.*)
and is applyable to any violent act by which the breath is
stopt, especially to taking by the neck, or throat.

*Pre-
mebat fauces
illius debitoris
tanquam suffo-
caturus : obor-
to collo preme-
bat. Eras.*

Thirdly, It is an allusion, as some conceive, to Conque-
rers in Warre, who when they have worsted an Adversary,
take him by the neck, and make him their prisoner : As it is
the last act of triumph and insultation over an Enemy, to
tread upon his neck (*Josh. 10. 24.*) *Joshua* called all the men
of Israel, and sayd unto the Captaines of the men of Warre,
which went with them, *Come neere and put your feet upon the*
necks of these Kings : and they came neere and put their feet upon
the necks of them ; Now as it is (I say) the last act of triumph
to tread upon the necke : so it is the first act of triumph to take by
the neck. *Job* thought himselfe used thus, *Hee hath taken*
me by the necke, as a Wrestler, as a Sergeant, or as a Victor
in Warre.

And hath shaken me to peices.

יִפְצְצֵנִי
A radice פִּצְצָה
contrivit cum
disperstone, si-
cut testa: vel
in minutissima
fragmenta com-
minuit. Diuf.

I will not let it passe unobserved, that the word which we translate to *shake to peices*, is but one in the Hebrew, but as that which we render to *break asunder*, so this is doubled to heighten the sense, and intimate no ordinary, but a terrible shaking; such a shaking as is followed with scattering, or a shaking, like the breaking of a potters Vessell with an Iron Rod. The word is used to signifie the irresistable efficacy of the Word of God, whether to convert, or to confound, to break the stony heart into contrition for sin, or to batter the obstinate heart, which continueth in sin. *Is not my word a fire?* (saith God.) The word of God is a fire, to consume the dross and corruption that is in the hearts and lives of men. *And is not my word a Hammer?* What kinde of Hammer? A Hammer that breaketh the rock in peices? Yes, the word of God is all this, 'tis a fire, and 'tis a Hammer, it burnes, it batters all that stands before it. Now as the Word of God is to the hearts of men, so the Rod of God is to the estates of men; it shakes, shatters, and breakes them to peices: To shake, or break a man to peices, is in common speech applyable to the estates of men, as well as to their persons, for of such a man we say, *He is broken*.

נֶאֱחָז מִן הַיָּד
utunt. Sept.

The Septuagint reads this clause with an expository addition, *He hath taken me by the hayre of the head, and shaken me*. They who follow that reading, interpret it, by a metaphor, *He hath taken me by the hayre*; that is, by my outward estate, by my riches, honour, and greatnesse (these are to men, as the hayre is to the head, ornaments, yet excrements) he hath taken me by these haire, even all my outward splendor, and glory, and inaken them in peices.

All this diversity, whether of reading, or expounding the Text meets in the maine point, *That God deales severely with many whom he loves dearly*.

He hath shaken me in peices, and yet he hath not done with me; as the Lord broke and shooke me asunder when I was whole, so he wounds me, now I am broken: If he can but finde enough of me left together to make a mark of, I shall be sure to feele his Arrows.

And

And set me up for his mark.

Job was cast downe by affliction, and yet he was set up to receive more affliction: 'Tis a Proverbiall speech, signifying that a man is made the common receipt, or subject of misery. A *Mark* is purposely set up to receive Arrows, Darts, or Bullets shot at it; so that for a man to be set up as a mark, is to stand as a common object, upon which all calamities center themselves; what *Job* here complains of, he had expostulated with God about (Chap. 7. 20.) *Wherefore hast thou set me up as a marke, so that I am a burden to my selfe? I shall speake the lesse to it here, having spoken to it there already.*

Proverbialis locutio quo significamus aliquem esse omnibus talis et injuriis propositum.

The same Originall word is not used in both places, though the sense be the same: There *Job* speaks in a Paraphrase, *Thou hast set me opposite, or over against thee*: Here he uses a single terme, which notes a mark, strictly taken; for it comes from a root which signifies *to observe*; because the mark, or white, is diligently observed by him that shoots; the Archer keeps his eye upon the mark, that he may send his Arrow to the mark. A mark is that to the eye in shooting, which the end is to the minde of man in all his wayes of acting; and therefore our English word *Scope* from the Greek (*σκοπος*) which properly signifies an Archers marke, is used figuratively to signifie the end which we design to our selves in every undertaking. And hence the eye with which we take ayme, is put for the end (*Matth. 6. 22.*) *If thine eye be single, the whole body is light*; that is, if the end, or the thing that thou aymest at be just and right, all thy actions will be right too: Every man is regulated by his end, all he doth, lookes that way; therefore if thy end and ayme be honest and sincere, all thy wayes and workes will be such. So then, as the end is the mark of the minde, so a mark is the end of the eye; it directs all unto it. And while *Job* saith, *He hath set me up as a mark*, his meaning is, *I am the Butt or White, at which the Lord aymes all his Arrows, hee empties his Quiver at my breast.* So the Church cries out (*Lam. 3. 12, 13.*) *He hath bent his bow, he hath set me as a mark for the Arrow; He hath caused the Arrows of his Quiver to enter into my reynes: The Hebrew is, He hath caused the Sons of his Quiver to enter into my reynes.* Arrows are the Sons of the Quiver: Sons are called Arrows (*Psal. 127. 4, 5.*)

A *טור* servus, quod eum diligenter observent jaculatores ne oberent.

σκοπος, proprie sig. signum praxicum sagittantibus, unde quod animo destinamus aut persequimur scopus est. Eras.

Ego ipse posui fui in scopum ut mille jacula, mille sagittas exciperem.

As

Significat
Christum velu-
ti scopum fore,
quem omnes
certatim figere
contendant.
Bez.

As Arrowes in the hand of the mighty, so are the Children of the youth, blessed is the man that hath his Quiver full of them. Now as Sonnes are compared to Arrowes in a Quiver, so Arrows are compared to Sons, because as Sons are together in their Fathers house, so are Arrows in the Quiver. Christ is described by old Simeon, as a mark set up to shoot at (Luke 2. 34, 35.) *This Childe is set for the falling and rising of many in Israel; and for a signe to be spoken against: What signe? A Butt signe, or a Butt mark. A signe to be spoken against; that is, All shall direct the Arrowes of their words against him.* Bitter words are compared to Arrows; many showres of these were shot against Jesus Christ: He was aymed at on every side, by envious spirits and malevolent tongues: He might say as Job, *Thou hast set me up as a mark.*

Observe from this Allusion.

First, *The Servants of God must expect many afflictions from the band of God.*

A mark is not set up (or it is very rarely set up) for one shot: As God hath more mercies then one in store for his people, so he hath more Arrows then one for them in his Quiver. When thou hast received one shot, prepare for a second, and a third.

Observe.

Secondly, *God seemes to take pleasure in afflicting his people.*

This also contributes to the prooffe of the generall Observation before given: For the more pleasure any one takes in afflicting, the more severity he shewes in afflicting. A Father chastiseth his Childe with teares in his eyes; every stroake which a wise Father gives his Childe, is as a wound to himselfe, and this abates the smart of the blow; but for Fathers to doe it as the Apostle speakes (Heb. 12.) *For their pleasure,* or when it pleaseth a Father (in that sense) to doe it, this increaseth the smart. The sufferer feels most paine when it is a pleasure to another to make him suffer. Now, what is shooting at a mark? No man shoots at a marke for toyle, to make a labour, and a businesse of it, but men shoot at a mark for their recreation, and pleasure.

God delights not properly in the sorrows and sufferings of his people; he is not like those cruell Tyrants, who fasten their Captives to a Post, and then shoot them dead for sport: God

God doth not willingly, much leſſe ſportingly, afflikt the Children of Men (*Lam. 3. 33.*) yet it pleaſeth him to afflikt them; yea, as *Job* ſpeakes (*Chap. 9.*) *He laughs at the tryall of the innocent*; that is, He carries himſelfe (as to their ſenſe) as if he did not regard what they ſuffered, though indeed he be infinitely tender of them in all their ſufferings; yet becauſe they doe not alwayes underſtand the language of this laughter, it makes them cry out as if God had forſaken them, and were either really turned an Enemy againſt them, or at leaſt, did not uſe them as his Friends; from which neerer relation, nothing appears more remote, then to be ſet up and ſhot at as a mark.

Obſerve.

Thirdly; *Affliction doth not hit the Saints by chance, but by direction.*

There is a great difference betweene ſhooting at randome, and ſhooting at a mark. *God doth now draw his Bow at a venture* (as he who ſlew *Abab* did, *1 Kings 22. 34.*) or ſhoot at the whole hoſt of mankind, let the Arrow light where and on whom it will, but he ſingles out the particular perſon, whom he intends to hit. Every one of his Arrows goes upon a ſpeciall errand, and touches no breſt but that againſt whom it was ſent: And as this ſpeakes the honour of God, who determines as much, upon whom, as what to doe, and chuſeth out thoſe at whom he meanes to ſhoot, as well as the meanes by which he ſhoots at them; ſo it ſhould eſtabliſh our hearts to receive his ſhot, and in this ſenſe to be like a ſenſeleſſe mark which ſtirres not from the Arrow, nor withdrawes from the deadly Bullet. It is not onely the grace, but the glory of a Beleever, when he can ſtand as a But-mark, and take affliction quietly. The Apoſtle ſpeakes neerer this language, and fully this truth (*1 Theſ. 1. 3.*) *I would that no man ſhould be moved for theſe afflictions; for you your ſelves know that we are appointed thereunto*: As if he had ſaid, I would have you ſtand as Poſts, notwithſtanding all theſe afflictions: Not that he would have them careleſſe, or ſecure; but couragious, and full of holy undauntedneſſe: I would have no man ſlinch, or ſtirre a foot, no more then a mark that is ſhot at, Why? *Knowing that wee are appointed thereto*: As a mark is appointed to be ſhot at, and ſet up on purpoſe that the Arrow may be directed againſt it;

ſo

ſo the Lord ſets up his Saints and Servants on purpoſe, that he may ſhoot the Arrows of affliction at them; therefore let us keep our ground, and not be moved. We honour God, yea it is our honour alſo, when we are unmoveable in active obedience, as the Apoſtle exhorts (2 Cor. 15. 58.) *Wherefore my Brethren be ſtedfaſt and unmoveable, alway abounding in the worke of the Lord, for as much as yee know that your labour is not in vaine in the Lord.* But as it is our honour, and Gods honour too, when we are unmoveable in doing the will of God; ſo it is a greater honour, both to him and us, when we are ſo in ſuffering his will, or in paſſive obedience; when wee ſtand to it, and move no more in way of cowardiſe and impatience then a Poſt when it is ſhot at. This is the glory of a Chriſtian, and it is his duty; this is the glory of God, and it is his due; though it be put here as an aggravation of the greatneſſe of Job's affliction, that he was ſet as a ſtanding mark, yet it is a hightning of our praiſe, contentedly to be ſo.

God will make wicked men his *ſtanding mark* to all eternity, againſt whom he will ſhoot the Arrowes, the poypoſoned Arrowes of his indignation, which ſhall drinke up their ſpirits; and yet their ſpirits ſhall not be conſumed. God makes his precious Servants and faithfull people, his *ſtanding mark* for a time, they fee the Arrowes of affliction, and are deeply wounded; as Job further proſecutes his ſad condition, continuing the Allegory in the next Verſe.

Verſ. 13. *His Archers compaſſe me round about, he cleaveth my reynes in ſunder.*

רבך
Magni ejus.
ſed hic quadrare non poteſt.
Licet enim.
רבך Sig.
magnitudinem
ſive in quantitate continua,
ſive in diſcreta,
hic tamen in diſcreta eſt accipienda, a multitudine enim ſagittarii dicuntur Rabbin.

God hath a Bow, he hath his Arrowes, and his Archers, all ready at a call. The decree of God is his Quiver, his Arrowes are his purpoſes, and the Inſtruments which execute them are his Archers; whether rationally or irrationall, whether men, or things, any thing which God uſeth to afflict man by, is his Archer: *His Archers have compaſſed mee about:* The word is (Rabbi) *His Archers*, from Rab, great; ſo ſome read it, *His great Ones have compaſſed me about.* The word Rab, doth not onely ſignifie greatneſſe in bulke, or continued quantity, but in number or diſcreet quantity. Hence Archers are called, Rabbi, great ones, not from their magnitude, but from their multitude, becauſe Archers goe in company;

two

two at the leaſt, and uſually many are a ſet; or they are called *many*, becauſe every one hath many Arrows, Men carry but one Sword, and one Speare, but they carry many Arrows, therefore the word ſignifies *many*. His *Archers*, or *many*, compaſſe me round about. Hence note in proſecution of the ſame point,

That, *God hath variety of meanes to aſſiſt.*

Hee can make any creature his Archer; and he hath many Quivers full of Arrows. Old *Jacob* ſayd of *Joſeph* (*Gen.* 49. 23.) *The Archers ſhot ſore at him, and grieved him. Joſeph* was a mark of envy, becauſe God had put ſo many marks of honour upon him: His owne Brethren were the Archers. *Job* had many Archers ſhooting at him: I can name you ſeven eminent Archers that ſhot at *Job*.

Fiſt, Heaven was an Archer, the Heavens ſhot fire, which burnt up his flocks of ſheep.

Secondly, The Ayre was an Archer, that ſhot winde, and downe fell the Houſe upon his Children.

Thirdly, The Chaldeans and Sabeans were Archers, and they ſhot ſpoyling and plundering, they tooke away all his Cattell, and ſlew his Servants with the edge of the Sword.

Fourthly, The Devill was an Archer, he ſhot diſeaſes, and wounded his body all over with ſoares.

Fifthly, The Earth was an Archer, and that ſhot Wormes, he was clothed with Wormes, and clods of Earth.

Sixthly, His Wife was an Archer, or an Archereſſe, ſhe ſhot terrible Arrows, evill and bitter words.

Seventhly, His Freinds were Archers, they ſhot reprooſes, and uncomfortable comforts; they peirced him with their ſalves, and the very meanes that they uſed to heale him, grieved him more.

All theſe ſhot at him, he muſt needs have many hurts, who was compaſſed about with ſo many Archers; *David* felt the anguiſh of theſe Arrows (*Pſal.* 38. 1.) *O Lord rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure: For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore: David* was full of Arrows, what thoſe Arrows were, is not determined in the Text. One of the Ancients ſaith, They were the threatnings of God, with which his conſcience was wounded for ſin, as for his body and outward eſtate, they were in a whole ſkin; 'tis true, judgements or wrath threat-

ned, wound the spirit deeper then judgements or wrath executed wound the outward man; and as the whole word of God, so that part of it especially which consists of threatnings, is as the Apostle speaks (Heb. 4. 12.) *Quick and powerfull, and sharper then any two-edged Sword, piercing, even to the dividing asunder of the soule and spirit,* &c. Yet I rather conceive, that Davids Arrows were bodily troubles or diseases, already inflicted, the immediate cause of which was the anger of God, and the cause of that was his owne sinne, both which are expressed at the third Verse, *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin:* When sin stirs up the anger of God, the anger of God can quickly send his Arrows abroad; nor is there any thing in this World so neere unto us, but hee can make an Arrow, or an Archer of it; *His Archers compassse me round.*

And see what kind of Archers his were, they were no bunglers, they were good marks men; like the left handed Benjamites (Judg. 20. 16.) *They could shoot at a haire breadth and not misse:* For it follows:

Hee cleaveth my reines a sunder.

They are expert Archers who can cleave the reines: The reines are in the middle of the back, he that shoots at a Butt, and hits the middle of it shoots exactly; the whole Butt is not the marke, but the White which is set (according to a Geometricall proportion) in the middle of it. He that hits the mark, hits the middle of the Butt; but he that cleaves the Pin (that's the Archers Dialect) which fastens the mark to the Butt, *That's the Archer, or That's He* (as they also use to speake at their sport) he wins the prize: An Archer may hit the man, and not his reynes, but to hit his reynes is skillfull archery: *Job's Archers were thus cunning in their art, They compassse me about, and cleave my reynes a sunder: That's the first.*

Renes sedes sunt affectus & libidinis vehementissimi. Renum nomen in Hebraeo a desiderando dicitur.
כִּיּוֹתִי
Vulnerare renes est seniores affectus configere.

Further, We may understand it by a metaphor, and so two wayes.

First, The reynes being the seat of desire, as Naturalists speake; some interpret *he cleaveth my reines a sunder*, thus, *He smites me in that which is to me most pleasant and desireable:* and then

then, the ſeat of affection is put for the thing which we affect. This holds out a profitable teach.

God can wound us in that upon which we moſt entirely ſet our affections.

He knows how to cleave our very reines a ſunder, and he often doth it; that which we inordinately love, is uſually the mark at vvhich he aymes his Arrow: The readyeſt vway to loſe any comfort, is to over-love it (I add that by way of caution, not of direction) And indeed, though it be a great deal of ſmart to us, yet it may prove a great deal of eaſe to us, to be wounded in that which we over-love. God in much mercy to thoſe he loves, takes that from them which they love too much, that ſo they may love him the more, to whom all their love, and more if they had it, is but due: He cleaves their reines, that their reines may cleave to him.

Secondly, The reines in a metaphor, ſignifie that which is moſt ſecret, and hidden (*Pſal. 16. 7.*) *My reines alſo inſtruct me in the night ſeaſon*; that is, my moſt inward thoughts inſtruct me, I have ſecret communion with my ſelfe, and my heart reads me a *curtaine Lecture every night*; *My reines inſtruct mee in the night ſeaſon.* This metaphoricall interpretation, gives us this plaine Note.

Renes oculiſſima denotant cor intelligit renes conſulunt.

God perceiveth into our moſt retired thoughts, and can puniſh our moſt ſecret ſins.

Thoſe ſins which lye as much out of ſight, as the reines doe, he ſeeth, and he ſeeth them as plainly as an Archer doth the White, or marke, which ſtands open to the eye; for all things are naked and maniſeſt (anatomiz'd, or cut open to the reines of the back, ſo much the word beares, and ſo maniſeſt are we) before his eyes with whom we have to doe.

Take it literally, and then to cleave the reines is an expreſſion of putting a man to the greateſt ſorrow, or paine, imaginable; if the back were chyned (as we ſpeake) and cut quite downe, through the reynes, this would be an exquisite torment; the reynes are a very tender part: A deep wound in ſome other parts of the body, is but a ſcratch, and ſuch wounding were a kinde of embracing, in compariſon of that.

Secondly, To cleave the reynes, is to weaken, becauſe the reynes, or the loynes, are the ſtrength of a man, or of any

*Elumbem
reddere.*

creature; *Loe his strength is in his loynes*, saith God of Be-
hemoth, which is as some thinke the Elephant (*Job 40. 16.*)
And a man of no loynes, is a man of no strength, in common lan-
guage.

*Mala immedi-
cabilia indicat.*

Thirdly, To cleave the reynes, is to give a mortall wound
Chyrurgions and Physitians observe, That if the reynes be
struck through, there is no helpe for it; cleaving the reynes
is much like peircing the heart; this is present death, and
that leaves no hope of life, the wound of it is incurable.

There is a fourth interpretation, *He cleaveth my reynes*, may
note the torture of any acute disease, especially that of the
Stone in the reynes, or kidneys; which is as it were the cutting
of the back asunder; poore Patients under it are often heard
so complaining: O'tis like a sharpe Knife; the Stone is not
only a grinding, but a cutting paine.

I shall only lay in the consideration of these foure glosses
from the literall sense of the word, to a further making out
of the first generall Observation, *That God often deales very se-
verely in outward, or present dispensations, with many of his dearest
Servants*: He doth that which they may call cleaving of the
reines, and that, in the easiest of the foure senses, is a very se-
vere dispensation; much more (which we may suppose)
when the paine of all foure meets in one man; as doubtlesse
they did in *Job*; *He cleaveth my reines asunder*.

And doth not spare.

למל
*Pepercit, igno-
vit, propitius
fuit.
Nullam Domi-
ni in me mise-
recordiam, sed
omnigenam sa-
nitiam experi-
or, Merc.*

He that doth not spare, useth the utmost extreamity, and
shewes no pittie or indulgence: to spare, is both an act, and
one of the kinds of mercy: Sparing is opposed to severity, it
is a doing lesse against another then we may, and that two
wayes.

First, When wee doe lesse then wee can. Wee having
power, though no right to doe more then we doe, no nor to
doe so much as we doe: Thus a Theefe may be sayd to spare
a man, when he doth not take all from him, life and all.

Secondly, When we doe lesse against another then we may,
both according to the right of our cause, and the power in
our hands: Thus a Magistrate spares a Theefe; or a Creditor
his Debtor; when the one exacts not the whole punishment,
nor the other the whole Summ due. And in this sense God
spareth

spareth the Sons of men; he hath both power and right to punish sinfull man to the utmost, but he spares him: To hold the hand, though but a little, is sparing mercy; but Job found not this mercy, *He doth not spare*; as if he had sayd, *The Lord layes on, layes on, and doth not forbear.*

Hence Observe.

There is mercy in sparing.

There is a fivefold mercy of God:

First, *Rewarding mercy*, towards those who have done well.

Secondly, *Pardoning mercy*, which is exercised towards those who have done ill, or towards past sin.

Thirdly, *Preventing mercy*, when he keeps us from evill, whether it be the evill of sin, or of punishment.

Fourthly, *Delivering mercy*, when though he let us fall into the evill of sin or punishment, yet he is pleased to help us up, and takes us out againe.

Fifthly, There is *Sparing mercy*; if while we are in affliction God deales gently with us, this is sparing mercy: As God was not pleased to prevent *Job's* sorrows, nor to deliver him from them, so he did not spare him in them, his hand continued heavy upon him, he had no ease.

There is a fourfold degree of this sparing mercy of God.

First, Not to punish at all: thus God sometimes spares his owne people, as a Father spares his Son that serveth him (Mal. 3. 17.) Though they faile, yet he passeth it by, and doth not reckon with them for it. The Lord represented himselfe to *Amos*, forming Grass-hoppers, which either in kinde, or in a figure (shadowing the *Assyrians*) threatned to devoure the Land; this Vision put the Prophet upon that earnest prayer, *O Lord God forgive, by whom shall Jacob arise, for he is small? The Lord repented for this, it shall not be saith the Lord (Amos 7. 1, 2, 3.)* Here was sparing mercy, and this is repeated a second time (Vers. 6.) yet in the third Vision of a *Plumbe line* (by which God was noted, taking exact notice of all the unevenesse and crookednesse of that people in that Vision, I say.) as the Prophet suspended prayer, so the Lord being resolved, no longer to suspend their punishment, saith, *I will not passe by them againe any more: that is, I will spare them no more, which is againe repeated (Chap. 8. 2.)* where by a Basket of Summer-

mer fruit, the Lord shewed their ripenesse in sin, and his readinesse to punish, and not to spare.

Secondly it is sparing mercy, when punishment is deferred, or adjourned to a further day; thus the Lord spared the old World, a hundred and twenty yeares, *My spirit shall not alway strive*: It did a long time, he spared them many yeares to draw them to repentance, and to leave them inexcusable, because they repented not.

Thirdly, It is a sparing mercy, when judgement is moderated: When though God punish, yet he doth not punish to the full; When though the cloud breake, yet he lets but a few drops fall on us, and doth not powre out showres, or make an inundation to over-whelme us; when though he strike, yet he gives but few strokes; yea, if he abate but one stroke, it is sparing mercy. The Jewes (2 Cor. 11. 24.) gave Paul, forty stripes, *save one*; and in this they would be thought to be mercifull, because they might have given him forty by the Law (Deut. 25. 3.) therefore to abate one was sparing mercy. As to punish beyond the Law, though it be but a little beyond, is cruelty; so to punish lesse, though it be but a little lesse, is mercy: And this is brought in as an argument of great mercy (Psal. 78. 38.) *But bee being full of compassion, forgave their iniquity, and destroyed them not: yea many a time turned he his anger away, and did not stir up all his wrath: They felt his wrath, but God did not stir up all his wrath: they were smitten, but not destroyed, Justice did not make an utter end of them, there was mercy in that.* The like read (Jer. 30. 11. Jer. 46. 28.) *I will not let thee goe altogether unpunished (Yet I will spare thee, though I punish thee) I will correct thee in measure, I will not make a full end of thee.* But are not all the corrections of God, yea and his judgements too done in measure? All the judgements of God are done in measure, as measure notes a rule of equity, but not as measure notes a rule of equality. Again, to doe a thing by measure doth not alwayes note the rule by which it is done, but the degree in which it is done. And so to doe a thing in measure is to doe it moderately; as when it is sayd (Job 3. 24.) that *God gives not the spirit by measure to Christ*: the meaning is onely this, he gives him the spirit abundantly, infinitely, without stint or limit: So when it is sayd, that he corrects man in measure, the meaning

ing is onely this, that he corrects him moderately, mercifully, with many stints and limits. *It is of the Lords mercy,* (saith *Jeremie, Lam. 3. 22.*) What? That we are delivered? That we are crowned with comforts? These are of the Lords mercy indeed, but he speaks not of these, the mercy hee speakes of, is, *That we are not utterly consumed.* What kinde of mercy is this? Sparing mercy. Suppose God take away many Children, yet if he leave but one, here is sparing mercy to the Parents: Suppose hee take many hundreds, and thousands of a mans estate, yet if he leave him a little to buy Bread, and to stand betweene him and Beggery, this is sparing mercy: Suppose we are much consumed, yet if we are not utterly consumed, this also is sparing mercy. In the Prophecie of *Daniels*, we read of a goodly Tree. *And behold a watcher and an holy one came downe from Heaven, and cryed aloud Hew downe the Tree and cut off his branches, shake off his leaves and scatter his fruit, &c. Neverthelesse leave the stump of his root in the earth, &c.* Though it was judgement to shake off the leaves and fruit, to hew downe the boughs and stock, yet it was sparing mercy to leave the root, that gave hopes it might grow againe, and not be utterly consumed; 'tis sparing mercy when any thing is reserved: But God did not spare *Job*, he took all; he did not leave him (as we say) *A Shirt to his backe*, nor a sound patch in his skin: *Sarans* power had no limit put to it, but as to life onely (Chap. 2. 6.) *Behold he is in thine hand, but (or onely) save his life*: There was indeed somewhat of sparing mercy in that, and that was more then *Saran* would have spared, yet it was but so much as without which he could not have groaned out this complaint, as to the losse of all other comforts; *He doth not spare.*

Fourthly, There is a sparing mercy of God in the very act of afflicting, when hee shewes that he is unwilling to afflict, or discovers tenderneesse to them that are afflicted (*Lam. 3. 12.*) *He doth not willingly afflict nor greive the Children of men.* As there are many who will serve God in an outward forme of worship, whom yet they neither serve nor worship with their will: So God will afflict some, whom he doth not afflict with his will; he doth not give out his Spirit, or take delight in smiting, while he smites them. Thus the Lord expressed himselfe towards his ancient people the Jewes; he threatens

Israel,

Israel, That the Assyrian shall be his King; that is, the Assyrian shall carry them Captives to Babylon and exercise a tyrannicall power over them (Hos. 11. 5.) Yea, the Sword shall abide on his Cities, and shall consume his branches (Vers. 6.) Now though God were resolved to doe this, and did also bring it to passe; yet he saith (Vers. 8.) *How shall I give thee up Ephraim? How shall I deliver thee, Israel? (sc: into the Enemies hand) How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together: I will not execute the fiercenesse of mine anger, I will not returne to destroy Ephraim: that is, I will not destroy him wholly, by redoubling evill upon him: I will destroy once, but I will not returne to destroy, a remnant shall be saved. The Lord gave up Ephraim, but he did not make Ephraim as Admah, and Zeboim, he did not utterly ruine him; and what he did against Ephraim, he did it with a secret contest in his owne spirit, How shall I doe this? I doe it not with my heart, and whole minde, my heart is turned within me, while my hand is turned against thee; it grieveth me while thou art grieved, while I kindle this fire of affliction in thy borders, the fire of compassion kindles in my owne bowels; My repentings are kindled together, while I punish thee for thine impenitency, and my heart is turned within me, while I must correct thee, for refusing to returne (Vers. 5.)*

*Quam vellem
nescire literas.*

Nero being desired to Signe a Writ for the Execution of an Offender, was so pittifull at his first entrance upon the Empire (though he proved a Monster for cruelty after) that he could hardly be perswaded, or vvrought to subscribe it, and vvhen he did it, in doing it he sayd, *How glad should I be if I could not write my name; which vvish occasioned Seneca his Tutor, to Write a Book of Clemencie, in vvvhich he extolls Nero, as the patterne and mirrour of Clemencie: When either God or man, doe acts of severest Justice, vvith meltings of spirit, and tendernesse of affection towards those vvho fall under their hand, those acts of justice have a great temperament of sparing mercy in them.*

For as it is in sinning, when a Beleever falls into a great sin, yet because his heart cannot goe fully vvith it, he cannot delight or take pleasure in it, therefore his may be called *Sparing sinfullnesse*: whereas a carnall heart committing onely a little

little ſin, for the matter yet, becauſe he delighteth in it, and is pleaſed with ſin; he doth not ſpare to ſin. Now (I ſay) as it is in ſinning, ſo in puniſhing; he doth not ſpare to puniſh, who doth it with his whole heart, and takes delight in it, though the actuall puniſhment be but little, whereas he whoſe heart retreats while his hand is ſtretched out in greater puniſhments, may be ſayd to ſpare in puniſhing.

Hence, to ſhew that God exacted the utmoſt of his Juſtice upon his Son, our Lord Jeſus Chriſt, when hee ſtood in our place; the Apoſtle ſaith (Rom. 8. 32.) *He ſpared not his Son.* How did he not ſpare him? He did not ſpare him any of theſe foure wayes. He did not ſpare him, ſo, as not to puniſh him at all; for the Cup could not paſſe from him. He did not ſpare him by deferring the time, but when the houre was come that he muſt ſuffer, he ſuffered in that moment. Nor did he ſpare him in the degree, he ſuffered to the utmoſt for our ſins, God did not abate one drop out of his Cup, not one dram of the weight of his ſorrowes: Yea fourthly, God did not ſpare him, in regard of the affection with which he puniſhed him: The Lord may be ſayd *willingly to afflict him for the ſins of the Children of men*, though he doth not *willingly afflict the Children of men*: He was pleaſed to *bruife him* (Iſa. 53.) and that ſignifies not onely (*Voluntatem Dei*) that it was the purpoſe and reſolution of God, that his Son ſhould be bruifed for our ſins; but it ſignifies alſo (*Voluptatem Dei*) the delight, and contentment that the Lord had in bruifing his Son. He did not ſpare, but gave him up with his heart, to thoſe puniſhments which were due to ſinners. God ſhewed no more relenting towards his Son, when he ſtood ſuffering in the place of ſinners, then he doth to thoſe ſinners who ſtand in their owne place to ſuffer without his Son: Yea, God the Father did not onely not relent, or ſhew any yearning of bowels towards his Son in that ſuffering condition, but (as to ſenſe and preſent apprehenſion) he hardened his heart towards him, which cauſed that grievous out-cry of Chriſt upon the Croſſe, *My God, my God, why haſt thou forſaken me?*

Not that God did really withdraw his love in the leaſt, from his Son, but he did infinitely delight to ſee his Juſtice ſatiſfied; and his Son as a Conquerour, bearing up under the weight of it. Thus the Lord tooke pleaſure in afflictiong his

Son, or (as *Job* speaks, Chap. 9.) *He laughed at the tryall of that innocent and Holy one*: And indeed, without this, the worke of our redemption had not been accomplished by a full satisfaction to divine Justice, for it would have had somewhat of mercy in it towards the Redeemer, as well as it is all mercy towards the redeemed: But as it is all of mercy to us, so it was to be nothing at all of mercy to *Jesus Christ*, that sinners are redeemed: he was to have no more of his Father then he payd for, and his Father did not spare him, but made him pay the utmost Farthing, that upon the casting up of the account betweene him selfe and sinfull man appeared a due debt unto his justice. *Job* complaines, that he was not spared, yet the truth is, that, every man how much soever he suffers on this side Hell, hath somewhat of sparing mercy in his sufferings.

Secondly, Forasmuch as *Job* being about to shew the extremity of his affliction, tells us, *That God did not spare*.

Observe.

Sparing mercy is the lowest degree of mercy: If God deny sparing mercy, he denies all mercy.

It is argument enough that God shewed *Christ* no mercy, when the Apostle saith, *He did not spare him*. That we sinners might have all mercy, he that saved us from our sins had none. The Angels who sinned found no mercy, no sacrifice was provided for them, *God cast them downe to Hell, and delivered them into chaines of darknesse, to be reserved unto judgement*: All which punishments are affirmed by the Apostle *Peter*, as the result of this Negative, *God spared not the Angels* (2 Pet. 2. 4.) The same Apostle tells us also, in the next Verse, that, *God spared not the old World, but saved Noah, the eighth person, a Preacher of righteousness, bringing in the Flood upon the world of the ungodly*. Neither the Angels who apostatiz'd from God, nor the old ungodly World had any share in sparing mercy. *Job* looked upon him selfe (in reference to present peace,) as one in their case, *He doth not spare*, which appeares further in the next clause.

מרה
Fet ab amaritudine.
Viscera. Vulg.

He poureth out my Gall upon the ground.

The Originall word which we render *Gall*, signifies properly, bitterness, because the Gall is so. *Peter* speaking to *Simon*.

Simon Magus (*Acts* 8. 23.) puts these two together, *I perceive that thou art in the Gall of bitterness*: He that continues in sin, lives in the Gall of spirituall bitterness, and he whose Gall is powred out, is in, or ready to goe into the gall of corporall death. For as *cleaving of the reines*, implied the receiving of a deadly wound; so powring out the Gall upon the ground, is a proverbiall, speaking present death. When the gall is out, the bowels are out; the gall is affixed to the Liver: So that, it is as much as to say, He kills me dead, or I am now upon the borders of death it selfe: When the gall is indeed powred out, we cannot live; and he who is afflicted to such a height, that he cries, my gall is powred out, may well be numbred among the dead. The reason or originall of this speech was this (as I conceive) because when a wilde Beast, or any other (which are fit for mans eating) are taken and slaine, it is usuall when the bowels are pulled out, to cut off, and throw away, or powre out the Gall upon the ground, lest the overflowing of it should disrelish the neighbouring parts: So that *Job* in this doth onely prosecute the former theame of his grievous sufferings, or that he was (as *Paul* speakes of himselfe (*2 Cor.* 1. 18.) pressed out of measure, above strength, insomuch that he despaired even of life; which he gives us yet more fully in the next Verse.

Vers. 14. *He breaketh me with breach upon breach, and runneth on me like a Giant.*

Job varies into all manner of inventions and allusions, to set forth both the constancy and extremity of his afflictions. As before he compared himselfe to a marke, against which Arrows are shot; so now to a Stone wall, or fortified Tower, against which, battering Rams of o'd, and Cannons in latter ages, are usuall planted to make a breach, that the Souldiery may come up to the assault.

פרץ *Vi diffu-*
pit, erupt.
Poeticè variat
orationis modes
lugubres.

He breaketh me with breach upon breach.

Some men are like fortified Cities, which cannot be easily entred, yet when the Lord of Hosts drawes up his Armies and besiegeth them, he hath Artillery and Ammunition enough to thunder downe their highest Towers, and to make breach upon breach in their thickest walls. Satan complains (*Ch.* 1.)

Thou hast made a hedge about him : Job's hedge was the protection of God ; that hedge was so strong that Satan could not pull up a stake of it , nor make a gap in it , till God gave him leave. But though *Job* (as this similitude implyes) were like a wall or fortified tower , yet God had made breaches in him ; God can soone breake our estates , our strength , our health , our comforts , our peace , our all. And when *Job* saith , *he breakes me with breach upon breach* ; he meanes a multitude of breaches made together , or continuall breaches , made one after another : *Jeremy* laments (Chap. 4. 16.) *My bowels , my bowels , I am pained at the very heart , my heart makes a noyse in me* : Why doth he thus double upon these words , *My bowels , my bowels , my heart , my heart* ? The twentieth Verse gives us an account of that , *Destruction upon destruction is cryed , for the whole Land is spoiled* : Destruction upon destruction is totall destruction. Thus *Sampson* repeats his Victory over the Philistines (*Judg.* 15. 16.) *With the Jaw-bone of an Asse beaps upon beaps* ; or (as the letter of the Hebrew) *an heap , two beaps* ; that is , I have made a great slaughter ; or as himselfe explaines it in the close of the Verse , *I have slaine a thousand men*. We have the Prophet *Ezekiels* threat in the same language (Chap. 7. 26.) *Mischiefe shall come upon himselfe , and rumor shall be upon rumor* : When the Prophet *Isaiah* would convince the Jewes of their unteachablenesse , that whereas (as the Apostle speakes , *Heb.* 5. 12.) *They ought to be teachers* ; yet they had need to be taught the first principles of the Oracles of God , like little Children , who must have the same precepts and lines often and often inculcated upon them , he gives it us in the forme of this Text (*Isa.* 28. 10.) *For precept must be upon precept , line upon line* ; that is , they must be continually followed with precepts , they must have many , and yet they scarce learne one ; or (as others expound that place) the Prophet describes the scornefulnesse of that people who jered the Messengers of God for their frequency in Preaching , with a riming scoffe , *Precept upon precept , line upon line , here a little , and there a little* ; which single tearms the Prophets had often used in their Sermons. Now which way soever we take the proper sense of that place ; yet the common sense of the words reaches this in *Job* : for *precept upon precept* , speakes there a multitude of precepts , even as here , *breach upon*

upon breach speakes a multitude of breaches, or breaches all over. And the Apostle Paul expresseth himselfe in this straine, while he gives the reason of the recovery of *Epaphroditus* from a dangerous sicknesse (*Phil. 2. 27.*) *He was sick (saith Paul) nigh unto death, but God had mercy on him; and not onely on him, but on mee also, lest I should have sorrow upon sorrow; that is, many sorrows heaped up together: So then, when Job complaines of his breaking with breach upon breach; the plaine meaning is, that he had many, very many breaches: His very wounds were wounded, there was nothing in him, or about him to be smitten, but what had been smitten already. As if he had said, I am so full of breaches and afflictions, that there is no whole space or roome left for a new breach, for another affliction: As he that lyes upon the ground can fall no lower, so he that is all broken cannot be broken any more.*

Vulnera ipsa vulnerat. Non habet in nobis jam nova plaga locum.

Job had breach upon breach in his estate, his Cattle, and goods were taken away: *Job* had breach upon breach in his Family, most of his Servants, and all his Children were destroyed: *Job* had breach upon breach in his body, that was sick and soare: *Job* had breach upon breach in his credit, he was called Hypocrite againe and againe: *Job* had breach upon breach in his soule, that was filled with feare and terrour from the Lord.

Hence Note.

The best Saints on earth are subject, not onely to great, but various troubles, to breach upon breach.

God is pleased to smite them sundry times, and he smites them sundry wayes: 'Tis no argument that a man shall be no more afflicted, because he is afflicted, or that God will not smite againe, because he hath smitten already. God doth not stay his hand by looking upon the number, but upon the effect and fruit of our afflictions: Every Childe of his, whom he corrects, must looke for more corrections, till repentance hath had its perfect worke, and every Champion of his whom he tryes, must looke for more tryalls, till faith and patience have had their perfect worke. God would not give his Children so much as one blow, or one breach, not so much as a little finger of theirs should ake, were it not for one of these ends, and untill these ends be attained, they shall have many blowes and breaches, even till the whole head be sick, and

*Ut in vineis
labor labori, cu-
ra cura, semper
additur, &c.
Sanct.*

and the whole heart faint, till from the sole of the foot, even unto the head, there is no soundnesse in them, but wounds and bruises and putrifying soares. As the Vine-dresser cuts, and cuts, prunes, and prunes the Vine, this day and the next day, because once cutting or pruning will not serve to make it fruitfull: So the Lord prunes, and cuts, and pares, and breaks, and breaks, not to destroy his people, but to make them (as pleasant Vines) bring forth abundantly, either the fruits of godly sorrow for their sins committed against him, or the proofes and experiments of the graces which they have received from him. This latter was *Job's* case, and the chiefe cause why he was *broken with breach upon breach*. And no sooner had the Lord by his roaring Cannon, made breaches in him, faire, and assaultable, but he presently takes his advantage, as *Job* shewes elegantly (pursuing the Allegory) in the last clause.

He runs upon me as a Giant.

גִּבּוֹר
*Sicut fortis po-
tens idem valet
Gigas &
גִּבּוֹר.*

When a breach is made in the wall, the beseigers run up to assault and storme the place. *Job* keeps to the Souldiers language, the Lord hath made breach upon breach, and now *He runs upon me as a Giant*. There are three things in this expression.

First, The speed which God made to assault him, *He runs*.

Secondly, The strength that God puts forth in assaulting him, he runs, not as a Childe, not as a weak man, no nor as the ordinary sort of strong men; but *as a Giant*, or mighty man, who exceeds other men as *Goliath* did *David*, both in strength and stature.

Thirdly, Running as a Giant, notes courage as well as strength. A Giant runs fiercely and fearelessly.

*Quando aliquis
dicitur aut cur-
rere, aut ali-
quid agere, fi-
cut Gigas, ni-
hil aliud deno-
tat, quam mag-
no animo &
strenue rem ali-
quam aggredi.
Bold.*

David compares the Sun at his rising, to a Bridegroom comming out of his Chamber, and to a *Giant*, or strong man (it is the word of this Text) *who rejoyleth to run a race* (*Psal.* 19. 5.) Giants are swift, and Giants are strong; Some men are strong, but not swift of foote, but no man can be swift of foot, unlesse he be competently strong, Giants are both in excellence: And therefore *Job* puts both together, *He runs upon me as a Giant*. And yet (I conceive) this running doth rather imply the fiercenesse of the Giant, then his swiftnesse. Giants

are

are dreadfull and terrible to behold; they are called *Nephilim* in the Hebrew, of diverse Texts, which comming from the root, *Naphal*, to fall, signifies *fallers*, and that in a twofold sense.

First, Because they Apostatiz'd or fell from God, his truth and worship, which *Moses* seemes to intimate, while he describes the first great personall defection of the World (*Gen. 6. 4.*) *There were Giants in the earth in those dayes*: these he opposeth to the *Sons of God*, in the same Verse, who had also greatly corrupted themselves, so that (*Vers. 5.*) *God saw the wickednesse of man was great upon the earth*: For the *Sons of God*, they who owned a profession of Religion (being the Posteritie of *Seth*, they) mingled themselves with the wicked of the World; as for the Giants, they disowned God, and were totally departed, or fallen from his obedience, and were therefore as some apprehend, called *Nephilim*, or *Fallers*.

Secondly, They were so called, because either through the vastnesse of their strength and stature, or through the fiercenesse of their mindes and spirits, they were men of violence, great oppressors, causing others to fall before them: In so much that the very name of a Giant was dreadfull. And when those unbelieving Searchers of *Canaan* brought up an evill report of that Land, the worst which they could say of it to the discouragement of their Brethren, was this (*Numb. 13. 33.*) *And there we saw the Giants, the Sons of Anak, which came of the Giants: and we were in our owne sight as Grasse-hoppers, and so we were in theirs.* Men of strength and courage were as much afraid at this story of Giants, as Children are of Bug-bears and Fayries.

So then, when *Job* said, That God did run upon him as a Giant, his intent was onely to shew, with how much terrour God was pleased to cloath himselfe, and how much strength he put forth, while he thus contended with him. The truth is, God needs not lay out his strength to afflict man, hee can crush the strongest of men as a moth, with the touch of his finger. The weaknesse of God is stronger then man; yet God in afflicting his people, will sometimes personate a mighty man, exercising his power to the utmost, and arming himselfe from head to foot, while he combates with an enemy: which still confirms the generall Observation, *That God doth not onely afflict*

afflict ſuch as he loves, but he afflicts them ſorely. Doth he not ſo, when he ſhakes them in peices? Doth he not ſo, when he ſets them as his mark? When a multitude of ſkilfull Archers compaſſe them about; when he cleaves their reines aſunder; when he powres out their Gall upon the ground? Doth he not ſo, when he ſets Engines of battery to make breach upon breach, and then runs up as a Giant to the aſſault? Thus God hath dealt with many precious ſoules, and thus he dealt (beyond his dealings with many) with his precious Servant Job.

And as no man, eyther in his eſtate or health, either in his credit or comforts, is ſo ſtrong a wall, but God by his Artillery can quickly make a breach upon him; ſo who is able to ſtand in the breach, or make it good, when God comes up to the aſſault? *Can thine heart endure, or can thine hands be ſtrong in the dayes that I ſhall deale with thee? ſaith the Lord (Ezek. 22. 14.) When the Lord as a Giant runs upon man, the ſtrongest Giant among the ſonnes of men, is but as a Pigmie, yea but as a Piſmire, he is but as the Chaſſe before the winde, or as the Potters Veſſell before the Iron Rod. But though fleſh and bloud cannot ſtand in the breach when God aſſaults; yet Faith and patience can. Moſes by Faith ſtood in the breach, and turned away the wrath of God, when he came to deſtroy Iſrael (Pſal. 106. 23.) Job by patience ſtood in the breaches which God made upon him, when he ſeemed utterly to deſtroy him.*

For what did Job to God, when God did all this to him? Did he oppoſe? Did he ſtrive with his Maker? The two next Verſes ſhew, that prayers and teares were all the Weapons he uſed in this holy Warre with God.

J O B, Chap. 16. Vers. 15, 16, 17.

I have sowed sack-cloth upon my skin, and d filed my horne in the dust.

My face is foule with weeping, and on my eye-lids is the shadow of death.

Not for any injustice in my hands : also my prayer is pure.

THE former words shewed in what manner Job was afflicted ; and because the manner of his afflictions did almost exceed words, therefore he strained himselfe to the highest pitch of holy rhetorick , to make his unkind friends sensible of it. And as there he told us what God had done to him , so here he tells what he did , or how he behaved himselfe under the hand of God ; he tells us how he took those tearings, and those wounds ; how he received those showres of Arrowes from the Almightyes Bow. Eliphaz taxed Job in the fifteenth Chapter, with height and haughtinesse of spirit in his low estate (Verse 12, 13.) *Why doth thine heart carry thee away ? And what doth thine eyes winke at, that thou turnest thy spirit against God, and lettest such words goe out of thy mouth ? And (Verse 25.)* He more then intimates that Job stretched out his hand against God, and strengthened himselfe against the Almighty. In both passages he is severely charged, not onely with impatience under the hand of God (which is bad enough) but with opposition against the hand of God, which is far worse.

Job refutes these unfriendly censures , and professeth another kind both of spirit and practice in this Text. As if hee had sayd, *I am not so madde as thou takest me to be , to ruine upon God, or to stretch out my hand against him while he smiteth me, I have learned better, then to shoot the arrowes of blasphemy against God whilst he shoots the arrowes of calamity against me ; and if you desire to know what I have been doing, seeing I deny that I have been doing what you suggest : This is the account which I give of my selfe, and of my behaviour.*

Verf. 15. *I have sowed sack-cloth upon my skin, and defiled my borne in the dust.*

That is, I have humbly submitted my selfe to receive, and entertaine those saddest dispensations.

Hence Observe.

That the surest way to confute the censures, and wipe off the aspersions which are cast upon us, is to shew our selves doing contrary to what others are speaking of us.

A practicall answer is the strongest answer; we may speake more for our selves by our hands, then we can doe by our tongues in many cases. The Papiists mouthes are stoppt (who call us *Solifidians*) when they see Protestants forward in, and zealous for good workes: He that is accused of uncharitablenesse, may best free himselfe from that charge, by giving freely to the poore; and he that is accused of injustice, may soonest doe himselfe right, by shewing that he hath done right to every man. Bare denyals that we have done evill, are nothing; but when our doing of good appears, who can deny it? The old Philosopher answered him that denyed motion, by rising up and walking, not by arguing: *Job* answered *Eliphaz*, who affirmed that he turned his spirit, and stretched out his hand against God, by falling downe and submitting to it. *I have sowed sack-cloth upon my skin, &c.*

And this *Job* offers, as to remove, and take away that objection of mis-behaviour towards God; so to move his Friends to better behaviour, even to compassion, and pity towards him. He was in a sorrowfull case, and he had acted the part of a sorrowfull man; God had layd him low, and hee layd himselfe low; this might have taught them moderation; why should they speake so harshly against him, who had dealt but courteously with himselfe? *Sowing sack-cloth upon his skin*, and seeing he abased himselfe, even to the defiling of his borne in the dust, why should they abase him too? It stirrs up pity towards a professed adversary to see him in misery, especially, when he submits unto it, and suffers with patience: Much more should the misery of a professed Friend, he also quietly submitting to it, stir up the bowels of pity. So then, the scope of this report which *Job* makes of himselfe, was not onely to answer what *Eliphaz* had charged him with, but also

*Hoc offert ut
ad miserecor-
diam facies mo-
veat, peniten-
tiam, sc: suam
et humilita-
tem, quod sese
in his afflictio-
nibus non exu-
beret. Merc.*

also that he might obtaine from his Friends, a milder answer.

I have sowed sack-cloth upon my skin.

The word which we render *Sack-cloth*, is of the same sound in the Hebrew, and almost in all other languages; which is observed as an argument of its antiquity, and that it is the mother of all languages. But how did *Job* sow sack-cloth upon his skin? This is a hard peece of Sempstery.

The Roman Historian reports of cruel *Nero*, that when he fled out of the City (fearing the sentence of the displeased Senate which quickly pursued him) and had got into a grove or thicket like a wilde Beast, he commanded those about him to make a trench in the earth, fitted to the dimensions of his body, which he ordered them to line with such peeces of Marble, as were to be had upon the place; thus as it were, preparing his owne Tombe, he wept and often cryed out, *See what a workman is here now ready to perish*. What that wretch sayd of himselfe, I may say of this holy man in the Text, whom I finde thus busied at his Needle, as if hee were preparing his owne Grave-clothes, or winding-sheet, *What a workman have wee here ready to perish?* *Job* looked upon himselfe as a dying man, and behold he is sowing sack-cloth upon his skin. When men of of worth dye, they are wrapt in fine linnen, so *Joseph of Arimathea* wrapt the body of *Jesus* (Mar. 15. 46.) And a living man full of soares needs the finest and softest linnen to wrap him in: Sack-cloth is a course stubborne cloth, greivous to a sound body, painefull to those who have never a breach upon their flesh; but for a man (as *Job* describes himselfe) full of breaches, having breach upon breach, his body being broken all over, as if it were but one continued breach, to lap up such a one in sack-cloth, is an extreame addition to his paines and sorrowes. How is it then that *Job* was thus severe to his owne soares? To cleare this, *Sack-cloth* may be taken two wayes.

First, Properly.

Secondly, Improperly.

Properly, so, sack-cloth is that hairy, rough Garment which was very usuall among mourners, whether in times of sorrow for sin or judgement. *Sack-cloth was the Livery of*

ps Sacrus,
vox qua hic ha-
beint Sak ha-
bes eundem so-
num in omni
fere lingua,
quod unum ar-
guit linguam
Hebraam om-
nium esse ma-
trēm.

Qualis artifex
perco.

both these sorrowes. The King of Israel was a close-mourner in sack-cloth (2 Kings 6. 30.) The King rent his clothes as he passed by upon the wall, and the people looked, and behold he had sack-cloth within upon his flesh. There being a terrible Famine in Samaria, that King wore Sackcloth as an embleme of his sorrow, yet he wore it somewhat concealedly, it was within upon his flesh. And so (2 Kings 20. 31.) when the Servants of Benhadad came to Achab, they put sack-cloth upon them. And (2 Kings 21. 27) Achab himselfe when hee heard that fore judgement denounced against him, humbled himselfe, and put on sack-cloth, and went softly. In a time of common calamity, the Prophet tells us, Every head shall be bald, and every beard clipp: upon all the hands shall be cuttings, and upon the loynes sack-cloth (Jer. 48. 37.) And that it was the usuall weare in time of repentance, is taught us in the Prophecie of Jonah (3. 8.) where Proclamation was made by the King of Nineveh, That all should fast and put on sack-cloth. Christ himselfe describing what Sodome and Gomorrah would have done if the Gospel had been Preached, or the mighty works done in them which were done in Bethsaida and Corazin, saith, They would have repented long agoe in sack-cloth and ashes: that is, they would have put on sack-cloth, and sate in ashes, in token of deepest humiliation for sinne. Thus sack-cloth properly taken was often used in times of great affliction, whether personall or publike; as also in times of deepest and most professed repentance.

Secondly, Wee may take sack-cloth improperly, and so two ways.

First, As to Job's then present condition, hee was full of sores, and those sores were to him as a course covering of sack-cloth: for he was sore all over: In some extraordinary diseases, a scab puts forth all over the body, like the bark of a tree. Job's scabs and sores were like the bark of a tree, or a garment of sack-cloth, hee speaks neere this language (Chap. 30. 18.) By the great force of my disease is my Garment changed: As if he had sayd, I have another kinde of Garment then I was wont to weare; I was wont to weare the best, and the costliest Garments; but now, By the force of my disease, is my Garment changed, it bindeth me about as the colour of my coat: that is, My sores binde me about as the colour of my Coat.

Thus

72 Cutis
vox Arabica
non alibi in
Scriptura repe-
riunt. Et Gelat.
proprie signifi-
care cutim &
crustam que
plaga sicca su-
perinducitur.
Rab. Levi.

Thus the Greek Expositors render this Text, affirming, that his skin was discoloured and black, and began to looke like sack-cloth, through the heat and distemper of his inward parts: As health and soundnesse of constitution put out a f. eili and lively tincture, so sicknesse and diseases deface and darken the beauty of the body.

Secondly, Take it again improperly, as to Job's then present action; and then, *I sowed sack cloth upon my skin*, is, as if hee had spoken plainly, I have greatly abased, or humbled my selfe, I have been as one who putteth on sack cloth. Such was his posture (Chap. 2. 8.) *He tooke a pot-herd, and scraped his sores, and sate downe among the ashes.* As he who wore sack-cloth did humble himselfe greatly, or at least would be accounted to have done so; so he that is really humbled, and that greatly, may be sayd to have put on sack-cloth. The signe is often put for the thing signified, in reference both to joy and sorrow. White garments and unctions were signes of joy; and therefore when Solomon exhorts to joyfulness, hee saith, *Let thy garments be alwayes white, and let thy head lack no oymntment* (Eccles. 9. 8.) which we may expound either by that which goes before, *Eat thy bread with joy, and drinke thy Wine with a merry heart* (Verse 7.) or by that which follows (Verse 9.) *Live joyfully with the wife of thy youth*: As to bid a man put on white garments is to bid him rejoyce, so to bid a man put on blacks, or sack-cloth, is to bid him mourne; and he who saith as Job here, that he hath done it, saith, That he hath mourned, though he hath not done it. Job did not sow sack-cloth upon his skin when he spake thus, but his sorrows did truely speake sack-cloth: Such also is his sense of the next clause; where he professeth,

*Nigrorem na-
ta est cutis
mea propter
cruciatum a-
cerbitatem qua-
si saccus qui-
dam ex vellis
contextis effe-
ctus. Sanct.*

And I defiled my horne in the dust.

Hornes are proper to a beast, but they are often by a figure or improperly ascribed to man. The *horne* imports two things in figure.

First, Strength, and power.

Secondly, Dignity, and ornament.

It is often put for strength and power; for the strength and power of good men (1 Sam. 2. 10.) Hannah sings, *Thou shalt exalt the horne* (that is, the strength and power) of thine an-
noynted

noymed. (*Psal. 132. 17.*) There shall he make the horne of David to flourish. David was a type of Christ, and of him this Psalme is expounded (*Luke 1. 69.*) God hath rayseed up a horne of salvation for us in the house of his servant David: A horne of salvation, is, strong salvation, or strength of salvation: God layd helpe for us upon one that is mighty, when he layd helpe for us upon his Son.

The horne, notes also the strength and power of wicked men (*Psal. 75. 5.*) Lift not your hornes on high, speake not with a stiffe neck: At the tenth Verse of that Psalme, we have both; All the hornes of the wicked also will I cut off; but the hornes of the righteous shall be exalted. Those ten Kings, who gave their power and strength to the Antichristian Beast, are shadowed under the title of Ten hornes (*Revel. 17. 12.*) Strength and power are expressed by a horne, in allusion to beasts, whose strength to defend themselves, and to hurt others, is in their hornes; and hence it is that the word by which the Greekes expresse harmeleffe, signifies properly horneleffe (*Phil. 2. 15.*)

Metaphora ab animalibus ducta, quorum vires fere in cornibus consistant.

ἀνεργός, Est carens cornu.

That yee may be blamelesse and harmeleffe, the Sons of God without rebuke, &c.

Secondly, As the horne is put for strength, so for splendour, and dignity: The Texts before alleadged may be so expounded. And againe (*Hab. 3. 4.*) His brightnesse was as the light, and he had hornes comming out of his hand, and there was the hiding of his power: Wee in the Margin put, Bright beames out of his side: For the Hebrew word which signifies a horn, signifies to radiate, and shine forth (*Exod. 34. 29, 30.*) When Moses came downe from the Mount; the Text saith, He wist not that his face did shine. And when Aaron, and all the people of Israel saw Moses, Behold his face shone: The Vulgar translates, The face of Moses was horned, or had hornes upon it: that is, Beames and rayes of light like hornes appeared, or darted from his countenance; so that the eyes of the beholders were dazzled: And the reason why Moses is commonly pictured with hornes, is, because this word signifies, both beames, and hornes. So here, I have defiled my horne in the dust: that is, My dignity, and excellency; thus the Chaldee expresseth it: as if he had said, I have taken off, or layd by all ornaments to put my selfe into the posture of an humble suppliant; I have defiled my horne in the dust.

רָדָה Radia-
vis splenduit.

Quod cornuta esset facies; ius. Vulg. Inde Moses cornutus pingitur.

Splendorem meum, Chald.

[Dust] also is taken properly, or improperly; properly, dust is light, small, crumbled earth. Christ chargeth his Disciples (Mat. 10. 14.) *Whosoever shall not receive you, nor heare your word, when you depart out of that City, shake off the dust of your feet: That action was emblematicall, and noted one of, or all these three things.*

First, That the earth was polluted, where such refusers of the precious Gospell did inhabite, and was therefore to be shaken off as a filthy thing.

Secondly, That they were base and vile as dust, such as God would shake off.

Thirdly, That the dust of the Apostles feet there left, might be as a witness (so the other Gospels expresse it) against them, that the Gospel had been Preached there.

Dust also in a proper sense, was used in times of humiliation and sorrow among the Jewes; for then, they either sprinkled dust on their heads, or lay downe in the dust: *Josbua* and the Elders of Israel put dust on their heads (*Josb. 7. 6.*) and *Job* professeth (*Chap. 42. 6.*) *Therefore I abhorre my selfe, and repent in dust and ashes:* Which wee may understand either strictly, that he sate downe in the dust, testifying his repentance, or largely, that his was a great and a deep repentance, even like theirs, who are humbled in dust and ashes. That carnall worldly sorrow of the Merchants and Freinds of *Babylon* is thus expressed (*Rev. 18. 18, 19.*) *And they cast dust on their heads, and cryed, weeping and wayling, saying, Alas, alas, that great City.*

Improperly, dust signifies any very low condition (*Psal. 113. 7. 1 Sam. 2. 8.*) *He raiseth the poore out of the dust:* And againe (*1 Kings. 16. 2.*) *For as much as I exalted thee out of the dust, and made thee a Prince over my people Israel, &c.* To be exalted from the dust, is to be exalted from among the common people to a princely state, as that parallel place tells us (*1 Kings 14. 7.*) All men are but levell with the dust in their naturall constitution, but all Magistrates are above the dust (that is, the common people) by their civill constitution. When *Job* saith, *I have defiled my horne in the dust;* it may be understood either properly, that he did sit downe in dust and ashes as hee speaks (*Chap. 2.*) or improperly, that as God had brought him into a low condition, so he was willing to submit himselfe

selfe to a low condition, and to be, not onely as *man* who is dust in his nature, and must returne to dust, but as becomes that *man* whose power and honour, whose excellency and greatnesse is layd in the dust: *David* imprecates (*Psalme* 7. 5. *If I have done this, if (as some charge and suspect me) there be iniquity in my hands, &c. Let the enemy persecute my soule, and take it; yea, let them tread my life down to the earth, and lay mine honour in the dust:* that is, Let him totally ruine me, or lay me as low, as low can be. The Church is thus excited to rise from her Captivity (*Isa.* 52. 1, 3.) *Awake, and shake thy selfe from the dust, arise, and sit downe, O Jerusalem: loose thy selfe from the bands of thy neck, O Captive daughter of Zion. To lye in Captivity, is to lye in the dust; and as to shake off the dust is to returne from Captivity, so to defile the horne in the dust is to lay aside our dignity.*

Job gives yet a further description of his selfe-humiliation.

Verf. 16. *My face is foule with weeping; and on my eye lids is the shadow of death.*

As *Job* put on his mourning Garments, so he was indeed a mourner, he wept, and he wept plentifully: much eye-water doth not cleanse but foule the face, *My face is foule with weeping*; or my face is swolne, and my cheeks blubbered with weeping, saith the Latine Translator.

Facies mea in-
ramuit a fletu.
Vulg.

Note heree three sorts of teares spoken of in Scripture.

First, There are teares of worldly sorrow.

Secondly, Teares of godly sorrow.

Thirdly, Teares of Hypocrysie.

The last sort is applyable to both the former; it respects sometimes worldly sorrow, and sometimes godly sorrow; for both may be feyned: Such were those teares (*Jerem.* 41.) when *Ismael* had killed *Gedaliah*, the Text saith, *Ismael went to Mizpeh, and met the men, weeping all along as he went*; as if hee had been greatly troubled for the afflictions of the Land; but they were Crocodiles teares. *Ismael* wept onely till hee had gotten those men (as a prey) in his power, and then he destroyed them. *Ismael* was a State-hypocrite, and seemed full of compassion, that he might get an opportunity to vent his malice.

There

There are many Church-hypocrites, who can ſoule and diſfigure their faces with weeping, as Chriſt reproves the Phariſees (Matth. 6. 16.) while they have no thought of waſhing or reforming either their hearts or lives. Job's face was ſoule with weeping, but his heart and life were cleane; he needed not ſtraine for teares, or weep by art; how could he reſtraine teares, whoſe troubles were enlarged? The word which we render *ſoule*, is doubled in the Original, which ſpeakes thus much, that his face double-dirtied, or double-dyed in his owne teares: Neither yet was this all the argument of his reall ſorrowes; for he had not onely quite wept away his beauty, but he had almoſt wept away his life too, and was even dead with griefe, as it followes in the next words.

פִּי
חִמְרָמְרָה
Facies mea ſa-
data eſt a
חִמְרָ חִמְרָ
hic duplicatur
uſante, ad au-
gendam ſigni-
ficationem.

And on my eye lids is the ſhadow of death.

That is, Mine eyes are darkned, and I look like one that's ready to give up the Ghoſt: As if he had ſayd, My ſorrow may be ſeene upon my eyes and eye lids, which with extremity of griefe, and multitude of teares are even waſted away and ſunke in my head, as when a man is dead, or dying: Much weeping weakens the eye-ſight, yea ſome are ſaid to weep out their eyes. David gives us that effect of weeping (Pſal. 6. 7.) I water my Couch with teares: that is, I weepe abundantly, then it followes, Mine eyes are conſumed becauſe of my griefe: And (Pſal. 38. 10.) My heart panteth, my ſtrength faileth, as for the light of mine eyes, it is alſo gone from me: I am even growne blinde with ſorrow, or (as the Church bemoanes her ſad eſtate, Lament. 2. 11.) Mine eyes doe faile with teares. Abundance of teares bring fayling of eyes: and he that uſeth his eyes to much weeping, ſhall have little uſe of them for ſeeing: we may aſſigne the reaſon of it from nature, becauſe continuall powring forth of teares ſpendes the ſpirits, and ſo weakneth the viſive power. Now as death is a totall privation of ſight, ſo they vvhole ſight is much impayred, look ſomewhat like the dead: Hence Job's complaint, *On my eye-lids is the ſhadow of death.*

Hos geſtus in
humiliationibus
Orientales exi-
an Græcos u-
ſurpaſſe reſtaur
Et rider Plu-
tarchus in li-
bello de ſuper-
ſtitione.
Denſiſſima ca-
ligo eſt oculis
meis oſcuſa.
Merc.

Shadow of death, notes the cleereſt appearance, the ſtrong-
eſt ſignes of death: Or this ſhadow of death upon his
eye-lids, together with the fouling of his face, in the former
claufe may be an alluſion to ſome faſhions or cuſtomes of
Mourners in thoſe times or places. This phraſe (which alſo

often occurs in other Scriptures) vvas opened (*Chap. 2. 5.*) thither I referr the Reader.

Thus vve have *Job's* behaviour in his affliction. by a tvvo-fold act, and a tvvo-fold effect of it.

The first act vvas, *Sowing sack-cloth on his flesh.*

The second vvas, *Defiling his borne in the dust.*

The first effect vvas, *Foulnesse vpon his face.*

The second vvas, *Death vpon his eyes.*

Hence Observe.

First, *They are most sensible of the hand of God, who are most submissive to it.*

As *Job's* afflictions vvere great, so vvas his sorrow, and so vvas his submission: *Sorrow is not contrary to patience; Job vvas the most patient, and the most sorrowfull man in the World.* There is an immoderate sorrow inconsistent vvith patience, but great sorrow is not only consistent vvith patience, bat an argument of it; and unlesse vve have some sorrow, vve are not patient at all: hovv can he be called patient, vvho either feels not, or slights his affliction. It is as ill a symptome of a diseased soule to be unsensible of judgements, as to be unsensible of mercies. Unlesse wee feele the rod, wee cannot heare the voyce of the rod, nor receive instruction by it. To be as a Trunk, or a Stone, under correction, is not to be patient under it, but to despise it: *Humble your selves under the mighty hand of Gad,* is the advise of the Spirit, by the Apostle (*1 Pet. 5. 6.*) As God humbles us for sin, or for the tryall of grace, so they who have grace receive power to humble themselves; and to humble our selves, is not onely an act, but an high act of grace; both the grace of God toward us, and the graces of God in us are exalted when we are low in our owne eyes.

Secondly, From the manner of this sorrowfull humiliation, *He sowed sack-cloth vpon his skin, and defiled his borne in the dust.* Observe.

That as God letteth out visible tokens of his afflicting hand vpon us, so we should let out visible tokens of our humiliation under his hand.

As we are visibly afflicted, so we should be visibly affected. We may make our humblings scene, though we must not doe it to be scene. As the light of our active obedience, should so shine before men, that they may see our good works, and glorifie our Father.

Father which is in Heaven (Matth. 5. 16.) So also should the light of our passive obedience shine before men, that they may see our holy sufferings, and glorifie our Father which is in Heaven. It is as great a sin to boast of our poverty, as it is to boast of our riches, and as great a vanity to be proud of a crosse, as to be proud of a Crowne; yet it is an honour to God, when men see that we are not ashamed either of poverty or of a crosse. The crosse should be carryed upon our shoulders, not put up in our pockets: God loves to see us owne our troubles as well as our comforts; and as he will condemne those who wrap the Talent of their gifts and abilities in a Napkin, and hide it from the use of others; so he doth not approve those who wrap up their crosses and afflictions in a Napkin, and hide them from the sight of others: especially considering, that even these also are Talents for which we stand accountable, how we have used them, both for our owne good, and the good of others. *I have surely heard Ephraim bemoaning himselfe thus (saith the Lord) Thou hast chastised me, and I was chastised (Jer. 31. 18.)* Ephraims outward moanes were as musick in the eares of God; Ephraim did not murmur against God, but he bemoaned himselfe; Ephraim was not angry at his chastisement, but Ephraim mourned being chastised; God heard this fully, in hearing he heard it, or, it pleased him to heare it. It is our duty to testifie our sorrow by the saddest notes of a troubled spirit, and it is a delight to God when we doe so; not that he delights in our sorrows; but he delights in the witnesse which we beare to his wisdom, righteousness, and faithfulness, in sending those sorrows. *I heard Ephraim bemoane himselfe.* Will an offender that looks for mercy come before the Judge in rich apparrell, or in some affected dresse? Comes he not rather in his Prison cloths, puts he not on the garments of heaviness? The Messengers of *Bethbadad*, put dust on their heads, and ropes about their necks, and sack-cloth on their loynes, when they came to mediate for the life of their Master. And thus the Lord speakes to the Israelites (Exod. 33. 5.) when they had sinned, and he was wroth, *Put off your Ornaments that I may know what to doe with you:* Ornaments are uncomely when God is threatening judgements: It is time for us to lay by our bravery, when God is about to make us naked. Sack-cloth sowed

upon the skin, and our home in the dust, are the best ensignes of an afflicted state. The Prophets counsell indeed is (*Joel 2. 13.*) *Rend your hearts, and not your garments:* (*Rending the garments may be taken; not onely strictly for that act, but largely for all outward actings of sorrow.*) Yet when he saith, *Rend not,* this is not a prohibition of, but a caution about the outward acting of their sorrow. *Not,* in Scripture, is not alwayes totally negative, it is often directive and comparative: So in this place, *Rend your hearts and not your garments,* is, *your hearts,* rather then *your garments:* or be sure to rend your hearts, as vvell as your garments: The one must be done, the other ought not to be left undone. See more of this (*Chap. 1. Vers. 20.*) upon those vvords, *Then Job rent his Mantle.*

Thirdly, Observe.

Great sorrow produceth great effects, and leaveth such impressions as testifie where it is.

The Apostle saith of the sorrow of the World, *That it worketh death* (*2 Cor. 7. 10.*) The sorrow of the World may be taken two wayes.

First, For the sorrow of carnall worldly men, whose sorrow for sin is only a vexing of their hearts, not a breaking or humbling of their hearts; vvhich being seperate both from true faith for the pardon of sin, and from any reall purpose of leaving their sin, *worketh death*, both temporall death, often vvearing out their naturall life lingringly, and sometime destroying their naturall life violently, as in *Judas*, as also hastning them on to eternall death, of vvhich it selfe is a forerast, or beginning.

Secondly, This sorrow of the World, is a sorrow for the losse of, or disappoyntments about vvorldly things. This also vvorketh both those deaths in meer vvorldly men; and vvhen it is excessive (as under a temptation it may be) in a godly man, it may be sayd to vvork the death of the body in him; yea great and continued sorrow, though it be not excessive, vvorketh tovwards this death in a godly man, drying his bones, and dravving out his spirits, as is cleare in *Job*, on whose eye-lids the very shadow of death sate, while he wept and sorrowed. 'Tis hard to dissemble a little griefe, but a great deale cannot be hid: As godly sorrow manifests it selfe in excellent effects upon the soule, of which the Apostle num-

bers up seven at the eleventh Verse of that Chapter, *For this selfe same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you; yea what clearing of your selves, &c.* Now I say, as godly sorrow manifests it selfe in manifold effects upon the soule, so doth the sorrow of the World set its marks upon the body: As a good mans heart is made clean by weeping the teares of godly sorrow, so every mans face is made foule by weeping the teares of worldly sorrow; and as godly sorrow worketh repentance unto salvation and life eternall, so the sorrow of the world worketh an entrance to temporall death; yea, we may say that godly sorrow doth sometimes worke temporall death; *Paul was afraid* lest the incestuous person while he was repenting, might be *swallowed up with over much sorrow* (2 Cor. 12. 7.) wherof as we are to understand chiefly of a swallowing up in the gulf of despaire, so we may take in that also as a consequent of the other, a swallowing of him up in the Grave of death; as if he had sayd, The poore man may both despaire and dye under this burden, if you let it lye too long upon him. As soone as *Heman* had sayd (in his desolation) *My soule is full of troubles*, he presently adds, *And my life draweth nigh unto the Grave, I am counted with them that goe downe to the pit, free among the dead* (Psal. 88. 3, 4, 5.) To which he subjoyne (v. 9.) *Mine eye mourneth by reason of affliction*, and then expostulates (Vers. 10.) *Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?* As if he had sayd, *These sorrows will bring me to my Grave, or in the language of Job, on my eye-lids is the shadow of death.*

Till we enjoy a life beyond the reach of all sorrows, we shall not be beyond the reach of death. Hence that promise (Revel. 21. 4.) *God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more paine.* And as that life which hath no death in it, shall have no sorrow in it, so that life which is a continuall death (the life of the damned) is nothing else but sorrow. *There shall be weeping and wayling, and gnashing of teeth, for evermore* (Mat. 13. 42.) Their eyes shall ever weep, their faces shall ever be foule with weeping, and on their eye-lids the shadow of death shall dwell for ever.

Fourthly, The hand of God being heavy upon *Job*, he de-
filed

filed his borne in the dust, and fouled his face with weeping; he regarded neyther the beauty of his face, nor the dignity of his condition, all was nothing to him.

Learne from it.

Great afflictions take off our respect to the World, and all worldly things.

What is honour? What is Gold or Silver? What is a goodly House? What is a beautifull Wife, and pleasant Children? What are fine cloathes, or a faire face in a day of sorrow, or in the approaches of death? Spirituals are highest prized when we are lowest: Grace shines cleereſt in worldly darkneſſe; but the light of worldly enjoyments is darkneſſe to us, and that which ſome eſteeme as a Sun, is but a Cloud to us in the day of diſtreſſe: That is beſt which is good to us in our worſt eſtate. The favour of God, the pardon of ſin, the fruites of the Spirit, are alwayes pleaſant to the Saints, but then moſt, when the yeares, or times are upon them, of which they not onely ſay with the Preacher (*Eccleſ. 12. 1.*) Wee have no pleaſure in them, but, we have much paine and trouble in them. The face of the new creature is never foul with weeping, nor is the horne of our ſalvation deſiled, when wee lye in the duſt, or on the dunghill.

Job having (according to his manner) accurately deſcribed his calamities, and ſhewed with what deep ſenſe, and ſelf-abatement he had entertained them; he paſſeth to a refutation of that inference which his Friends drew, and had often preſſed upon him, from thoſe premiſes of his affliction. Eliphaz ſuggeſted him impious and unjuſt, becauſe hee was thus ſmitten. Job plainly denyes it (*Verſ. 17.*) I have not received theſe wounds in my body and eſtate, for any injuſtice in my hands, no, nor for any impiety in my heart, alſo my prayer is pure. This Verſe takes off both parts of that generall aſſertion, as to Job's perſonall condition (*Chap. 15. Verſ. 34.*) The Congregation of Hypocrites ſhall be deſolate, fire ſhall conſume the Tabernacles of bribery. There Eliphaz cloſely hinted that Job was an Unjuſt man, and an Hypocrite: Job answers, no, my Tabernacle is not the Tabernacle of bribery, There is no injuſtice in my hands; my Congregation, or thoſe with whom I joyned in worſhip, were not a Congregation of Hypocrites, my prayer is pure: As if he had ſayd, Though it be a truth, that the Congregation

gregation of Hypocrites shall be desolate, yet it doth not follow, that every man is an Hypocrite, whose Congregation is made desolate, for mine is desolate, and yet I know my prayer is pure: And though fire shall consume the Tabernacles of bribery, yet every man is not guilty of bribery, whose Tabernacle is consumed with fire, for so is mine, and yet I avouch it, there is no injustice in my hands.

Vers. 17. Not for any [injustice] in my hands.

The word that we translate *injustice*, signifies rapine, violence, or wrong done by violence, any open tyrannicall oppression. The Harpie being a ravenous Foule, hath his name from this root in Hebrew (as also in the Greek from one of the same importance) because he doth not subtly surprize his prey, but openly assault it. It signifies also violence mingled with scorne and contempt; as is observed upon that of the Prophet (Ezek. 22. 26.) *Her Priests have violated my Laws*; The Priests did not goe behinde the door, they made an open breach upon the Law of God; they did not sin secretly, as if they had been afrayd to be seen, but avowedly and before the Sun. Hence some have rendred that Text, *Her Priests have contemned my Laws*; noting eyther that it was a violation with contempt; or that Lawes which are once contemned cannot be long unviolated. Thus Job professeth, there is no such injustice in my hand; Job did not disclaime all saylings in doing justice, but all intendments of doing injustice, he did not peremptorily deny that there was no injustice in his hand arising from mistakes of the Law, but none from contempt of the Law, Not for any *injustice*,

חֲמָסָא
Proprie rapina
violencia inju-
ria.

In my [hand.]

Injustice is ascribed to the *hand*, not because injustice is alwayes, though usually it be done with the hand; with the hand men take away, and with that men detain the right of others. David speaks thus (2 Chron. 12. 17.) *Seeing there is no wrong in mine hand*; that is, I have done no wrong. The hand is the great instrument of action, most injustice is done by the hand, though much be done by the tongue; and a Judge who gives an unjust sentence with his tongue, may be sayd to have injustice in his hands. Besides, he may be sayd to have injustice in his hands, who keeps any thing in his hands which was

gotten.

gotten by injustice; he also may be sayd to eate injustice, who feeds upon what he got unjustly (Prov. 4. 17.) *They eate the Bread of wickednesse, and drinke the Wine of violence:* that is, they eat Bread, and drink Wine, gotten by wickednesse and violence. Job disclaimes injustice in all these notions. *There is no injustice in my hands;* as if he had sayd, *I have not gotten wealth by injustice, nor enricht my selfe by making others poore, I have not been as an Harpie, to scratch and teare from others to feed my selfe:* Hee gives a full account of this (Chap. 29. and Chap. 30.) wiping off those aspersions of injustice, by a large narrative of his proceedings in that publick capacity, as a Magistrate; the breviate of which is summed up in this negative, *There is no injustice in my hand.*

Further, Injustice may be taken two wayes.

Either strictly, for the act of a Magistrate perverting the Law, and going besides the rules of righteousness.

Or largely, for any wrong that one neighbour in a private capacity, doth another.

To doe justice is every ones duty as well as the Magistrates: we use to say, *Every man is either a Foole or a Physitian;* we may say, *Every one is either a doer of justice, or a dishonest man:* For though to doe justice is chiefly the Magistrates work, yet no man (who hath any thing to doe in the World) can live as he ought, without doing justice: In this large sense also we may expound Job's disclaimer of injustice; as if he had sayd, *I have not willingly fayled in any of those duties which the Law of love towards my neighbour calls for, and obliges me unto: There is no injustice in my hands.*

Also my prayer is pure.

Prayer is taken two wayes, as injustice is.

Eyther largely, for the whole worship of God, *My house shall be called the house of prayer* (Matth. 21. 13.) that is, All kinde of publick worship shall be performed, and tendered to me there: Prayer being so principall a part of worship, may well comprehend all the parts of worship; that which is chiefe in any kinde, often denominates all the rest. So Love is put for all the duties of the Law, and Faith for all the duties, yea, and for all the Doctrines of the Gospel, though in both, many other duties and Doctrines are contained.

Strictly

Strictly, Prayer is that part or worship which consists in calling upon God: Prayer is the making knowne of our desires, or the opening of our hearts to God. It is the ascent of our soules to God. David being about to pray, saith, *Unto thee O Lord doe I lift up my soule.* In this place we may take prayer in both the notions of it, *My prayer,*

Is pure.

The word signifies shining, bright, glorious; a gracious prayer shines so bright that there is a glory in it; *My prayer is pure.* Zophar charged Job for saying, *My Doctrine is pure* (Chap. 12. 4.) Now Job himselfe saith, *My prayer is pure.* The truth of Doctrine is the purity of it, and the sincerity of prayer is the purity of it: Job did not boast his prayer pure without infirmity, but he did professe it pure without hypocrisie. Yet besides this casting out of hypocrisie, there are divers ingredients to be taken in towards the composition of a pure prayer, of which I shall touch more distinctly by and by. We read in the Institutes of the Ceremonial Law of pure Myrrhe, of pure Frankincense, of pure Oyle, of pure Incense, all which concurred to pure worship among the Jewes, and typed out all pure worship, both among Jewes and Gentiles; of the latter the Lord saith (Mal. 1. 11.) *From the rising of the Sun unto the going downe of the same, my name shall be called upon among the Gentiles, and in every place Incense shall be offered unto my name, and a pure offering.* This pure offering Job intends when he saith, *My prayer is pure.*

Under these two, *There is no injustice in my hand, and my prayer is pure* Job contains the whole duty of man, both to God and to man: Here is Justice comprehending the duties of the second Table, and Prayer comprehending the duties of the first Table: Thus Job was compleat in all the will of God, and had respect to all his Commandements. And thus he verified Gods testimony of him (Chap. 1. 1.) and approved himselfe to be *A man perfect and upright, fearing God, and eschewing evil,* which is the whole duty of man.

From the words in generall, Observe.

First, *Man hath great support in bearing afflictions, from the witness which his heart gives of his owne integrity.*

'Tis matter of wonder that ever Job should beare so many

U u

burdens,

*His duobus
membris u-
tramque tabu-
lam completti-
tur. Merc.*

burdens, and endure breach upon breach, till wee remember that though he had many breaches upon his body and estate, yet he had none upon his conscience: Indeed his spirit had breaches by way of tryall and temptation from God but he had none by way of disobedience against God. *The spirit of a man, saith Solomon, will sustaine his infirmities* (Prov. 18. 14.) There are two sorts of infirmities.

First, Sinfull infirmities, such are impatience, doubtings, deadnesse of heart, and vanity of thoughts.

Secondly, Penall, or painefull infirmities, such as are poverty, sicknesse, diseases, or any outward crosse whatsoever.

These latter are the infirmities which *Solomon* meanes; and these the spirit of a man will sustaine, even while his flesh or body sinks under them: Yet here spirit is not taken meereley in opposition to bodily, or materiall flesh (though the spirit under that Physicall notion is able to beare much more then the body can) but as spirit is opposed to spirituall and sinfull flesh; that is, to a carnall corrupt minde: The spirit of a man furnished with grace, supported with the favour of God, and the testimony of a good conscience, will sustaine all his infirmities; that is, cause him to beare with much, not onely patience, but courage and cheerfulness the heaviest burdens of affliction; which eyther the wisdom of God doth, or the malice of man can lay upon him. Holinesse makes the weake strong, and the strong like Giants, to endure all shocks of trouble and hardship. A whole skin feelles no smart; though you bath it with brine; and if a man have a sound conscience, if his spirit be not galled and raw, he is able to stand at any time, and sometimes to rejoyce in the saltest waters of worldly sorrow. For though he be not (as was shewed before) senselesse of, or without outward smart; yet having no inward smart (which is the worst smart) he is above it: The paines and wants of the body are almost lost, and swallowed up in the comforts and enjoyments of the minde. A vvounded spirit vvho can beare? A spirit unvvounded vvhat can it not beare? He that hath no injustice in his hands, hath much peace in his heart, and vvhile our prayer is pure, our spirits vvill not be much troubled in any of our troubles.

Secondly,

Secondly, Observe.

It is possible to live without any knowne sin.

Job knew of no injustice in his hand, nor was he conscious of any impurity in his prayer. The Apostle *Iohn* writes to Saints of all ages and Statutes, under the title of *His little Children, not to sin* (1 *Iohn* 2. 1.) And in that he doth not only admonish them of what they ought not to doe, but of what they might attaine not to doe: For though, *be that saith he hath no sin, deceives himselfe*, and sins in saying so (1 *Iob*. 1. 9.) yet it may be sayd of some without sin, and they (in *Job's* case) may say it of themselves without sin, that *they sin not*. The best Saints have, and know they have sin in their natures, and sin in their lives, yea, and sometimes they fall into great sins; yet such a degree of holinesse is attainable in this life, that a man may be sayd, *not to sin*: For then (in a Gospel sense) we are sayd not to sin, when we cast off and are free from all grosse and scandalous sins, and doe both carefully avoyd and make conscience of the least and the most secret sin. *Zacharie and Elizabeth* (Luke 1. 16.) were both righteous before God, walking in all the Commandements and Ordinances of the Lord blamelesse; that is, They did not live in any open or knowne sin; they lived so, that no man could blame them, or bring any just complaint against them, eyther in matters of morality, which seeme to be meant in the vword *Commandement*, or in matters of worship, which seeme to be meant by the word *Ordinance*. And vwhen I speak of not living in any known sin, I meane not onely, that Saints may rise so high as not to live in any sin vvhich the World takes notice of; but they may, yea and often do arrive at that height of holinesse, not to live in any sin knowne to themselves; if once a true Believer discovers sin, he cannot owne it, much lesse live in it, be it Injustice or wrong towards men, be it any sayling in the worship and service of God, he will not suffer it to lodge with him. He that hath grace in his heart, cannot live with injustice in his hand; there is an inconsistency between these two, a life of grace, and to live in sin. Sin may be much alive in him that hath grace, but he cannot live in sin; he may be often tempted to the act of it, and sometimes possibly overtaken with it, yet he cannot live in it: He cannot keep in justice in his hand, nor frame an impure prayer in his heart. A good man

may doe an act of injustice, but he continues not unjust; he restores what he hath taken unjustly from men, and repents before the Lord; but usually he is not conscious to himselfe of doing unjustly towards men. If a *Laban* (one with whom he hath had converse and dealing twenty yeares together) should come and search his house, he is able to say to him as honest *Jacob* did to his Uncle *Laban* (*Gen. 31. 37.*) *Whereas thou hast searched all my stufte, what hast thou found of all thy house-hold stufte, set it here before my brethren and thy brethren, that they may judge betwixt us both:* As if he had sayd, *Is there any injustice in my hand?* Let it come to tryall. Or as upright *Samuel* to all *Israel* (*1 Sam. 12. 3.*) *Behold, here I am, witness against me before the Lord, and before his annoynted, whose Ox have I taken? Or whose Ass have I taken? Or whom have I defrauded? Whom have I oppressed?* *Samuel* had been long a Judge, yet he knew of no injustice in his hand, neither did any man know of any, and therefore all acquit him from the least blemish of unfaithfulness in his office (*Vers. 4.*) *Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought (as a bribe) of any mans hand.* And he sayd unto them (*Vers. 5.*) *The Lord is witness against you, and his annoynted is witness this day, that ye have not found ought (that is, ought gotten unjustly) in my hand:* That man hath reacht the perfection of Justice, who neyther takes out of the hand of others violently, nor of the hand of others covetously to byas his spirit when he sits in Judgment. Such a perfect Justicer was *Samuel*, all *Israel* could not finde ought (so come by) in his hand: He might say (and he did say as much in effect) with *Job*, *Not for any injustice in my hand.*

And as a Beleever may arrive at such a blamelesse walking towards men, that they cannot say, *He hath sinned*; so at such a holy walking before God, that God himselfe will not say, *He hath sinned.* And this God will not say, when he sees a soule labouring (as *Paul* was once praying that the *Colossians* might) *to walk worthy of the Lord, unto all pleasing, being fruitful in every good worke* (*Col. 1. 10.*) And when he sees, that his prayer is pure, and his worship tendered with a perfect or sincere heart.

When a soul doth not willingly neglect any duty towards God, God will say he hath performed all duty; and though there

there may be many failings in prayer, yet God will say, that mans prayer is pure. So then, we grant that no man lives and sins not, yet we affirme, that no godly man lives in sin; and that some godly men are so far from living in any sin, that others cannot tax them, nor can they tax themselves of acting any grosse sins; yea, though the best of Saints here know they sin, and know their sins, yet they may be said not to commit knowne sins; that is, not to sin knowingly: He is not properly said to sin knowingly, vvhoe knowes he sins, but he vvho sins against his knowvledge.

Thirdly, Observe.

Holinesse consists in a compleat uniformity, or in conformity to the whole will of God.

Job drawvs the picture of a holy man, in all his limbs and lineaments; equity and purity containe all: Some are *First Table Christians*, others are *Second Table Christians*. Some are zealous for prayer, who are extreame cold in doing justice; some are extreame honest and just to men, righteous in all their dealings, but they care not for prayer, nor have they any delight in communion with God: The Law of God is one entire thing, and so must mans obedience be, *He that offends in one point is guilty of all* (Jam. 2. 10.) For though, he that commits adultery, cannot properly be sayd to breake that Law, *Thou shalt doe no murder*; yet whosoever commits adultery, may properly be said to break the whole Law: the reason is given by that Apostle, in the next Verse: *For he that sayd, Doe not commit adultery, sayd also, Doe not kill*; now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law. He that breaks any one linke of a chaine, breaks the chaine, though he breake not a second linke: 'tis so here, the whole Law is Copulative: and as in this sense, the Law is one, so the Law-maker is altogether one: This the Apostle James hints, as the reason of it, *For he that sayd, doe not commit adultery, sayd also, doe not kill*: As if he had sayd, There is one and the same Legif-lative power commanding all, and therefore, if yee transgresse one, yee transgresse all. And how can there be a state of holinesse, without an equall respect to both Tables of the Law, seeing the breach of any one Law of either Table, is, though not formally, yet reductively, a breach of every Law in both Tables. And therefore 'tis

'tis the ayme of a Beleever to fulfill both Tables of the Law, though he faile in every Lavv of both : he gives up his vwill vvholly to God, yea, he may be said to loie his will in the will of God, and this is his doing the vvhole will of God. And indeed vvee doe nothing, unlesse wee be found doing all.

Observe.

Fourthly, *We may without hypocrisie make report of our owne integrity.*

Non ad iustitiam sed ad divinam veritatis assertionem commemorat.

Job doth it here, and had done it before, and we finde holy men doing it often in Scripture ; I (saith Paul, 2 Tim. 4.7.) *have fought a good fight, I have finished my course, I have kept the Faith :* This he speakes of himselfe, but not for himselfe ; not out of vaine-glory, or a desire of esteeme with men, as the Pharisees, but that others might be encouraged by his example, and that God might have the glory of his free and powerfull grace, enabling him to give and hold out such an example. Other passages in this Book have led me to this Note before, and therefore I onely mention it here.

More particularly, Observe.

Injustice towards men, and impurities in the worship of God, are great and provoking sins.

Job disclaimes these by name : it is as if *Job* had said, Were there injustice in my hands, or were I false in the worship of God, it were no wonder though all these judgements should seize upon me ; yea, though my burden were heavier, I had no reason to complaine ; I must thanke my selfe : Injustice and false worship will certainly bring breach upon breach ; they break not onely single persons, but Kingdomes and Nations. Oppression and Superstition are Kingdome-shaking sins ; much more will they shake the walls and foundations of a private House, or Family.

Againe Observe.

If God afflict where there is no injustice, how justly doth he destroy those who are unjust ?

Shall they complain who are beaten for their faults, when some are beaten who have no fault ? The Apostle Peter argues (1 Pet. 4. 18.) *If the righteous scarcely be saved, where shall the ungodly and sinners appeare ?* I may also argue, if the righteous be not saved (from outward afflictions) if the godly are smitten

smitten, how shall the ungodly and sinners escape unsmitten? Many are smitten, not for any injustice in their hand (there is some other end, and that a just one, why they are smitten) nor is God unjust in smiting them. Now, if just ones are (without any in us) thus smitten; how just is it with God to smite those who are unjust? The repenting Theefe rebuked him that blasphemed, and spake evill of Christ, upon this consideration, *Dost thou not feare God, seeing thou art in the same condemnation? and we justly; for we receive the due reward of our deeds:* This man and we are in the same condemnation, but not in the same fault; we are all condemned to dye, but we justly, and he unjustly, *This man hath done nothing amisse*, but we have done much amisse (Luk. 22. 40, 41.) Now as this Theefe was patient under his owne just sufferings, seeing another suffer who was just: So when we heare that the Lord afflicts those who have done no evill; how ought such to lay their hands upon their mouths, who are afflicted for the evill which they have done. *We know* (saith the Apostle, Rom. 3. 19.) *that whatsoever the Law saith* (in a way of threatning) *it saith to them who are under the Law* (that is, who are not onely under it, as having heard the precept of the Law, but are under it also, as having by sin deserved the penalty of it) *that every mouth may be stopped, and all the World become guilty before God; or, subject to the judgement of God, not having a word to object why sentence should not be executed, because they have transgressed.*

My prayer is pure.

Taking prayer either for the worship of God in generall, or for that speciall duty of calling upon the name of God: Note from it,

That,

Onely pure prayer is acceptable prayer.

Cain brought an offering to God; as well as Abel; But unto Cain and his offering God had not respect (Gen. 4. 5.) It is not what we doe, but how we doe it, which is acceptable to God.

Pure prayer is pleasing to the pure God, and no other can please him. Heathens have told us, that their Gods require pure worshippers, and pure worship: The impure spirit imitates God, he will be worshipped, and he will have (according

ding to mans opinion) a pure worship; how much more doth the holy God require pure worship?

But what is it which denominates prayer pure, or when is prayer pure?

Omnis prefacio factorum, eos, quibus non sunt pura manus facris arceat, Liv. lib. 41.

Præcipuum est non admittere in animum mala consilia, puras ad celum manus tollere. Sen. lib. 3. Nat. Qu.

Prayer is pure:

First, When it is directed to a right object, when we pray to God, and to God onely: It is the sole priviledge of God to receive prayer; *O thou that hearest prayer, to thee shall all flesh come: There is but one hearer of prayer, and that is God.* Daniel withstood the Decree of the King, when he forbade him to make his prayers to God; he would rather be cast to the Lyons, then not to pray, or pray to any besides God: therefore he opened his window (to let them see his resolution) and prayed to God thrice a day openly. We may Petition living men, but we must pray onely to the living God. All men (except such as have sinned unto death) are to be prayed for, but no man must be prayed unto: Neither Saint, nor Angel, nor any creature, are the object of prayer, but God alone.

Secondly, Pure prayer must be right in the matter of it, as well as the object; if we pray for that which is unlawfull, our prayer must needs be unlawfull; as it is a sin to doe any thing which God commands not, so it is a sin to aske any thing which God allows not. God hath set speciall bounds to three things.

First, To our Faith, he teacheth us what to believe.

Secondly, To our Actions, he teacheth us what to doe.

Thirdly, To our Prayers, he teacheth us what to desire.

We may make enlarged prayers, but we are not left at large in prayer. *The square or rule of prayer, is the will of God (1 John 5. 14.) And this is the confidence that we have in him, if we aske any thing according to his will, he heareth us.* The will of God is the rule, not onely of things to be done by us, but of things which we are to aske God, to doe for us: As man naturally would rather doe, so he would rather have his owne will, then the will of God. Man would faine be his owne carver, but God will not let him: it pleases man better to goe two mile upon his ovne errand, then one upon Gods errand; and it pleases man better to have any one thing of his owne chusing, then two of Gods chusing; but it should not.

The

The will of God under a threefold revelation is the rule and matter of prayer.

First, The will of God in commandments; whatsoever God hath charged upon us to doe, wee may pray for power and strength to doe it, or that it may be done.

Secondly, The will of God in promises; what God hath sayd he will give, we may pray to receive.

Thirdly, The will of God in Prophecies; what God hath foretold shall come to passe, we must pray that it may come to passe. The prayer of man gives birth to the Prophecies of God. *Thus saith the Lord, I will yet for this be enquired of by the House of Israel, to doe it for them (Ezek. 36. 37.)* God is a sure pay-master, yet he expects we should sue him, before he payes. *Daniel found by Booke, that the time drew nigh, for the deliverance of the Jewes out of Babylon; and then (saith he) I set my face unto the Lord God, to seek by prayer and supplications, with fasting, sack-cloth, and ashes (Dan. 9. 1, 2.)* The manifestation of the will of God in a Prophecie, is a strong ground of prayer: Thus the matter of prayer, is the will of God under one of those three manifestations, a Command, a Promise, or a Prophecie.

A third thing in pure prayer, is the forme of it. There is a twofold forme of prayer.

First, The internall, or essentiall forme.

Secondly, The externall, or accidentall forme of prayer.

The externall forme, is that habit of words and expressions with which we cloath our desires, when we present them unto God: This forme varies, not onely according to the severall occasions and emergencies of this life, which call us to the duty of prayer, but also according to the severall gifts and abilities of those who pray. We are free as to this forme, from all tyes and prescriptions, except this, that wee utter our mindes to God soberly, gravely, spiritually, with an eye to those formes and patternes of wholesome words delivered to us in the word of God; and especially to that part of the word which Christ gave both as a compendium, and a copie of holy prayer.

But as for the essentiall and internall forme of prayer, that is unchangeable, and must ever be one and the same: Namely, *that we pray in the Name of Christ.* One of the Ancients was

August. lib. 3.
Confess. cap. 4.

much delighted in reading *Tullies Hortensius*, yet, this at last abated the edge of his delight in it, *That he did not finde the name of Christ in it.* As the Name of Christ is the greatest ornament of all Books where it is; so the Name of Christ is the essence of all prayers; and that is no prayer, where his Name is not. (*Joh. 14. 13.*) *Whatsoever yee aske in my Name, I will doe it, that the Father may be glorified in the Son: whatsoever yee doe, doe all in the Name of Christ, giving thanks to God, through him (Col. 3. 17.)* To pray in the Name of Christ, is more then to name Christ in prayer: It is easie to name Christ in prayer, but it is a hard thing to pray in the Name of Christ. To pray in the Name of Christ, is,

First, To looke up to Christ, as having purchased us this priviledge, that we may pray; for it is by the blood of Christ that we draw neere to God, and that a Throne of grace is open for us.

Secondly, To pray in the Name of Christ, is to pray in the strength of Christ.

Thirdly, To pray in the Name of Christ, is to pray in the vertue of the present mediation of Christ, which carries this acknowledgement in it, *That what we aske on earth, Christ obtains in Heaven.*

To pray thus is no easie matter, and unlesse we pray thus, we doe not pray at all. (*Joh. 16. 23, 24.*) *In that day yee shall aske me nothing: Verily I say unto you, whatsoever yee shall aske the Father in my Name, he will give it you. Hitherto have yee asked nothing in my Name, aske and yee shall receive, that your joy may be full.* But how doe these parts of the Text consist? Why doth Christ tell them, that they shall aske nothing in that day, and yet promise, that what they aske hee will give? There is a twofold asking.

First, By way of Question.

Secondly, By way of Petition.

The former, is asking, that we may know, or be informed in what we doubt; the latter, is asking, that we may receive and be supplied with what wee want. Now, when Christ saith, *In that day yee shall aske me nothing:* he had a little before promised such a manifestation of the minde of God to them, by the Spirit, that they should not need to come and aske him; as if he had said, *Now yee put questions (as we read they did) about many things, yee understand little of the mystery of the Gospel;*
but:

but in that day yee ſhall have ſo cleere a revelation about the things of Heaven, that yee ſhall not need to propoſe your doubts, and deſire reſolution, for you ſhall be able to reſolve your ſelves by the light within you. This the Apoſtle John (1 Epift. 2. 20.) tels the Saints, But yee have an unction from the holy One, and yee know all things : And againe (Verſ. 27.) But the annoyning which yee have received of him, abideth in you : and yee need not that any man ſhould teach you : but as the ſame annoyning teacheth you all things, and is truth, and is no lye ; and even as it hath taught, yee ſhall abide in him. Theſe Scriptures are both a cleere expoſition, and an illuſtrious verification of that promiſe of Chriſt, *In that day yee ſhall aſke me nothing : that is, After my reſurrection.*

But when he ſaith, *What ſoever yee aſke the Father in my Name, he will give it :* the meaning is, Your prayers ſhall be heard, while you keepe cloſe to this eſſentiall forme, *Aſking in my Name.* Beſides this eſſentiall forme of prayer, there is alſo another forme, which we may call in a quallified ſenſe, eſſentiall : As when the matter we pray about is ſpirituall, and abſolutely neceſſary to ſalvation, then to pray in an abſolute forme. If it be temporall, and outward, or if it be of a ſpirituall nature, yet ſuch as is onely neceſſary to the well-being of a Beleever, as ſpirituall gifts, yea, and the degrees of grace are, then to pray in a conditionall forme, as ſubmitting it to the will of God, not onely for the time, and manner, and meanes, and measure wherein, or by which we ſhall receive thoſe things ; but alſo ſubmitting the very things themſelves to his good pleaſure, whether we ſhall receive them at all, or no. Nor doth conditionall prayer hinder Faith, but looks to the rule. We may pray without doubting, though we pray with a condition ; and when we are fullſt of ſubmiſſion, wee may be fullſt of confidence ; yea, without ſubmiſſion in thoſe caſes, there can be no true confidence.

Fourthly, Prayer is pure, when the end which we ayme at is pure : The end denominates every action, as to the quality or goodneſſe of it. The great end of prayer, as of all other actions, and without which, neither thoſe, nor this, can be called pure, is, *the glory of God.* *Hallowed be thy name,* is the firſt prayer, and that hath influence into all our prayers : we muſt pray for all, that God may be glorified, and pray for nothing that our luſts may be ſatisfied. Though wee may pray

that our wants may be supplied (that may be an end) yet never that our lusts may be satisfied (*James 4. 3.*) *Yee aske and receive not, because yee aske amisse*: Where was the fault which the Apostle found, and specified in those prayers? Not in the object, they prayed to God; not in the matter, they prayed for things lawfull; not in the forme, they prayed in the Name of Christ; but the fault was in the end, yee aske amisse, *that yee may bestow it on your lusts*. It is possible for a man to pray, not onely for evill things, but for good things, and not onely for outward good things, but for spirituall good things, to bestow upon his lusts; some pray for spirituall gifts, to bestow them on their lusts, pride, vainglory, and covetousnesse; yea, it is possible for a man to pray for grace, to bestow it on his lust (so Hypocrites doe) though it be possible for any man, who indeed receives grace, to bestow it upon his lust: Let your end be pure, that your prayers may be pure also.

Fifthly, Prayer is pure when it is mingled with, and put up in Faith. By Faith Abel offered a more excellent sacrifice then Cain (*Heb. 11. 4.*) and without Faith it is impossible to please God (*Vers. 6.*) Prayer is our comming to God, He that comes to God, must beleve that God is, and that he is a rewarder of them that diligently seek him. Faith takes hold of Christ, by whom onely our prayers are purified; and therefore there can be no pure prayer without Faith. As God purifies our hearts by faith, so our prayers are purified by Faith. Faith doth not onely take hold of God for the granting of our prayer, in which sense 'tis said (*Jam. 1. 6.*) *If any one aske, let him aske in Faith*; that is, That he shall receive: but Faith takes hold of Christ for the purifying of our prayer, that so it may come up with acceptance before God. *Hee is of purer eyes then to behold evill, he cannot looke on iniquitie* (to approve of it, or to like it, *Hab. 1. 13.*) Seeing then there is much iniquity in our holy things, we must doe all by our High Priest, who (as the typical High Priest did for the Children of Israel (*Exod. 28. 38.*) beares the iniquity of our holy things, that we (as they) may be accepted before the Lord.

Sixthly, That, and onely that, is pure prayer, which is breathed in, and breathed out, by the Spirit of God. Edifie your selves in your most holy Faith, pray in the holy Ghost (*Jude, Vers. 20.*) Or, praying

praying by the holy Ghost (as some translate) that is, by the strength and helpe of the holy Ghost. We cannot make pure prayer with our owne breath, parts, and gifts; the holy Spirit breathes holy prayer into, and draws it out of our hearts. As we know not what to beleve or doe aright, till the Spirit teacheth us; so we know not what we should pray for as we ought, but the Spirit it selfe maketh intercession for us (Rom. 8. 26.) The Spirit maketh intercession, not as Christ doth; the Spirit doth not mediate between God and us; but as it is the office of Christ to intercede for us with God, so it is the office of the holy Ghost to make those intercessions in us, which we put up to God; So that the Spirit is said to make intercession for us, because the intercessions and prayers which we make, are made by the Spirit; the Spirit formeth them in us. As some duller Schollers in a Schoole, who cannot make their Exercises, get their exercises made for them by those that are more pregnant; so the Spirit makes intercession for us. We are dull, and low, and straitened, wee cannot make a prayer; the Spirit makes them for us in our hearts: Hence it is said in the beginning of the Verse, *The Spirit also helpeth our infirmities*: The Greek word signifieth to helpe, as a Nurse helpeth a little Childe to goe, or as a weake decrepid old man is upholden by a staffe, or rather (as the composition of the word implyes) *The Spirit helpeth together*: And then it is a Metaphor taken from those who lift a weight, or a peece of Timber (too heavy for one) together: The Spirit lends us his hand in this duty, and they who have received grace, act also with the Spirit: Thus, the Spirit helpeth together: The Spirit and a Beleever are both at it, to carry on this praying worke; yet all that strength which we put to the worke flowes from the Spirit; who as he raiseth us when wee are quite fallen, so he assists us when we are raised, and then we make good worke, pure worke of it in prayer.

Lastly, *That is a pure prayer which comes from a pure person*: And there is a double purity of the person necessary to a pure prayer.

First, There is the purity of his state; he must be a converted, and regenerated person, otherwise his prayer is abominable, though he should be right in as many of the forementioned requisites, as it is possible for an unregenerate man to be;

as

*conuerti namque
betas, particu-
la oue, ad nos
laborantes re-
ferunt, quorum
tamen un om-
nis ab eo spiritu
proficiuntur, qui
sicut nos penitus
collapsos erexit
ita etiam erec-
tos regit; i-
deoque dicitur
ipse vicissim o-
mnem autollere ne
sub eo faiscam-
mus. Bez. in
Epist. ad
Rom.*

as suppose he not onely prayeth to God, and for such things, as are agreeable to the will of God; but also (as he thinks) for the glory of God; yet the mans prayer is impure, because himselfe is impure: God hath respect to the person, before he hath respect to his supplication. (*Prov. 15. 8.*) *The prayer of the wicked is an abomination to God; but the prayer of the upright is his delight: And againe, He that turnes away his eare from hearing the Law, even his prayer shall be abomination (Prov. 28. 9.)*

Secondly, As there must be purity of state, before there can be a pure prayer; so also purity of life, that is, he must be renewed in purity, not lying or continuing in any sin (*1 Tim. 2. 8.*) *I will that men pray every where, lifting up holy hands without wrath and doubtings. Holy hands*, note the purity of our actions, as a *holy heart* notes the puritie of our state: To lift up the hands is to pray, the signe being put for the thing signified: The meaning is, let your prayers be holy. First, *without wrath* to men; come not to seeke the favour of God, with anger and revenge in thy heart against man: Secondly, pray *without doubting*; that respects God, and is opposed to Faith: As if the Apostle had sayd, Pray both in actuall Faith and Love. Yet the Greek word (*μαχόμενοι*) there used, is rendered by some, Disceptation, or wrangling; as if the Apostle had in that specified one effect of wrath. 'Tis expounded also by others, for any internall distraction, or distemper of the minde; for the minde of man is often carried away from God in prayer, and maintaines secret Dialogismes, discourses, and conferences, in, and with it selfe, when it should be wholly taken up with God.

1) The covetous mans heart talkes of Gold, and the voluptuous mans heart talkes of pleasures, when hee seemes to pray: yea, these Fowles will often come downe upon the Sacrifice of an *Abraham*, onely as soone as he espies them, he drives them away; yet by these interruptions in prayer, as well as by any sinfull action unrepented of, before, prayer, the holinesse of prayer, or the lifting up of holy hands in prayer, is hindred and defaced, even in those, whose persons are holy. *David* was a man that was pure in state, he was a converted person; yet he saith (*Psal. 66. 18.*) *If I regard iniquity in my heart, the Lord will not heare my prayers.* Though I
am

am pure in ſtate, yet if I am impure in life, the care of God will ſhut againſt my ſuites (*Iſa. 1. 14, 15.*) God rejects the prayers of his owne people, becauſe their hands were full of bloud, and hence his counſell, *Waſh you, make you cleane, put away the evill of your doings from before mine eyes, &c. Come now let us reaſon together, ſaith the Lord (Verſ. 18.)* As if he had ſaid, while I ſee your ſins, I cannot heare your prayers; while your iniquities are before mine eyes, your ſupplications cannot enter into mine eare, nor will I answer them. How can any ſoule expect with Faith, that God ſhould doe what he requests, when hee will not doe what God commands? Or that God ſhould fulfill our deſires, while wee in any thing neglect his rules?

As the prayer of an unholy perſon is turned into ſinne, ſo the ſin of a holy perſon may cauſe the Lord to turne away his prayer: Then take that counſell of the Apoſtle, writing to, and of Saints (*Heb. 10. 22.*) *Let us draw nigh to God with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water:* There is a twofold evill conſcience.

Fiſt, That which lives in any knowne ſinne unrepented of.

Secondly, That which is unquiet and unſetled about the pardon of thoſe ſins which we have repented of.

We ſhould get both theſe evill conſciences, but eſpecially the fiſt, cured and removed by the ſprinkling of the bloud of Chriſt, before we draw nigh to God in prayer: as alſo *our bodies waſhed in pure water*, which is either an alluſion to the old Ceremonies among the Jewes; who before they came to worſhip at the Tabernacle, purged themſelves with diſverſe outward waſhings, leading them to the conſideration of that morall puritie, both of heart and life, in which God is to be worſhipped; or it is an alluſion to Baptiſme in ſpeciall, in which there is an externall waſhing of the body, ſignifying the waſhing of the ſoule by the bloud of Chriſt, and by the eſſectuall working of the Spirit; The ſum of all is, unleſſe the perſon be pure, his prayer is not pure. Theſe are the ingredients which conſtitute pure prayer; all theſe met in *Job*, and therefore he concluded, not onely conſtantly, but truly, *My prayer is pure.*

And

And as theſe are the ingredients of prayer, ſo they are all neceſſary ingredients; ſo neceſſary that if any one of them be wanting, the whole prayer is impure: They are neceſſary by a double neceſſity.

First, As commanded by God in prayer.

Secondly, As means without which man cannot attaine his end in prayer.

The generall end of prayer, is, that prayer may be heard, accepted, and answered; God heares, accepts, answers, no one prayer, without ſome concurrence of all theſe. The Incenſe of the Ceremoniall Law was a ſhadow of prayer, which is ſo great a duty of the morall Law: But if this Incenſe had not been made exactly according to the will of God, both for the matter and the manner of the compoſition, preſcribed (*Exod. 30. 34, 35, 36.*) If after it had been thus made, it had not alſo been offered according to thoſe rules given (*Levit. 16. 12, 13.*) it had been an abomination to the Lord; or as the Prophet *Iſaiab* ſpeaks (*Chap. 66. 3.*) Such a burning of Incenſe had been but as the bleſſing of an Idol. We may conclude alſo, That, if prayer be either compoſed, or preſented in any other way then God himſelfe hath directed, it is not onely turned away, but turned into fin. That man hath ſpoken a great word, who can ſay (in *Job's* ſenſe) *My prayer is pure.*

Thus *Job* juſtifies the prayer he made to God, and maintains his juſtice towards men, *There is no injuſtice in my hands, alſo my prayer is pure*: A high profeſſion, yet in the next words he goes higher, and makes both an imprecation againſt himſelfe if it were not thus with him, and an appeal to God for his teſtimony, that it was thus with him.

J O B, Chap. 16. Vers. 18, 19.

O Earth cover thou not my blood, and let my cry have no place.

Also now, behold my witnesse is in Heaven, and my record is on high.

J O B having (with much confidence) asserted the integrity of his heart, and the righteousness of his way, both towards God and Man, confirms what he had thus confidently asserted, By a double Argument.

First, By a vehement imprecation (Vers. 18.) O earth, cover not thou my blood, and let my cry have no place.

Secondly, By a fine appeale, an appeale to God himselfe (Vers. 19.) Also now behold my witnesse is in Heaven, and my record is on high: He shewes the necessity of this appeale (Vers.

20.) My Friends scorne me: therefore I am constrained to goe to God. When men have done us wrong, and will not doe us right, it is both time and duty to appeale to God. Upon this ground Job appeales, and he concludes (according to our translation) his appeale, with a passionate, yet holy with

*Est juramentum
deprecatorii
forma, quo asse-
verat nullius
sibi iniquitatis
consciunt esse.
Aben. Ezra.*

(Vers. 21.) O that one might plead for a man with God, as a man pleadeth for his Neighbour. The reason both of his appeal and with, is given us further (Vers. 22.) he looked on himselfe, as a man standing upon the very confines of death, the Grave was ready for him; therefore he begs, that this businesse might be dispatched, and his integrity cleared before hee dyed. Hee was loath to goe out of the World, like a Candle, burne downe to the Socket, with an ill savour. He that hath lived unstained in his reputation, cannot well beare it, to dye with a blot; and therefore he will be diligent by all due means to maintaine the credit which he hath got, and to recover what he hath lost: This was the reason of Job's importunity discovered in these two Verses, now further to be opened.

Verf. 18. *O Earth, cover not thou my blood, and let my cry have no place.*

There are two branches of this imprecation, or rather these make two distinct imprecations.

The first in these words, *O earth, cover not thou my blood.*

The second in these, *Let my cry have no place.*

Job engages all upon the truth of what he had sayd, being willing that his worst might be seen, and his best not heard, if he had not spoken truth.

O earth, cover not thou my blood.

Poeticum sane
& patheticum
in dolore aut re
alia gravissima,
res multas mor-
tuasve, omni
sensu audituque
carentes testes
& auditores
compellare.

Job speaks pathetically, or, as some render him, Poetically, while he bespeakes the earth, and makes the inanimate creature his hearer. The Sacred Pen-men doe often turne their speech to the Heavens, and to the Earth: Thus *Moses* (*Deut.* 32. 2.) in the Preface of his Sermon, his last Sermon to that people, Give eare O yee Heavens, and I will speake, and hear O Earth the words of my mouth. So the Prophet *Isaiah* (*Chap.* 1. 2.) Hear O Heavens, and give eare O Earth, I have nourished, and brought up Children, and they have rebelled against me: God speaks to that which hath no eares, to heare, either to reprove those who have eares, but heare not; or to raise up and provoke their attention in hearing. Thus *Job*, *O earth, &c.* as if the earth were able to take his complaint, and return an answer; as if the earth were able to make inquisition, and bring in a verdict about his blood.

O earth [cover] not thou my blood.

hdd rexit, o-
peruit, abscon-
dit.

The word signifies not onely common, but a twofold metaphorical covering.

First, Covering by way of dissimulation; to dissemble a matter, is to cover a matter: In that sense *Solomon* speaks (*Prov.* 12. 16.) *A fool's wrath is presently knowne, but a prudent man covereth shame*: that is, he dissembleth his wrath, or his anger, he will not let it alway break forth, for that would be a shame to him.

Secondly, The word signifies to cover by forgetfulness: That which is not remembered, is hid or covered. (*Eccles.* 6. 4.) He commeth in with vanity (speaking of man) and departeth

teeth in darknesse, and his name shall be covered with darknesse : that is, He shall be forgotten, hee shall be as if he had not bene. And thus it is applyed to the pardon of sinne (*Psal. 32. 1.*) Sin is veiled with the worthinesse and obedience of Christ, as with a Garment, and is to God as a thing forgotten, or out of minde, when once It is forgiven : In both these senses Job seemes to bespeake the earth, *O earth, cover not my blood* : that is, if thou hast any of my blood, do not dissemble it, bring it forth, be not as if thou knewest of no such matter. As simulation makes that to be, which is not, so dissimulation makes that not to be, which is.

*Sanguis terra
regitur quando
factus diffi-
mularur, nec
vindictam ex-
poscit.*

Againe, Cover not my blood ; that is, Forget it not, if thou hast such a record upon thy Fyle, let it be continued and remembred, that the Generations to come may judge how I have been dealt with by this present age, or how I have dealt in it.

O earth, cover not my [blood.]

But what is his [blood] which he would not have covered ? His blood may be taken two wayes.

First, Passively, for his sufferings and grievous afflictions, which were even to blood : The Apostle tels the Hebrews, *Ye have not resisted to blood, striving against sin* (*Heb. 12. 4.*) There is a threefold strife against sin.

First against sin already acting and moving in our selves.

Secondly, There is a striving against that sin which others move us to act, whether by promises, or by threatnings.

Thirdly, There is a striving against that sinne which others act.

The Apostle (as I conceive) intends one of, or both the latter sorts of striving against sin, which is indeed a striving against sinners ; and in this strife he saith, *Yee have not resisted unto blood ; yee have (I grant) resisted, to the losse of your goods, yea, and to the losse of your credit and reputation in the World* (*Chap. 10. 33, 34.*) but know, yee are not come to the heat of the Battell, till your bodies bleed : ye have lost no blood yet, *striving against sin.* Job resisted, or rather submitted to blood ; he had lost blood, in the great fight of affliction which he endured ; hee was wounded all over. Now, say some, he cries, *O earth, cover not my blood ; that is, These*

*Ne te gas san-
guinem meum.
i. e. injuriam
mibi latam qua
innocens pereo.*

my Merc.

my bloody sufferings; what I have endured, let it be remembered. But we cannot well accommodate this interpretation to the Text: For, first, there may be as much vanity in desiring the evils we have suffered, as the good wee have done should be knowne: we must let God alone to erect the monument of our sufferings; that must be none of our care.

Secondly, Wee cannot so much as suspect that Job would maintaine the memory of his sufferings against God; yet it was he who smote Job, though by the hand of Satan, and wicked men: This Job had acknowledged more then once, with much humble submission, and therefore hee doth not desire that his blood might be forth-coming in a way of contestation with him. Further, If we looke onely to those instruments of his affliction, who had indeed done him wrong: Surely the spirit of this good man, as it was farre from meditating revenge, so his scope and businesse here, was rather to bring himselfe to a tryall then them, rather to have his owne innocency cleered, then their guilt proved: And therefore we have called these words, an imprecation upon himselfe, in case he were guilty, not an accusation of their guiltinesse. In pursuance of which generall sense, we must expound blood under another notion. And therefore,

Secondly, Blood may be taken actively, and so it falls under a threefold consideration.

First, Blood is put for the generall sinfulness or corruption of mans nature, as also for any particular sin, as it is wrapt up in mans naturall corruption. One of the Ancients interprets Davids prayer (Psalm. 51. 14.) *Destroy me from blood, or bloods, or (as we render) from blood-guiltinesse, O God; not of that speciall sin, or not of that onely, the death of Uriah, but of all sin, which (saith he) therefore beares that title, because it flowes from the polluted nature of man, which the Scripture calls flesh and blood. That of the Prophet is more proper to this point (Ezek. 16. 6.) When thou wast in thy blood, I sayd unto thee live: that is, When thou wast wrapt in, and defiled with thy sin and misery, then I had pity on thee and spake life into thee. Every soule rambles in blood till it is sprinkled with blood; our blood is our filthinesse, and the blood of Christ is our holinesse, freeing us at once from the guilt, and from the staine of sin. This corruption of nature,*

Augustine.

nature, together with that issue of it, the transgressions of life may be called blood for two reasons.

First, Because it deserves death, and is a state of death, we are dead in sin, and the wages of sin is death; and as any kinde of death may be expressed by blood, so a violent death is the pouring out of blood.

Secondly, It may be called blood, because sin is expiated by blood, and without shedding of blood there is no remission; no not of the least sin.

Secondly, Blood signifies some notorious sin or sins. Great sins are not onely bloody sins, but (in Scripture language) blood. (*Isai. 1. 15.*) When yee make many prayers, I will not heare. Why? For your hands are full of blood; that is, of great and foule crimes: For should we take blood there, for any sin, according to the former interpretation, then whose prayer shall be heard? Who is it that sins not, yea, who is not full of sin? So that by hands full of blood, he means hands stained with great sins; or with sins, if small in themselves, yet, (which greates the least sin) loved and unrepented of (*Ezek. 9. 9.*) Thus saith the Lord, the iniquity of the House of Israel, and Judah, is exceeding great, and the land is full of blood; that is, Of all kinde of wickednesse (*Ezek. 24. 7.*) For her blood is in the midst of her, she set it upon the top of a rock, she poured it not upon the ground, to cover it with dust: Which words describe, as the sin of Jerusalem, so her impudence in sinning. Her blood was in the midst of her, it was not cast behinde the doore, or put into a corner, She set it upon a rock, and not onely so, but upon the top of a Rock, as if she not onely cared not who saw it, but had taken care that all might see it, Shee poured it not upon the ground, to cover it with dust: In which wordes the Prophet alludes to that Law (*Levit. 17. 13.*) commanding that the blood of a beast should be poured out, and covered with dust. And againe (*Isosai. 4. 2.*) By swearing, and killing, and stealing, and committing adultery; they breake out, and blood toucheth blood; that, is one wickednesse is heaped upon another. There is an aggregation, or a combination of many sins together, their sins are so thick set, that there is not the least space, either of time or place betweene them; they sin continually, and they sin contiguously, sinne toucheth sinne.

Sanguis nomine intelligitur peccatum gravissimum, ac detestandum facinus.

Aggregati peccata, peccatis, Chald.

Thirdly,

Thirdly, By *Blood* in this active sense, we may understand those special sins which draw blood; the sin of oppression, and the sin of murder. The Scriptures last cited, include these principally, though not these alone, or not these exclusively to other sins. Sins of cruelty are often called blood by name, and such are named bloody men, who commit such sins (*Psal.* 55. 24.) *Blood-thirsty and deceitfull men shall not live out halfe their dayes;* that is, Murderers, and Oppressors shall not. When *Shimei* cursed *David*, he sayd, *Goe thou bloody man, thou Son of Belial* (*2 Sam.* 16. 7, 8.) He calls him bloody man, in reference to that particular act, with which *David* had stained his hands, *The murder of Uriah* (*Hab.* 2. 12.) *Woe to him that buildeth a Tower with blood, that stablisheth a City with iniquity;* that is, By the iniquity of Oppression: Hee builds with blood, who to set his owne nest on high, throwes down the right; or takes away the lives of others. Under this third, as also the second notion of blood, wee may best interpret *Job's* imprecation, *O earth, cover not thou my blood:* that is, The oppressions and cruelties which I have committed, if I have committed any. Some conceive that *Job* refers to the story of *Cain* and *Abel* (*Gen.* 4. 10.) The earth would not cover *Cain's* blood; that is, the blood of *Abel* which *Cain* had spilt. *Eliphaz* told *Job* before in a third person, that his Tabernacle was a *Tabernacle of bribery*; as much as to say, That hee had done wrong in his place, and had been a grinder of the faces of the poore. Now saith *Job*, *O earth, cover not my blood,* if I have been an oppressour, if I have dranke the blood of the poore, or am guilty of such like abominations, I desire that the earth would not cover, or dissemble it, but let it be published to my shame, and brought forth to my judgement. *Master Broughtons* note is full to this sense, *If there be any injury in my hands, let the earth reveale it.* And the *Tygurine*, *O earth doe not conceale my capitall crimes.*

The second branch of the imprecation falls crosse to this; for in this *Job* prayes, that his evill deeds might be discovered, in that he prayes that his very prayers (which were his best deeds) might not be accepted, if he had either been, or done as was suspected.

*Si quam cadem
maleficiumve
quod obicitis
paravi, illud
revelat & testi-
ficetur terra.
Jun.
O Tellus ne ce-
les scelera mea
capitalia. Ty-
gur.*

And

And let my cry have no place.

The word signifies a loud cry, a greivous cry, the cry of a man extreamly pressed; yea, even utterly opprest: This cry is expounded three wayes.

First, For the very cry of griefe, or for a cry caused meerly by griefe. *Let my cry have no place*; that is, Let not my paines and sorrowes, my groanes and sighes, in midst of all these evils be regarded, either by God or Men, if I have done such evils as I am accused of. 'Tis a great affliction which puts a man to his cry, whether to God or Man; but it is a greater affliction to cry and not to be heard; neither by God nor Man: The cry of a poore man is then sayd to have no place with a Judge, when he will not heare it, or take notice of it.

Secondly, Others expound this for the cry of sin. Great sins are called a cry, not onely because they make others cry, but because themselves are very clamorous and crying. Sin hath a tongue to speake, and it hath teeth to bite: every sin speakes, but some sins have a loud voice they cry, *The blood of thy Brother which thou hast spilt, cries unto me* (saith God to Cain; Gen. 4. 10.) The sin of *Sodom* cryed up to Heaven (Gen. 18. 20.) Oppression causeth a cry; so here, *Let my cry, that is, my crying sins, or the cry of my sins, have no place*; that is, none to hide, or shelter themselves in: And then this clause of the imprecation is of the same sence with the former, *O earth, cover not thou my blood.*

Clamas quia innocens effusus est, & dicitur inter pellare dominum, non prosecutione Eloquii sed indignitate commissi.
Ambros.

Thirdly, By this cry we may understand Job's prayer, and that of two sorts: First, Prayers, Petitions, or complaints to men; let not any Freind regard my cry. Secondly, Prayers to God; for as there are crying sins, so there are crying prayers, *The Lord sayd to Moses, Wherefore cryest thou unto me* (Exod. 14. 15.) *Asa* cryed unto the Lord (2 Chron. 14.) The *Ninevites* were commanded to cry mightily to God (John 3. 8.) and Christ himselve prayed with strong cries (Heb. 5. 7.) As there are two thing especially which make sins crying sins.

First, When they are earnestly committed.

Secondly, When they are constantly committed.

So two things make prayers crying prayers,

First,

First, When we pray with earnestneſſe.

Secondly, When we pray with continuance, or perſe-
rance.

We finde *David* often crying to God in prayer; ſo that, when *Job* ſaith, Let my cry have no place, his meaning is, Let not God heare my moſt earrieſt prayer: A dreadfull imprecation! When we who have no helpe on earth, ſhall with that wee may have none in Heaven neither; what can wee with worſe to our ſelves then this?

*No in Calum
efferatur ſuſci-
piaturve clamor
meus ſi ſim e-
juſmodi. Jun.*

From the words in generall, Obſerve.

It is lawfull to uſe imprecations.

Job did morſinne in this; There are imprecations of two ſorts.

First, Upon others, when we wiſh them evil, or curſe them; this in ſome rare caſes may be done, *David* uſeth imprecations againſt the inoſcorigible enemies of the Church, and ſo may we; but in reference to perſonall injuries, the Goſpell-
rule is, *Beſſe them that curſe you, pray for them that deſpitefully uſe you* (*Mat. 5. 44.*)

Secondly, Upon our ſelves; ſuch are the imprecations intended in this point. *Job* ſaid downe miſchiefe upon his owne head, in both parts of the Verſe, Let all my ſins be diſcovered, let all my prayers be reſuſed, if ever I have done this thing. Imprecations, or wiſhes of evil upon our ſelves may proceed upon a double ground.

First, For the aſſuring of what we promiſe, or engage our ſelves to doe: Aſto ſay, I will doe ſuch a thing, or I promiſe to doe it; if I doe it not, I wiſh evil may befall me: This is to put our ſelves under a curſe, which we doe at leaſt implicitly in taking any promiſſory Oath. There are two ſorts of Oaths.

First, Aſſertory Oaths, when we affirme ſuch a thing to be true.

Secondly, Promiſſory Oaths, when wee promiſe to doe ſuch a thing, calling God to witneſſe, and laying our ſelves under a penalty, if wee doe it not. This is expreſſed in ſome, and implied in all ſolemne Oaths and Covenants. The preſent point extends not to this ſort of imprecations.

Secondly, Imprecations of penall evils may be uſed for the ſtronger denyall, or diſavowing of any ſinfull evil, of which we are ſuſpected, or with which we are directly charged

ged. To this sort of imprecations the present point is confined: This was *Job's* case, he was deeply charged to have done wickedly, and he as deeply denied that he had done so. Thus *David* imprecates evill upon himselfe (*Psal. 7. 3, 4, 5.*) The title of the *Psalme* shewes the occasion of it. *Shiggaion of David* (that is, *Davids* variable, or delightfull song, or *Davds* solace.) Concerning the words of *Cush the Benjamite*: that is, either of *Saul* himselfe, whose ill disposition towards him, he closely taxeth under the word *Cush*, which signifies a Black-moore, or *Aethiopian*; or it may designe some of *Sauls* Courtiers, who had done ill offices to *David*, and accused him of a conspiracy, to take away *Sauls* life, as appears (*1 Sam. 24. 9.*) And *David* sayd to *Saul*, Wherefore bearest thou mens words, saying, Behold *David* seeketh thy hurt. Now *David* composed this *Psalme* in his owne vindication, and feares not to call downe vengeance upon his owne head, if he were guilty. O Lord my God, if I have done this, if there be iniquity in my hands (that is, this iniquity, if I have done this) If I have rewarded evill to him that was at peace with me (What then? Hee imprecates) Let mine enemy persecute my soule and take it, yea let him tread my life downe to the earth, and lay mine honour in the dust. *David* laies all at stake, soule, and life, and honour, in the highest actings of holinesse towards God, and integrity towards man. He that is in *Davids* case, and hath *Davids* conscience, may doe the like and feare no hurt. The Woman suspected of Adultery was by the Law (*Num. 5.*) to imprecate, and with evill on her selfe, if shee did not speake true in denying it: For the Priest was commanded to bring the Woman, and to put the offering on her head, and then to give her the water of jealousy to drinke, saying, This water which causeth the curse, shall goe into thy bowels, to make thy belly to swell, and thy thigh to rot; and the Woman was to answer; Amen, Amen: As if shee had sayd, I pray God this misery may come upon me, In case I have been false, or unfaithfull to my Husband. Thus the Woman confirmed the curse, and tooke it upon her selfe, if shee were defiled: or testified her faith in God, that he would cleare her innocency, she being not defiled; and therefore the word *Amen* was doubled.

And here it wil not be impertinent to remember how the superstitious heart of man hath in times of former ignorance,

and darknesse invented and adventured upon wayes of tryall in doubtfull cases, with some resemblance to (possibly in imitation of) this appointment of God among the Jewes.

Verſeg: Roſt
int. of decay-
ed Intel. in:
Antiq. Chap. 3.

The old Saxons had their *Ordeal*, which word ſignifies, *Due trial*, or *Dome and Judgement*: There were ſoure ſorts of *Ordeal*, by which when manifeſt proofs were wanting, they attempted (or indeed tempted God) to finde out whether the party accuſed were guilty, or guiltleſſe.

The firſt was by *combat*, in which the perſon accuſing offered with the perill of his life at any weapon, to prove his accuſation: and if the perſon accuſed did reſuſe the challenge, or did either yeeld, or was ſlaine in the fight, he was without further evidence adjudged culpable.

The ſecond was by *Fire*, in which the perſons accuſed were to take red hot Iron in their bare hands, or to go bare-foot and blindfold where red hot Irons were layd, and if they did either ſtep between them, or ſtepping upon them, felt no harme, this was a declaration of innocency.

The third tryall was made by *Hot boyling water*, into which if the perſon ſuſpected thruſting his naked Arme, found no evil effects, he was pronounced guiltleſſe.

The fourth was by *cold water*, into which perſons accuſed, having a coard tyed about them, were caſt, and if they ſunke to the bottome, and continued a little there, till they were drawne up, they were held faultleſſe; all theſe tryals were made with prayer and invocation upon the name of God, that the truth might be made knowne.

Theſe cuſtomes drew their firſt breath from Paganisme, and were continued by ſome who profeſſed Chriſtianity, till clearer light convinced them of their vanity, and unwarrantable boldneſſe with the name of God.

Now, as all imprecations uſed with theſe or the like Ceremonies and circumſtances invented by man are wicked and unlawfull; ſo thoſe which are in themſelves lawfull, are uſed by moſt, unlawfully. And therefore I ſhall give ſome rules, and bounds, beyond which we may not paſſe, without finfull preſumption.

Fiſt, *An imprecation muſt be uſed onely in very great, ſerious, and weighty matters*: Woe to thoſe who wiſh evil on, or curſe themſelves about trifles; ſome have been heard to wiſh themſelves

selves Hanged, yea Damned, upon small occasions.

Secondly, It is not enough that the matter be great, and serious, unless it be done with serious deliberation, and self-examination, as also with highest reverence of God; who knows our hearts, and will judge both our ways and words.

Thirdly, It must be done with a desire to honour God; as much as to exonerate our selves; *David knew Gods Name was blasphemed by those who misjudged him, Her's a man that would be thought so holy, and religious before God; see how perfidious and disloyall he is to his King.* When *David* saw the honour of God concerned in him; he was bold to say, *Lord if I have done this thing, let him persecute my life and take it; he hath persecuted my life, but he could not take it hitherto; but let him take it, if this be so.*

Fourthly, Be sure that you are cleare in the matter, and that you imprecate in truth; God is an avenger of falshood, much more of studied falshood. It is hard to deprecate his wrath when we have spoken falsly, surely then he will poure out his wrath upon their heads, who imprecate it, to cover their falshood. The Jewes accused Christ falsly, and as earnestly prayed judgement against him, crying out to the Judge *Let him be crucified;* But when they saw they could not prevail with importunity, and that *Pilate* (who was doubtful of the justice of their clamour) took water, and washed his hands, and said, *Behold I am free from the blood of this man;* then in rage they imprecate, *Let his blood be upon us and upon our Children* (*Matth. 27. 25.*) As if they had sayd, Be not thou so scrupulous to condemne him, if thou thinkest him innocent, let the vengeance of his innocent blood, fall upon us and our posterity. When a man is accused rightly, and the Judge rests unsatisfied, the accuser may say to satisfie the Judge, *Let his blood be upon my head;* I have spoke my conscience, and the truth. The Jewes accused Christ falsly, yet called for his blood upon their heads; therefore God gave them their wicked wish, and they lye under the weight of this imprecation to this very day. They prayed that the blood of Christ might be upon them, and it is upon them. As God poures the blood of Christ upon some in mercy, so upon others in wrath. The blood of Christ is upon Believers, to wash and cleanse them from

from their ſine, but the blood of Chriſt hath been upon the Jewes to condemne and ſcatter them, as a vile people all the World over for their ſin: The Lord hath been moſt exact in anſwering this cry, even in the very place where they made it. The Hiſtory of the Jewes reports that about thirty eight yeares after this dreadfull curſe upon themſelves, *Herod* called the Jewes together, and demanded a ſumme of Money of them for making a *water courſe*, with they refuſing to give, he ſent for Souldiers to come ſecretly armed, who ſlew great multitudes of them in that place, where they cryed, *Let his blood be upon us, &c.* At another time *Florus*, who was General of the Common Souldiers, made a ſecond, and that a more bloody maſſacre of them there. And when *Jeruſalem* was taken by *Veſpaſian*, the blood of Chriſt was powred upon the heads of many hundred thouſands, who were ſlaine by Fire and Sword, Famine and Peſtilence; beſides more then ſeven thouſand of them, who were led Captive; And the ſtory informes us further, that *Cæſar* ſold the younger and common ſort of thoſe Captives at that contemptible rate of *thirty a penny*; as they or their Fathers ſold Chriſt for *thirty pence*, 10 by the juſt judgement of God thirty of them were ſold for a penny. There was never any people in the World; who taſted more juſtly, or more deeply of that cup of ſelf-cuſing then the Jewes have done; yet many perſons have taſted deeply of it too beſides the Jewes. This ſinne hath ſo much, not only of wickedneſſe, but boldneſſe in it, that God never lets it goe altogether unpuniſhed, though (being repented of) it may be pardoned. Maſter *Perkins*, in his *Booke of the right government of the tongue*, touching upon this point, tells us of certaine Engliſh Souldiers in the time of King *Edward* the ſixth, who were caſt upon the French ſhore by a ſtorme; in which ſtreſſe they went to prayer, that they might be delivered; but one Souldier in ſtead of praying, cryed out, *Gallones take thy right, or claime thy due*; and when he came home he was hanged indeed. Maſter *Fox*, in his *Books of Acts, and Monuments*, hath a notable example to this purpoſe, of one *John Peter*, Keeper of *Newgate*, who was wont at every ordinary thing he ſpoke (whether it were true or falſe, it made (with him) no greater matter) to averr it with this imprecation, *If it be not ſo, I pray God I may rot before I dye;* and

and so it came to passe. I might give many such instances of rash imprecations which God hath followed with severest vengeance: I shall add one more which is fresh in the memory of many yet living, of a Gentleman of quality, a Knight, that suffered at the Tower hill, about the death of Sir Thomas Overburie, who confessed it was just with God that he should undergoe that ignominious death; for oft in Gaming (sayd he) I have used this wish, I pray God I be hanged if it be not so. I will conclude this point with a neerer instance, A woman who accidentally came into the Congregation while this word was Preached, did afterwards by writing certifie me, that she being convinced in conscience of her sin in wishing evill upon her selfe, thereby to cover a sin, which shee had committed, but denyed, did feel the sad effects of it according to her wish, begging earnest prayers, that it might be forgiven her, and that God would be entreated to take off his hand.

Sir Gervase
Ellowayes.

Let those wretches heare and feare; and doe no more so presumptuously, who feare not to wish, The Devill take them, and God damne them, lest indeed God let the Devill loose upon them, and take them at their word. And here it may be observed, that such as are most guilty, are most apt to imprecate vengeance upon themselves, that they may appear guiltlesse. They have no way left to perswade others, that they are good, or have not done evill, but by wishing evill to themselves. Such is the stupidity of a mislead conscience, that when it is deepest in sin, it dares defie Gods justice to gain an opinion among men, of its owne innocency.

O earth, Cover not thou my blood.

More particularly Observe,

Great sins, bloody sins, especially this sin of shedding innocent blood shal not passe undiscovered.

God will give a tongue to the earth, he will make speechlesse creatures speake, rather then blood shall be concealed. Blood may be concealed a long time, but blood shall not alwayes be concealed (Gen. 4. 7.) What hast thou done? The voyce of thy Brothers blood cryeth to me from the ground: The blood had no voyce, and the ground was silent; blood hath no more voyce of its owne, then water hath, or then a Fish that lives in the water hath; these did not speake formally: but the Lord speakes thus to shew that he will certainly bring bloody

bloody sins, chiefly the sin of blood, to light. The justice of God in all ages hath sent out his Writ of enquire after bloody men, and for the blood of the innocent (*Psalm 9. 12.*) *When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the poore.*

But doth not the Lord make inquisition for all sin? Or is there any sin that God doth not inquire after?

Surely no, there was never any sin committed in the World, but the Lord hath inquired after it, sin that not be lost, God will finde it out, and keep it upon record: But when it is sayd, *God makes inquisition for blood,* it argues the greatnesse of that sin: For while that act of God which extendeth to every sin, is appropriated to some one particular sin; it is an argument that God takes speciall notice of it, or that it is a very provoking sin: Though God makes inquisition for all sin, yet as if he would let all other sins passe unsought, and un-enquired after, it is sayd onely of this sin, that he makes inquisition for it. Wee finde not the like expression about any other particular sin in all the Book of God; though it be truth, that hee enquires for all sin.

Thirdly, Observe.

O earth, cover not thou my blood.

Innocency fears no discovery.

Come who will, Angels from Heaven, Devils from Hell, Men on Earth, let all creatures be summoned into one Jury of grand Inquest, an innocent person will neither run nor hide his head for it: He whose heart beares witness with him, feares no witness that can be brought against him. While conscience acquies, the matter is not much who accuseth, or condemnes: He that is righteous knowes that all his sins are covered by the free grace of God in the righteousness of Jesus Christ; and he knowes that he hath not covered his sin as Adam by excuses, nor sewed the Fig-leaves of carnall reasonings together, to hide his nakednesse; he knowes also that he lives not in any knowne sin, nor hath wickedly departed from the Lord. Now because in all these respects he knowes nothing by himselfe, therefore he cares not who knows him; he calls not for Masks, or Vipers, for Curtains, or coverings, to obscure or disguise himselfe, or his actions under, eyther from

from the sight of God or man, but is willing to stand forth in the open light, For though the best of men may have done some act, which is not fit for the open light, yet considering the whole frame of their hearts and lives towards God, together with what hath past between God and their soules about that act; they are not afraid that the worst act which ever they have done should stand forth in the open light; and as for those crimes which men uncharitably charge upon them, every honest heart speakes boldly the sense of this first part of *Job's* imprecation, *O earth, cover not thou my blood.*

From the second branch of *Job's* imprecation, *Let my cry have no place.*

Observe.

Not to have prayer heard and accepted by God, is the greatest misery that can befall man.

God is the last refuge of a distressed soule, and the meanes by which we make God our refuge, or flye to him for refuge, is beleeving, and fervent prayer: Prayer is a duty, and yet it is a priviledge, it is a priviledge, not onely to receive an answer of prayer, but to put up our requests in prayer; he therefore that askes a stop upon his owne prayers, hath at once asked a stop upon all his mercies; he cannot looke to be releevd, who tells God he doth not look to be heard; and when prayer hath no place of acceptance in Heaven, wee can have no place of contentment on the Earth: Upon this account wee may conclude:

That,

Man cannot bespeake any thing worse for himselfe, then not to be heard when he speakes to God. As it is one of the highest honours done to God that men make prayers to him, so it is one of the deepest afflictions of man, for God not to heare his prayers: Such was *Saul's* condition (*2 Sam. 28.*) *God doth not answer me, neither by dreames, nor by Urin, nor by Prophets: He could get no answer from God, his cry had no place: This troubled him more then the invasion of the Philistims. I am sore distressed (saith he) the Philistims make Warr upon me, and God is departed from me.* When trouble comes, and God goes away, man is in a wofull estate. Wee have no promise to receive unlesse we aske, and though we doe aske, wee cannot receive, unlesse our prayer be received: God receives
the

the prayer of man, before man receives any thing from God in prayer. All our treasure lies in Heaven, our comfort is in Heaven, our protection is in Heaven; and prayer is the messenger which we send to Heaven in the name of Christ for all things, or, for whatsoever else we need on earth. Now if prayer cannot get in, if God will not hear prayer, if he send back our messenger without audience, what can we receive?

The sinfulness of man appears in nothing, more then in this, That he calleth not upon God (*Psalm 14. 4.*) *Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord:* Now as the sinne of man appeares exceedingly in not calling upon God, so the wrath of God appeares exceedingly in not hearing man when he calls (*Prov. 1. 20.*) *Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not finde me. God will powre out wrath upon the Families that call not upon his name* (*Jer. 10. 25.*) but he powres out most wrath upon those Families whom he heares not, when they call upon his name. All our mercies are shut out at once, when prayer is shut out: nor shall that person have any place or roome in Gods heart, whose cry hath no place in his eare.

Holy Job was sensible enough of this, nor durst he have imprecared, that his cry should have no place, but that (being conscious of no evill) hee was assured that his cry had place; and therefore as in the sincerity of his soule he made that imprecation, so in the confidence of his soule, he proceeds to make his *Appeale* to God in the next words.

Verf. 19. *Also now, Behold my witnesse is in Heaven, and my record is on high.*

As if he had sayd, I feare no evidence that can be brought against me on earth, and I rejoyce in the witnesse I have in Heaven: though I have none to testifie for me here, yet I have one that will testifie for me above: My witnesse is in Heaven, and my record is on high.

Some conceive, that as Job had spoken to the earth before, so now he speaks to Heaven, *O earth, cover not my blood: O Heaven witnesse for me.* But he saith not my witnesse is Heaven, but my witnesse is in Heaven; nor doth he call the Heavens

to

Unius testifi-
catione cali
postquam terra
testimonium
produxit. Eu-
gub.

to witnesse for him, but he calls him who is in Heaven to witnesse, and that is God.

There are two branches of this appeale, and they both intend the same thing, *My witnesse is in Heaven, and my record is on high.* The words *witnesse* and *record*, are of the same signification, though they differ in the letter: The one is properly an Hebrew word, and the other Syriack: When *Jacob* and *Laban* were in that contest (*Gen. 31. 47.*) *Jacob* tooke a Stone, and set up a Pillar for a witnesse, *And Jacob sayd to his Brethren, Gather stones, and they made an heape, and they did eate there upon the heape, and Laban called it Jegar-sabadatba, that is, a heap of witnessses* (as it is in the Margin) *but Jacob called it Galeed, or Gilead: Jacob speaking the pure Hebrew, and Laban the Syriack language, they take in both the words of Job's appeale, My witnesse is in Heaven, my record is on high.*

Job speaks the same thing twice, to shew how strongly he beleeveth that the Lord would be witnesse for him, *My witnesse is in Heaven, my record is on high.*

Heaven and *high* are the same, as *witnesse* and *record* are. And when he saith, *on high*, or in the high place; he useth not the word *Bamoth* by which those *high* places are expressed, wherein the false gods were worshipped, or the true God falsely: *Job* puts that word into his appeale, which belongs properly to God, and signifies in Scripture, the place of his glorious residence. *Job's* record was not onely *on high*, but (*Bemerumim*, the Hebrew is Plurall) *in the beights*; Some translate it in the Superlative, not (*in excelsis*) *on high*, but (*in altissimis*) *in the highest*: As if he had sayd, *My witnesse is above all witnessses*, and therefore he is a witnesse above all exception. And *Job* did well, for his purpose, to say his record was *on high*; not onely because of the dignity of that which is high, but for the advantage which he hath, who is *on high*, or in the highest to be a witnesse. God is sayd to be a witnesse in Heaven, or on high, to shew how easily he can observe and take notice of those things which are below: God hath eyes infinitely pure and piercing, he beholds all things, and he beholds them from on high as from a watch-tower, which renders the object more obvious to the eye: The sight is soone intercepted upon a levell: but, *The Lord* (saith David, *Psal. 14. 2.*) *looked downe from Heaven upon the children of men, to see*

Idem hic dicit conscientia sua integra declaranda causa. Lavar.

עֵינָיו
Synonymum est עֵינָיו Hieron in Trad.

Est forma juramenti, quo deum invocatur innocentia sue testem atque conscientia spectatorem. Cajet.

בְּמִדּוֹמִים
In excelsis, malimin altissimis, quia excelsa vocantur quae Ebrais בְּמִדּוֹת
in quibus sacrificabant idolis. Caterum

מִדּוֹת
proprie de Deo usurpatur ex de calo, de Deo in singulari numero, de calo in utroque. Druf. Dicitur Deus testis in excelsis propter locum apissimum ad contemplandum tanquam in sublimi specula quicquid agitur. Pined.

if there were any that did understand and seeke God : If but one had sought God, God had found him out ; but the report which he makes upon that survey, tells us, They are all gone aside, they are altogether become filthy, there is none that doth good, no not one (Vers. 3.)

Further he saith, *My witnesse is in Heaven, or on high ; implying, that he was such a witnesse as was able to protect him ; a witnesse who is above all feare, and who needs no favour. Some witnesses are not onely men of no estate, but of no conscience, Such underlings will be hirelings upon Oath against the truth, and are ready to testifie any thing for hope of gaine, or for feare of a frown, My witnesse (saith Job) is in Heaven, my record is on high ; such a witnesse he is as cannot be corrupted by gifts, such as hath no need of any mans gifts, seeing he gives to all men life and breath, and all things.*

Hence Observe.

First, *That as God is the Judge of all men, so he is their witnesse.*

God is the Judge of all the earth, and God is the witnesse of all the earth too (Jer. 29. 23.) *Because they have committed villanie in Israel, and have committed adultery with their neighbours Wives, and have spoken lying words in my Name, that I have not commanded them ; even I know, and am a witnesse saith the Lord : He saith not, I know, and am Judge ; but I know, and am witnesse.*

Let no man hope to escape the judgement of God, because there is none to witnesse against him : for if God hath not the witnesse of man, if our sin be a secret to all the World, yet God hath alwayes two witnesses.

First ; *Our owne conscience.*

Secondly, *Himselfe.*

An earthly Judge must not be a witnesse ; his dutie is to give sentence, not to give evidence ; hee must determine according to what is alledged, and proved upon testimony given ; but he cannot give testimony ; he cannot be Judge and Party too : But God is so transcendently Sovereigne, that he is both Judge and Partie, he pronounceth sentence, and gives in evidence ; Christ is called, *The faithfull, and the true witnesse (Revel. 3. 14.)* And yet, *All judgement is given into his hand (Job. 5. 22. 27.)* God judgeth upon his owne knowledge,

not upon the knowledge of others, and therefore as there can be no ſaying in, ſo no avoyding of, his judgement.

Secondly, Obſerve.

It is lawfull to appeale to God, or to take God to witneſſe.

An Oath is the calling of God to witneſſe, and whenſoever we appeale to God, or call him to witneſſe, it is an Oath. The Apoſtle Paul tooke an Oath, when he ſayd (*Rom. 1. 9.*) *God is my witneſſe, whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing I make mention of you in my prayers.* Thus in higheſt holineſſe he ſware that he prayed for the Romans ſpiritually good, while he was abſent from them, and had never ſo much as ſeene them; and that he paſſionately deſired to be preſent with them, and ſee them, that hee might impart unto them ſome ſpiritual gift: Becauſe being a meere ſtranger, he had not yet made his actions a witneſſe of his love to them, and becauſe no man can be an unerring witneſſe of anothers mans heart, or of the moving of his affections, therefore he calls God to witneſſe, who alone knows the heart, and can tell how much we love eyther himſelfe, or one another.

He ſpeaks as much (though in another caſe) to the Corinthians (*2 Cor. 1. 23.*) *Moreover I call God for a record upon my ſoule, that ſo ſpare you, I came not as yet unto Corinth.* As if he had ſayd, By this my earneſt adjuration, I aſſure you, that the reaſon why I have deferred my coming to you, was not from any levitie of minde, or change of purpoſe in me, but onely becauſe I was unwilling to uſe ſuch ſeverity as the diſtempers among you call for, and would have preſſed mee unto being preſent. We finde him in the ſame tenour of ſpeech towards the Philippians (*Chap. 1. 8.*) *For God is my record, how greatly I long after you all in the bowels of Chriſt; that is, I call God to witneſſe, I love you: And againe (1 Theſ. 2. 5.) Neither at any time uſed wee flattering words, as you know, nor a cloak of covetouſneſſe, God is witneſſe: As if he had ſayd, Had I uſed flattering words, you might witneſſe it; and that I have not uſed a cloak of covetouſneſſe, God is witneſſe. I might have worne a cloak of covetouſneſſe ſo cloſely, that you could not have ſeene it, but God could; he can judge through the darkeſt clouds, and ſee through the thickeſt cloaks and coverings, but I appeale to him whether I have put on ſuch a cloak,*

or no. As *Paul* by Oath purged himselfe from covetousnesse of spirit; so *Abraham* protested by Oath against all covetous practices (*Gen. 14. 22.*) *I have lifted up mine hand to the most high God, the possessour of Heaven and Earth, that I will not take any thing that is thine.* This gesture of lifting up the hand when an Oath is taken, is there put for an Oath it selfe; by which *Abraham* appealed to God as a witnesse of his sincere intentions in taking up those Armes for the rescue of his Nephew *Lot*, and that as he had overcome his Enemies, so he had overcome covetousnesse, which was, of the two, the farre more noble victory.

This calling of God to witnesse, is of two sorts.

First, When wee are called by others, who have lawfull power, to testifie the truth; such is swearing before a Magistrate.

Secondly, When we offer it our selves, for the removall of such jealousies as are cast upon us, and wee have no other way left, to free, or vindicate our selves from.

This latter was the occasion of *Job's* Oath, as also of those alledged concerning *Paul* and *Abraham*: but whether it be an Oath of the one sort, or of the other, both meet in this, that God is appealed to, and called to witnesse by such as use them: and seeing he is a jealous God, whom will not hold them guiltlesse that take his name in vaine: I shall adde some cautions for the bounding and directing of our practice.

First, We may call God to witnesse in weighty matters, and unlesse the matter be weighty, either in it selfe, or in the consequents of it, wee may not; *God is my witnesse, and God is my Judge*, are not for common, much lesse for vaine things. There are two things in every Oath or appeale to God which shew this.

First, An Oath is for confirmation (*Heb. 6. 16.*) vaine things are not worthy the mentioning, much lesse are they worthy the confirming: we ought not to strive at all about them, much lesse ought we to sweare about them, which is an end of all strife.

Secondly, In every Oath or appeale to God, there is an invocation of the Name of God; but the Name of God must not be taken in vaine, which it cannot but be, when it is taken into our mouthes about a vaine thing.

Secondly,

Secondly, We may call God to witnesse when men give a wrong witnesse of us, or will not give a right witnesse for us; but if we can have testimony upon earth, wee must not goe to Heaven for it; God must be our last resort. *Job* found none on earth to witnesse for him, and his afflictions were looked upon as sufficient witnesses against him, and therefore he was necessitated to make his addresse to God.

Thirdly, When the matter is not onely such as others will not testifie, when they might, but such as no man can testifie (none being privy to it, but onely God and our owne soules) then wee have a just ground of appeale to God; who will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart: *Job's* sincerity was suspected; and that is such a secret as man hath no access unto, and therefore can give no witnesse to it: Who is sincere, and who is an hypocrite, is resolved only by the testimony of God, and of our owne soules.

Fourthly, We must be sure to call God to witnesse in truth, *Thou shalt sweare the Lord liveth in truth, in righteousness, and in judgement (Jer. 4. 2.)* Unlesse we have a witnesse within us, wee must not call God to witnesse who is above us. God is ready to witnesse with our consciences; but woe to those who call God to witnesse against their consciences. Holy Paul called God to record upon his soule (2 Cor. 1. 23.) that is, He did as it were (which is also done in every Oath) engage, or pawne his soule and salvation upon it, that he spake the truth: When our soules beare record with us, we may venture to call God to record upon our soules. But some, when they have no witnesse from their soules, yea when their soules witnesse against them, will yet venture to call God to record upon their soules. They will needs be tryed by God; who dare not abide the just tryall of men; such would make God (who cannot lye) witnesse to a lye: They use the glorious God as some doe, a sort of miscreants, called *Knights of the Post*, who for a Fee, will not onely say, but sweare what you will. This is highest prophanation of the name of God: For as he that beleeves not the truth of God; makes him a lyar; so also doth he that appeales to God for the witnesse of an untruth.

More particularly, *My witnesse is in Heaven, my record is on high.*

high. Job ſpeakes this, not onely becauſe he wanted the witneſſe of men, but becauſe of the high eſteeme he had of the witneſſe of God.

Hence Obſerve.

The witneſſe of God is the moſt deſireable witneſſe.

The witneſſe wee have on earth is nothing worth, unleſſe we have a witneſſe in Heaven : If wee have not the inward witneſſe of our owne conſcience it is little advantage though we have a thouſand outward witneſſes : conſcience is more than a thouſand witneſſes, but God is more then ten thouſand conſciences : Therefore never reſt in any witneſſe, till you have the witneſſe of God. *We labour* (ſaith the Apoſtle, (2 Cor. 5. 9.) and that word ſignifies not onely an earneſt, or an induſtrious, but an ambitious labour) *that whether preſent or abſent, we may be accepted of him* : As if he had ſayd, *Poſſibly we might gaine acceptance and applauſe among men, would wee but ſtudy to pleaſe and apply our ſelves to them ; but the favour of men will not ſerve our turne, nor can we ſit downe and reſt our ſelves under their ſhadow. Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, was Davids prayer* (Pſal. 19. 14.) David could not beare it, that a word, or a thought of his ſhould miſſe acceptance with God : It did not ſatiſſie him that his actions were well witneſſed unto by men on earth, unleſſe his very thoughts were witneſſed to by the Lord in Heaven.

Some, as it is ſayd of thoſe Rulers (John 12. 42.) *Love the praiſe of men more then the praiſe of God* : So long as they have a record here below, they little regard his record *who is on high*. There is no greater argument of a carnall minde, then this. He that loves the praiſe or teſtimony of men as much as he loves the praiſe or teſtimony of God, doth indeed love it more : Seeing there is nothing more unequall then an equall partition of our eſteeme betweene God and Man. Where our obligation unto two is unequall, wee can never be diſcharged by paying each of them an equall ſumme. We have cauſe to bleſſe God when we have witneſſe among men, but the witneſſe of men ſhould be of no price with us in compariſon of the witneſſe of God : Not onely may wee have recourſe to the witneſſe of God, when we cannot obtaine the witneſſe of men ; but wee muſt preferre the ſingle witneſſe of
God

God before a throng of humane witnesses ; and when we have enough on earth, yet say with *Job*, *My witness is in Heaven*. The witness of the men of this world, or of evil men (while we keepe a good conscience) is a mercy. But as the witness of good men is more desirable, than the witness of all other men, and the witness of a good conscience is more desirable than the witness of good men : so the witness of God is more desirable than (without which we cannot have it, and with which we shall have it) the witness of a good conscience.

For as the testimony of God against us, is more terrible than that of our owne hearts (*1 Job. 3. 20.*) *If our hearts condemn us, God is greater than our hearts, and knoweth all things*; and therefore knoweth more evil by us, and every evil more than our owne hearts doe : so the testimony of God for us is more comfortable, than that of our owne hearts. If our hearts acquit us, God is greater than our hearts, and knowing all things, he knoweth more good by us, and every good more than our owne hearts doe ; who can expresse or tell how pleasant it is to receive this testimony from God, that wee please God. Behold (saith *David*, *Psal. 133. 1.*) *how good and pleasant a thing it is for Brethren to dwell together in unitie* : But O how good and pleasant a thing it is for God and man to dwell together in unitie ; for man to be alwayes giving witness to God, that he is good and gracious, and for God to be alwayes giving witness to man, that he is upright, and righteous. When conscience speaks us faire, we have peace and a continuall feast, but when God speaks us faire, and gives us an euge from Heaven, *Well done good and faithfull Servants*, wee have peace which passeth all understanding, and not onely a joyfull feast, but a feast of joyes, which are unspeakeable, and full of glory. Yea when wee are at the fullest Tables of this world, this is the sauce in our dish, and the sugar in our cup : *Goe thy way* (saith the Preacher, *Eccles. 9. 7.*) *eate thy bread with joy, and drinke thy wine with a merry heart* ; (why ? what's the matter now ?) *For now God accepteth thy workes. Thou hast a witness in Heaven.*

Thirdly, Observe ;

A good man dares appeale and put his cause to God.

A wicked man will sometimes appeale, and put his cause to God out of presumption, and impudence : but a good man appeales to God in faith, and holy confidence.

As

As it is an act of grace or favour in God to receive an appeale from man: ſo it is an act not onely of grace, but of courage in man, to make an appeale to God. It is an *act of grace*, as it is a part of the worſhip of God, but it is an *act of courage*, or as I may call it, a *daring worke*, as it is a putting our ſelves under the juſtice of God, yea an implicit imprecating of the vengeance of God, in caſe wee ſpeake untrue: Thus to appeale or ſweare, is a *daring worke*, and ſuch as no man durſt doe (if he knew what he did) but in a good cauſe. It is a fearefull thing thus to fall into the hands of the living God. Some have ventured upon falſe oathes, and appeales to God, onely for feare of men. Such ſay commonly, *They had rather truſt God with their ſoules* (by ſwearing falſely) *than man with their eſtates, lives, or liberties by confeſſing the truth.* Which is not onely as if a man ſhould flee from a Lyon, and a Beare ſhould meet, but infinitely more than if a man for feare of the biting of a Whippet or of the ſtinging of a Bee, ſhould willingly offer himſelfe to the mouth of a Lyon, and to the ſting of a Serpent. To ſweare is not only to ſet our naked breſts before the Cannons mouth, but with our owne mouthes to give fire to it, if we utter falſhood.

Fourthly, Obſerve.

It is the joy and comfort of an upright heart, that there is a God in heaven who knowes his heart, and beares witneſſe of all his wayes.

It is the terrour of wicked men to thinke that there is a witneſſe in Heaven, and a record on high. Hypocrites may pretend they rejoyce, that God is their witneſſe, but its onely a joy of the tongue, or from the teeth outwards, or to ſerve their turne: but an upright heart rejoyceth indeed at this, he riſeth every morning, and walks all the day long, and at night lyes downe and reſts upon this thought, *God is my record, God is my witneſſe, he hath ſearched me, and knowne me, he knoweth my down-ſitting and my up-riſing, hee underſtands my thoughts a farre off, he compaſſeth my path, and my lying downe, and is acquainted with all my wayes.* In the mid't of all the clamours, miſapprehenſions and miſ-judgings of men, it is an abundant reſreſhing and conſolation to the Saints, that there ſits one in heaven, who as he knowes them fully, ſo he judgeth all men rightly, and will render to every man according to his workes.

Laſtly,

Laſtly, conſider the place into which *Job's* faith aſcended while he ſpeakes of God. *My witneſſe is in Heaven, my record is on high.* Who is in Heaven, who is on high? you may know whom he means when he ſaith, *He that is in Heaven, he that is on high*, though his name be not expreſt. There are Angels in Heaven; but they are nothing compared to God; there are the ſoules of juſt men departed, and made perfect, in heaven, but they are nothing compared to God: there's no name in heaven but God, God is all in all in heaven, and he ſhould take up all our hearts and thoughts while we are on earth, eſpecially when we diſcourſe of heaven.

Hence Obſerve.

Though God be every where, yet he is eſpecially in Heaven.

God is upon the earth, yea God is in hell, *If I make my Bed in hell thou art there* (Pſal. 139. 8.) yet when *Job* acts faith upon God, he ſaith not, I have a witneſſe on earth, but my witneſſe is in heaven (Pſal. 2. 4.) *He that ſitteth in heaven ſhall laugh, the Lord ſhall have them in deriſion.* God doth not ſit as circumscribed in heaven, but there the Scripture deſcribes him ſitting (Pſal. 123. 1.) *Unto thee liſt I up mine eyes, O thou that dwelleſt in the Heavens.* Chriſt teacheth us to pray (Matth. 6.) *Our father which art in heaven*, and when he himſelf prayed, *He liſt up his eyes to Heaven, and ſaid Father the boure is come, glorifie thy Sonne, &c.* (John 17. 1.) Jeſus Chriſt ſpeaks to God as in that place, and he ſpeaks of heaven as of a place, as of a ſpeciall and diſtinct place, to which he liſted up his eyes, when he prayed to his Father.

There is a new Divinity, which tells us, that *Heaven is every place, and every place is Heaven*: But why did Chriſt aſcend, why was he carried up (Luke 24. 51.) when he went to Heaven? If Heaven be every where, there's no need of aſcending to get into Heaven, and we may as properly deſcend into Heaven as aſcend up to Heaven, if Heaven be every where.

Peter Martyr lying upon his death bed, and having many Freinds about him, diſcourſed ſweetly of Heaven and heavenly things: Bullenger ſtanding by, alleadged that of the Apoſtle (Phil. 3. 20.) *Our converſation is in Heaven*: True ſayd the ſick man, it is in Heaven, but not in the Heaven of Brentius, which is no where. He that makes Heaven every where, makes it no where: Though God be in all places, and whereſoever

*Non in celo
Brentij quod
nuſquam eſt.
Vit. P. Mart.*

*Quasi a natura
instam fuisse o-
pinionem Deum
in cælo habitare
asserit Aristoteli.
lib. 1. de
Anima cap. 3.*

God is, Heaven is, yet there is more in Heaven, then is common to all places. That's Heaven properly, where the glory of God shines most, and where there is the speciall revealings of his honour and power; therefore it is called, *The habitation of his holinesse, and of his glory* (Isa. 63. 15.) Heaven is (as we may speake) the place of Gods glorious residence: This Heaven is not every where, for though God be every where, yet he doth not manifest himselfe equally every where. God hath built Heaven (as that great Monarch, Dan. 4. 3.) spake boastingly of Babylon, for the house of his Kingdome, and for the honour of his Majesty. A meere Naturalist hath told us, That this principle is stamp't upon the nature of man, that God hath his dwelling place on high, or in Heaven. Heaven is so proper to God, that God is often (by a Metonymy) called Heaven in the holy Scriptures. *Thy Kingdome* (saith Daniel to Nebuchadnezzar, Dan. 4. 26.) *shall be sure unto thee, after that thou shalt have knowne, that the Heavens doe rule: that is, When thou shalt be humbled and brought to this acknowledgement that the God whose Throne and dwelling place is in Heaven, sits also upon all earthly Thrones, and is King in all the Kingdomes of Men.* Christ puts the Question to the Jewes (Matth. 21. 25.) *The baptisme of John, Whence was it, from Heaven, or of men? That is, Was it from God, or from Men? Was it a humane invention, or a Divine institution? The Prodigall Son cryes out, Father I have sinned against Heaven, and in thy sight: that is, Both against my earthly, and heavenly Father. Some, because these and the like Scriptures call God Heaven; and because it is sayd after the resurrection (when all the Saints shall be gathered into Heaven) That God shall be all in all; upon these mistakes, I say, they have run into that grosse error, That Heaven is God.* But when the Scripture calls Heaven the habitation of God, the Throne of God, the City of God, the building of God, an house not made with hands; it cannot be but a perverting of Scripture and a throwing up of reason, to call it God, or to say that God and Heaven are the same. Nor doth it at all follow, that God is Heaven, because *God shall be all in all* to us in Heaven. Paul was not teaching the *Corinthians* there what Heaven is, but wherein the happinesse of the Saints shall consist, when they shall all be called up to Heaven, after the generall resurrection.

from

from the dead : Then Christ shall resigne up his Kingdome (as Mediator) to his Father, then *God shall be all in all*, in All: that is, There will be no more need of a Mediator betwene God and Man; there will be no more need of preaching, nor of making prayers, nor of using Seals. All the glasses through which we saw God, and the outward Ordinances, in which we enjoyed God in this life shall be layd aside, when we see him face to face: and then God will be King, and Teacher, light and life, glory and happinesse, to his Saints, immediately, and for ever.

'Tis granted, That Heaven is nothing to us without God, yet God is something, yea he is infinitely more then Heaven. Solomon bespeaks God thus in his prayer at the dedication of the Temple (1 Kings 8. 27.) *Behold the Heaven, and the Heavens cannot contain thee; how much lesse this House that I have builded*: If Heaven, even the Heaven of Heavens cannot containe God, then, it is not God. That which doth containe a thing, is not the thing contained, much lesse is that which cannot containe a thing, the thing which it cannot containe.

Again, that which Job calls heaven in one part of the verse, he calls high in the other, *My witnesse is in Heaven, my record is on high*. God dwels in the high and holy place (Isa. 57. 15.) And Christ after he had finished the work of mans redemption is said, *To sit downe on the right hand of the Majesty on high* (Heb. 1. 3.) This high place is the highest place, all that we call Heaven is high, but all that we call Heaven is not alike high. Heaven is a building of three Stories. The aire is called heaven: The fowles of the aire are said to *flye above the Earth in the Firmament of Heaven* (Gen. 1. 20.) The Clouds are called Heaven (Lev. 2. 19.) *I will make your Heaven as Iron, and your Earth as Brasse*: that is, I will make the clouds which are soft like Spunges hard like Iron, they shall not yeeld a drop of water, to refresh the wearyed Earth.

The second Story is the starrie Heaven, where the Sun and Moon move, and where those other glorious lights are set like golden studs to adorne, comfort, and direct the World. *His going forth is from the end of Heaven, and his circuit unto the ends of it* (Psal. 19. 6.)

The third is called, *The habitation of God, the heaven of heavens,*

vens, the third Heaven, the highest Heaven. The Apostle saith of Christ, that *He ascended farr above all Heavens* (Ephes. 4. 10.) And yet he then ascended into Heaven; the meaning is, Christ ascended above all the visible heavens, into that, which is invisible to us who are on earth. This Heaven Job pointed at while he said, *My record is on high.* Take foure deductions from it.

First, If Heaven be highest, then there is nothing but serenity in Heaven: The highest places in a civill sense, are full of stormes, and so are high places in a naturall sense, but the highest places in nature are free from clouds, stormes, and vapours. Naturalists tell us of *Olympus*, a very high Mountaine, lifting up its head beyond the middle Region, whither no breath of winde ever comes: you may draw Letters and Figures in the Sand, and come many yeares after, and finde them no more stirred, then if they had been written in Marble; and if the highest places in nature are alwayes serene, how serene is the high place of glory? When you are once in Heaven, you are beyond, not onely proper, but figurative stormes and winds for ever.

Secondly, Heaven is high, therefore it is a pure place. Every thing in nature, the more high it is, the more pure it is. Earth is the lowest, and the grossest of the Elements, the Water next to that, is more grosse then the Ayre; the Ayre is more grosse then the Fire, which Philosophers call the highest of the Elements; The higher we goe, the more purity wee finde; and when we are (*in altissimis*) at the highest, there is nothing but purity, perfect purity; there is not the least mixture of drosse, nor the least spot of dirt in Heaven: Heaven is all pure, and none shall come thither but such as are pure. Pure persons are fit for a pure place and onely they are fit: No unclean thing shall enter there, and he that hath this hope (of entering there) purifies himselfe, not onely as Heaven is pure, but as God is pure, in whose sight Heaven it selfe is impure (Chap. 15. 15.)

Thirdly, Heaven is high, *Then Heaven is a safe place.* High places are secure places; the high places of the earth are so accounted; and when God promises safety to his people, he tels them they shall dwell on high, while they are here below. (Isa. 33. 16.) *He shall dwell on high, his place of defence shall*
be

be the munition of rocks; and I will cause thee to ride upon the high places of the earth (*Iſa. 58. 14.*) When thoſe builders of the Tower of Babel thought to make themſelves ſafe, they ſayd, *Let us build a Tower whoſe top may reach to Heaven*: If there ſhould come another flood, they hoped to be dry, and to get above the danger. Once in Heaven, and we are out of Gunſhot; not onely beyond the reach of man, but of Devils too: They who are got into that high place, ſhall neyther feele, nor feare the Deſtroyer any more.

Fourthly, Heaven is a high place, then it is a large and capacious place: As a Sphericall, or round Figure, is the moſt capacious, ſo the utmoſt round of that Figure is the moſt capacious round; in Heaven there is roome enough; though we are crouded here, yet there we ſhall not. We may call Heaven (as *Iſaac* did the Well, about which there was no contention between his Herdmen, and the Herdmen of *Gerar*) *Rehoboth*, roome (*Gen. 26. 22.*) In Heaven we ſhall not contend for roome; Chriſt assures us that in his Fathers houſe are many manſions (*John 14. 2.*) He had ſayd before to his Diſciples (*Chap. 13. 33.*) *Whither I goe yee cannot come*: And when *Peter*, troubled at this ſpeech, put the Queſtion (*Vers. 36.*) *Lord whither goeſt thou?* *Jeſus* answered him, *Whither I goe thou canſt not follow me now, but thou ſhalt follow me afterwards.* Chriſt perceived his Diſciples more plunged in their ſpirits with this anſwer and promiſe to *Peter*: and therefore adds a prohibition of their feares, at the beginning of this Chapter. *Let not your hearts be troubled, yee beleeve in God, beleeve alſo in me, in my Fathers houſe are many manſions*: As if he had ſayd, *Doe not thinke that I told you, yee cannot follow me now, and that Peter ſhall follow me afterwards, as if the place I goe to, were onely large enough for me and Peter; for beleeve me, there are many manſions; I tell you not how many, neyther can they be told, but there are enow, not onely for my ſelfe and Peter, but for you all; yea, for all thoſe, who eyther have, or ſhall beleeve on my Name; if it were not ſo, I would have told you, I would not delude you with vaine hopes, I am well acquainted with all the roomes in my Fathers houſe: and though when I came into the World for your ſakes, there was no roome in the Inn for me to be borne in, but a Stable among Beaſts, yet I will take care that when you come to my Fathers houſe, you ſhall not be ſtraitned for Quarters, I who am your Redeemer, will alſo*

also be your Harbinger, I goe to prepare a place for you, and I am certaine my Fathers house will hold all his household.

Tophet is prepared of old, it is deep and large: (Isa. 30:33.) Hell is large enough for a Prison; there's room for all the Children of disobedience to lye bound for ever: But Heaven is large, as a Pallace, or as a Paradise; there's room enough for all the heyres of promise, to walk at liberty for ever.

J O B, Chap. 16. Vers. 20, 21, 22.

My Freinds scorne me: but mine eye powreth out teares unto God.

O that one might plead for a man with God, as a man pleadeith for his neighbour.

When a few yeares are come, then I shall goe the way whence I shall not returne.

מליצי רעי

Verbum.

הליצ

in biphil significat Eloqui, facundum esse, sumitur etiam pro illudere, quia id non sine sermonis venustate fieri solet.

Merc.

Colloquutores mei. Varabl.

Rhetores.

Pagn.

Cum amici mei

Rhetorica ora-

tione contra me

agunt, manan-

tibus lachrymis

Dei operem im-

ploro. Tygur.

J O B having strongly asserted his owne integrity, at the seventeenth Verse of this Chapter; and thereupon as strongly imprecated the heaviest vengeance upon his owne head, in case he had not spoken truth (Vers. 18.) Having also made his appeale to Heaven, calling God to witnesse that it was truth which he had spoken (Vers. 19.) Here at the twentieth Verse, he gives us a reason why he made that appeale; and the reason was, he found no comfort in the creature, he had no hope of helpe on earth, and therefore he resorts to Heaven.

Vers. 20. My Friends scorne me: but mine eye powreth out teares to God.

There is some variety in the Translation, but the sense of all meets in one, My Friends scorne me, or, Scorners are my Friends: The word signifies to deride, or scorne, not in a rude homely way, but to doe it with quaintnesse of speech, or in refined language, to doe it wittily, and cunningly, close and home. Hence the word signifies a Rhetoritian, or an Orator, and is so translated here, by diverse of the Learned, My friends play the Rhetoritians, they speake eloquently, they compose fine

fine orations, and set speeches against me; but alas! I onely speak teares.

Yet further, it signifies to interpret (Gen. 42. 23.) Joseph spake unto his Brethren by an Interpreter, it's this word. That's the interlineall reading of this Text, *My Friends are Interpreters*; or rather (for that must be the meaning) *My interpreters*; they put wrong expositions upon all my speeches, and corrupt my Text with their unfreindly glosses.

Interpretes socii mei. Mont.

We read in the ordinary acception of the word, *My freinds scorne me*, or, *My freinds are scorners*: As if Job had sayd, *These my freinds, whose profession and relation call them to administer serious, and wholesome counsell to my troubled minde, even they breake forth into scorne; they powre the Vinegar of their sharpest censures, into my already wrankled wounds, in stead of the suppling, skinning Oyle of comfort and consolation; and therefore mine eye is pressed to powre out tears to God: Who can forbear weeping, while he is but reporting my sufferings? How then should I who suffer? My freinds scorne me, &c.*

— *Quis talia fando remperet a lacrymis.*

Hence Observe.

The best of freinds may prove unfreindly.

Men are but men, and so they act: There is no repose, eyther upon the wisdom, or strength, or affection of the creature, they are all mutable, and may doe that which is most opposite, both to their profession and relation: A Freind, a Scornor! What more unfutable? And that may be a second Note.

Scorne is wholly opposite to the Law of Love.

He departs farr enough from the rules of freindship, who doth not pittie and assist his afflicted Freind; how farr is hee gone from it, who scorneth and derides his Freind in affliction?

Thirdly, Considering the Person who was thus scorned; Job, a man beloved of God, the great Favorite of that Age to the King of Heaven.

Hence Observe.

They who are highly approved, and honoured of God, may fall under the contempt, and scorne of men.

As they who are applauded and flattered, yea adored by men, may be the scorne and contempt of God. What Christ speakes of things is true of persons (Luke 16. 15.) *That which*

which is highly esteemed amongst men is abomination in the sight of God: So they who are highly esteemed of God are often an abomination to men; God seeth not as man seeth, no not as good men see; God and good men are not alwayes of an opinion, eyther about things or persons: and as the worst of men finde some to flatter and applaud them, so the best of men finde some to undervalue and deride them, and they sometimes finde good men doing so. There is no judging eyther of men or of matters, by what is sayd of them: In this sense all men are, or may be lyars, carrying a fals report in their mouths: Should we judge concludingly of men by the opinion of man, how base and contemptible would many precious soules appeare to us? And how precious would many appeare to us, who are onely worthy to be condemned?

16. 20. Sc-
cundum vultum
vel faciem.

Christ gives the rule (*John 7. 24.*) Judge not according to appearance (or by the face) but judge righteous judgement: We must not judge eyther of things or persons, till they appeare, nor may we judge of them by appearances, especially not by those appearances which the tongues of men put upon them. The Greek, in that Text of *John*, saith, Judge not according to the face: For though the face in its naturall frame be the Index or discovery of the minde; yet as a man may artificially set his face to a look altogether unlike his minde; so others may set a face upon the wayes and actions of a man altogether unlike both the man and his actions. He that had judged *Job* by the face which God had put upon his outward condition, or by that which Satan and his Freinds put upon his wayes and actions, must have judg'd him eyther an Hypocrite, serving God onely to serve his owne turne, or else prophane, casting off the service of God. All the morally illfavoured faces in the World are of one of these two features or complexions; the opinions that went abroad of *Job* made him appear like both, and yet he was a man most beautifull in the eye of God; a man that had receiv'd the fairest Letters commendatory under Gods owne hand, that ever man had to that day, My Freinds scorne me: What then?

But mine eye powreth out teares unto God.

As before he had appealed to God; so now his eye powreth out teares unto God.

The

The Hebrew is, *Mine eye powreth out* : the word signifies to flow forth like water, and so to waſt in flowing forth ; his eyes were as a Fountaine, which flowes continually, yet retaines a perpetuall ſtock of water ; but his ſtrength abated and his ſpirits iſſued with thoſe waters. *Mine eye powreth out*, wee add the word *Teares*, becauſe teares are the onely eye waters, or all the waters which flow from the eye, *Mine eye powreth out teares*.

דלל *Stillare*
ſeu diſſinere in-
ſtar aquarum
et ſtillando
quaſi attenuari.

The word ſignifieth ſometimes onely to drop, either as a Limbeck drops downe the water which is raiſed up by the heat into fumes, or as the Eaves of a houſe drop in a time of raine ; ſo, mine eye diſtilleth or droppeth teares. *Job* had a heate within him which might well cauſe thoſe diſtillations and ſhowres without him, which might well cauſe thoſe droppings.

Translatio eſt a ſtillicidijs.

This diſtilling, dropping, or pouring out of teares, was the pouring out of his ſorrowes, and there was more in it then ſilent ſorrow, there was a voice in his ſorrowes, or a voice of mourning was mingled with his weeping ; yea, this word implyes ſpeaking, in many places of the old Teſtament, where to drop is to Propheſie, and Propheſying is a vocall act (*Micha* 2. 6.) Propheſie yee not ſay they to them that Propheſie ; the word is, *Dropp not* : Both are expreſſed (*Amos* 7. 16.) Propheſie not againſt *Iſrael*, and drop not thy word againſt the houſe of *Iſaac*. So (*Ezek.* 21. 3.) *Dropp thy words towards the holy places, and propheſie againſt the Land of Iſrael*. And the reaſon of it is, becauſe words fall into the eare of the hearers. as drops of raine upon the dry and thirſty ground, both to ſoften and make fruitfull. *Job's* teares preacht ; the dropping of his eye was a kinde of propheſying : Teares are not words formally, but they are virtually. Weeping is inarticulate ſpeaking : And though God (by reaſon of his infinite, and unchangeable happineſſe) never ſpake that language, yet hee underſtands it fully. *There are* (ſaith the Apoſtle, arguing againſt ſpeaking in an unknowne tongue) *it may be ; ſo many kinds of voyces in the World, and none of them are without ſignification.* (*1 Cor.* 14. 10.) The voice of teares is very ſignificant, yet God onely knowes the ſpeciall ſignification of it, man knowes onely the generall, that it ſignifies ſorrow. Poſſibly words went with *Job's* teares ; but if not, yet his teares had

Phraſi Hebraica ſtillare ſepe pro loqui ſumitur.

the force of words : Weeping speaks, though the weeper speak not : *Mine eye poureth out (or speaketh) teares.*

There are seven or eight sorts of teares spoken of in Scripture, and every one speaks.

First, Teares of worldly sorrow; *Esau* had enow of them, he found store of teares when he lost the blessing : He for one morrell of meat sold his birthright, but he could not purchase it againe, with floods of sorrow, *For he found no place of repentance*; that is, he could not prevayle with his Father *Isaac* to change his minde, though he sought it carefully with teares (*Heb. 12. 17.*) *Esau's* teares spake his hunger after that which he had sold to buy off hunger, or to pay a debt to nature.

Secondly, There are the teares of repentance and godly sorrow; such were those of *Mary* (*Luke 7. 38.*) who wept and washed *Christs* feet with her teares, and wiped them with the haire of her head : She had been a sinner, such a sinner as bore away the name from all the sinners in the City : and she mourned so for sin, that she bare away the name from all the mourners in the City : *Maries* teares spake her tender respect to *Christ* who saveth sinners, and her abhorrence of her selfe for sin.

Thirdly, There are teares of craft and wicked dissimulation (*Jer. 41. 6.*) *Ishmael* goes forth to meet the men that came towards *Jerusalem*, weeping all along as he went; his were made teares, he shed teares that he might shed blood, and weep himselve into an opportunity of doing mischief unsuspected. *Ishmaels* teares spake treachery, but because those plain-hearted men could not interpret them, they perished.

Fourthly, There are teares of love unfeigned and strong affection : Thus *David* and *Jonathan* kissed one another, and wept one with another, untill *David* exceeded (*1 Sam. 20. 41.*) When *Jesus Christ* wept at the Sepulchre of *Lazarus*, *The Jewes* sayd, Behold how he loved him (*Iohn 11. 35, 36.*) They saw his heart at his eyes : These teares spake mutual and reall endearments.

Fifthly, There are the teares of holy prayers, and fervent desires, *Jacob* wept and made supplication (*Hosea 12. 4.*) He cryed and prayed : The voyce of his teares was lowder then the voyce of his supplication; and his prayers were (in this sense) even drowned in teares : *Jacobs* teares spake the fervency

vency of his spirit, and his faith in prayer : the Angel understood them so, and he prevailed.

Sixthly, There are teares of compassion for the miseries of others, *Weep with them that weep*, is the Apostles rule (Rom. 12. 15.) When *Nebemiah* heard the report of *Jerusalems* ruine and of the sad condition of his Brethren there, *He sat downe and wept* (Nehem. 1. 4.) his teares spake pity to his Countrymen, and zeale for God.

Seventhly, there are the teares of passion, in reference to our owne afflictions : Such teares speake humane frailty, or the common infirmity of the flesh.

Eighthly, There are the teares of damnation : Hypocrites and their associates in Hell are described, *Weeping and wailing and gnashing of teeth for evermore* : Their teares speake despaire, or misery without hope of remedy.

The tears which *Job* powred forth, were of the seventh sort, teares of passion, or sorrow, caused by the assisting hand of God, but especially by the unkindnesses of his Friends; *My friends scorne me, but mine eye powreth out teares unto God.* *Job* knew that as God had a Book for his prayers, so a Bottle for his teares; yea, he knew teares should be heard as well as prayers. *Teares are powerfull Oratours* : God reads our heart in those lines which teares draw on our faces. One of the Ancient Philosophers hath adjudged weeping unworthy a man, and tells us it is onely for Women and Children to weepe: But as there are teares of effeminate and childish pusillanimity, so there are teares of heroicall and holy importunity. To weep for feare of sufferings from man, is indeed below man; but to weep to God when we suffer; either under the hand of God or man, doth well become the best of men; not to weep to God when we either suffer or have sinned, proceeds not from courage, but from fullennesse, and is not the argument of a noble spirit, but of a hard heart. Who so courageous as *David*? who feared not a Lion nor a Beare, who would not be afraid though an Host of men encamped against him, and though he walked in the valley of the shadow of death; yet how often do we read him weeping and crying to God (Psal. 39. 12.) *Hold not thy peace* (saith he) *at my teares* : *David* in that case, could not hold his peace from crying to God, and he was perswaded that God would not hold

*Lachryma a
viris claris au-
ferenda sunt
mulieribus au-
tem relinquen-
da Plat. de
rep. Dial 3.*

his peace at his cry; he expected to have his teares answered: He did not say, Hold not thy peace at my words, or at my prayer, but as importing that his very teares had a voyce and language in them, he desired that they might be answered. *David* did not weep for fear of men, but in faith to God. And so did *Job*: *Mine eye poureth out teares unto God*: God was the object of his teares, as much as of his prayers. God is above, and yet our teares fall into his bosome: these waters ascend; this raine doth not fall but rise; these shewres doe not come from the Clouds, but they pierce the Clouds. As the heate of the Sun drawes the water upward, so doth the heate of Gods love. Some of the Ancients use strange Hyperbolies about the power and motion of teares; I will not stay upon them, we may say too much of them; but thus much we may safely say, that from a heart rightly affected, and touched with the sense, either of sin, or suffering, they have much weight in them, and are pressing upon God: *Mine eye poureth out teares unto God.*

From the connexion of this latter part of the Verse with the former:

Observe.

When we are scorned by men, it is good for us to mourne to God.

My Freinds scorne me, now, I weep and pray: It is best for us to apply our selves to God when we live in the embraces of men, when all men speak well of us and applaud us, what is all this, if we have not the good word and the good will of God? unlesse we have an applause in Heaven, it will doe us no good to have the true applause, much lesse the flatteries of men on earth. Suppose they speake right, and give us but our due, yet we must not rest in that, but goe to God. The good word of God is better to us infinitely, then the best word of the best men; to him let us have recourse when we have the greatest favour, and fairest Quarter in the World; but when the World scornes, and rejects us, then is a speciall season for us to hasten into the presence of God; wee should live neereest and closest to God, when men cast us off, or throw us out of their societies and affections.

There is a twofold recourse to God, whereof the first is from choice, the second from necessity. It is best to make our recourse

recourse to God upon choise, but he will not refuse us if necessity drive us to him, God is most worthy to be our choyce, but he is willing to be our refuge; yet he is indeed a refuge to those onely in evill times, who have made him their choyce in the best times. When all goes well with us in the World, we should not thinke our selves well till we enjoy God: *It is good for me to draw neere to God, saith David (Psal. 73. 28.)* It is good for me to doe it in good times, in the best times, this I make my election: And when *David saith, It is good, he meanes, it is best;* that positive beares the sense of a Superlative: and therefore he had sayd a little before (*Verse 25.*) *Whom have I in Heaven but thee, and there is none upon earth that I desire besides thee:* But in an evill time, God is both the choyce and the refuge of his people. He is our refuge properly to whom we come when others cast us off, and he is our choyce to whom we come, when others call for us, and seem ambitious to be kinde unto us. It is not thank-worthy to make God barely a refuge, to come to him because wee can goe no where else; wee should thinke our selves no where till we are in his presence wheresoever we are, and that we have nothing till we have him; whatsoever we have. Not to prefer the least of God before all the World, is not onely uningenuous in us, but sinfull against, and dishonourable unto God. *Job* who here wept to God in his low estate, had often rejoyced in God in his best estate, and preferred him before his chiefest joy: They may confidently weep to God in sad times, who have delighted themselves with God in comfortable times.

Secondly, Observe.

Liberty of addressse to God, when men scorne and reject us, is the great priviledge of the Saints.

Every man cannot do this; can the men of the world powre out teares to God when they are scorned by the world? can they powre out prayers to God, when they are ill intreated by the world? Can they goe into the imbraces of God, when they are cast out by men? they cannot. They can vex themselves when they are vexed by others, and perhaps vex those that vex them; they can be angry when they are scorned, and perhaps scorne their scorner, but how to spread their condition before God, or to powre out tears to him they know not: they

they who can doe this are honoured by God, when scorned by men, and God will powre out comforts into their bosomes who can powre their teares into his, they can never be at any losse, who finde out God to weep to.

Job having thus given the reason of his appeale to Heaven, enforceth it farther with a strong with, according to our translation, which is also confirmed by the concurring vote of divers other translations.

Verf. 21. *O that one might plead for a man with God, as a man pleadeth for his Neighbour.*

וְיִכְנַח
לְבָנִי

Utinam disputare posset vir cum deo ut filius hominis sodali suo. Pagn. Optat ex aequari hac duo, hominis cum deo, et hominis cum homine disputationem. Merc. Certe hic aliquid subaudiatur, et quis det viro, vel ut faciat ac concedat Deus sc: hoc viro Merc.

Utinam mihi concederetur causam meam adversum vos apud Dei Tribunal disceptare sicut agere homines cum hominibus consueverunt. Bez.

The Summe of his desire may be drawne up into this Brieft, that he might argue his case as freely with God, as men of the same ranke and degree, argue out their cases with one another. Some expound it as a correction of his boldnesse in appealing to God. As if he had sayd, I have indeed called God to witnesse, but what am I, or what is my Fathers house, that God should descend to my concerns? The infinite distance which is between the Creator and the creature, seems to forbid and check my motion, bidding me keep within my owne line or speare, and meddle with my equals; But O that I might speake with God, as man with man, or man for man, I doubt not but I should carry the day, and prove my selfe innocent; not that Job intended a controversie with God, or would stand upon his defence with the most high.

I have before shew'd how far this was from the temper of his broken spirit. All that he intends by the proposall of this desire, is the gaining of an opportunity to set himselfe right in the opinion of men, by that impartiall decision of his cause, which he was well assured God would give upon the whole matter in question betwene him and his friends, if once he would be pleased to vouchsafe him a free and familiar hearing of it. As if he had further sayd, I have not appealed to Heaven, because I am unwilling to have my condition knowne on earth, that men should see the worst of me; for my desire is that I might plead before God, as a man for his Neighbour, and that I might be layd open in open Court, by the evidence of witnesses, and a full examination of my cause. Taking these explications of the text, in the form of a wish; the scope of it seems to be the same with what he spake before (Ch. 9. 33, 34, 35.) God is not a man as I am, that I should answer him, and we should come together in judgement, neither is there any Dayes-man betwixt

betwixt us, &c. In which words, as in these before us, while *Job* lifts up the Majesty of God, and humbleth himselfe, as unworthy to have to doe with God, yet he discovers the vehement longings of his soule, to receive a judgement or determination from God in this suit or controvertie, which had depended so long between him and his friends.

The Observations which arise from this reading and sence of the Text, are of the same straine, with those formerly given upon that, and some other passages, where *Job* knowing his own uprightnes and integrity, declares not only willingnesse, but extreame earnestnesse to have his cause tryed at the Bar, and before the Tribunall of God, who both saw his ways, and searched his heart: who as he had justified him from all guilt in reference to himselfe, by not imputing sinne unto him, so he would justifie him against the sinnes, which men imputed to him, by saying he was not at all guilty.

These points having been more then once hinted already, I shall not insist upon them here.

Secondly, The words are rendred as noting the designe which *Job* had in pouring out teares to God, and then the connection between this and the former Verse stands thus; *I powre out teares to God, that he would be pleased to plead the cause of a man with God, as the Sonne of man pleads the cause of his friend.* Mr Broughton joynes fully with this, *Unto the puissant doth mine eye drop, that he would decide the cause for earthly might before the puissant, as the Sonne of Adam doth with his Neighbour.*

*Apud Deum
stillat oculus
meus ut discer-
et causam viri
cum deo, sicut
filius hominis
causam amici
sui. Jun.*

Our translation carries the sence of a wish; that a man might have liberty to plead with God, as man with man; this carries the sence of a wish, that God would plead the cause of a man with God; as a man pleads the cause of his friend; which is indeed to desire God to be his advocat. How God is an advocat with God, wil appear further in the prosecution of the text

*Ad Deum stil-
lat oculus meus
ut judicet viro
cum deo, &
filius hominis
respectu proxi-
mi sui. Coc.*

A third reading keeps to this dependance upon the former verse, and to the same scope of this, yet varies the translation, Thus, *Mine eye powreth out teares to God, that he would judge for a man with God (and that he would judge) the Son man in respect of his Neighbour.*

The first reading makes the latter branch of the words a description of the manner how *Job* desired to plead with God even as man doth with man. The second makes it a des-

cription

cription of the manner how *Job* desired God to plead the cause of man with God, even as man pleades with man; This third makes it a second distinct desire, and the whole verse to consist of two distinct desires.

First, *That God would judge for a man with God.*

Secondly, *That God would judge the Sonne of man in respect of his Neighbour.*

In the former he petitions for mercy with God, in the latter for right against man; or in the former he sues for a judgement of acceptation for himselfe, and in the latter for a judgement of reproof, and redargution upon his friends.

This difference is grounded upon the different construction of the words in the originall. For the word which is rendred to plead or judge, is construed with, or governes (as Gramarians speake) the *Dative case* in the first, and the *Accusative case* in the latter clause of the Verse.

Hence the former is rendred,

That he would judge or plead for a man with God, which notes favour and a benigne defence or patronage of his cause with God, so this is used by the Prophet (*Isai. 11. 4.*) *He shall reprove (argue, judge or plead) with equity for the meeke of the earth;* that is, he shall reprove or plead in favour of the meek; or on their side, he shall undertake their cause; and make their defence for them. And thus at last God did judge or plead for *Job*, giving sentence in his behalfe, and casting the scales on his side against his friends, and therefore the latter clause is rendred, thus.

That he would judge the Son of man in respect of his Neighbor; that is, that he would reprehend and reprove him for the wrongs which he hath done to, and for the uncharitable censures which he hath layd upon his Neighbour. The meaning of the whole verse according to this translation, may be represented and paraleld in that prayer of *David* (*Psal. 35. 1, 2, 3.*) *Plead my cause O Lord with them that strive with me; fight against them that fight against me, &c. say unto my soules, I am thy salvation.* Thus *Job* as *David*, desires the Lord to speake a word of comfort to him, and to tell his enemies, or his uncomfortable friends their owne.

I shall onely leave one observation vpon this exposition.

When Christ comes graciously to assert the innocency of his owne people;

people, he will severely rebuke those who have done them wrong. *Laban* had given *Jacob* hard usage, while he was a Servant in his House, and when he was gone, *Laban* pursued him with hard thoughts, but God pleaded for *Jacob*, and rebuked *Laban* (*Gen.* 31. 42.) the Prophet foretels, *That the mountaine of the Lords house shall be established in the top of the mountaines*, that is, he will not onely deliver, but advance his oppressed Church, *The house of the God of Jacob*, (*Isai.* 21. 2, 3.) and when he doth this, *He shall judge among the Nations*, and *shall rebuke many people* (*Vers.* 4.) Some have observed the same difference in these latter words of *Isaiab*, which hath been noted in the Text of *Job*, and render it thus, *He shall judge among the Nations*, that is, the Heathen Nations, who have vexed his Church, *And he shall rebuke or plead* (it is the same word in the Grammaticall construction, as here in *Job*) *For*, (or in the behalfe) of many people; that is, for many of his owne people, who have been opposed by those Nations; the effect whereof wee have in the next words, *And they shall beate their swords into plow-shares*; that is, God will so judge those Nations, that his people shall not need to stand upon their guard, or learne warre any more; because their enemies shall either be turned to them, or be totally over-turned Woe to the Nations, when God stands up for his people, he will certainly ruine *Babylon*, when he undertakes the controversie, and pleads the cause of *Zion*. Yea the day hastens when he will *Convince all that are ungodly*, of all the hard speeches which ungodly sinners have spoken against him (*Jude vers.* 15.) that is, against his people, for his sake.

Fourthly, Besides these three expositions of the Text, I finde another which is more litterall, and yet more spirituall then any of the three: and it is that which our late learned Annotators have given us, *Mine eye powres out teares unto God*.

And he will plead for a man with God, and the Sonne of man for his friend, The minde of which translation is this, *He*, that is, *Christ Jesus* the Mediatour between God and man *will plead for a man*, that is, for me; he speaks in the third person for modesties sake, though he meanes himselfe; he will plead for me, (though you plead never so much against me) for me (*I say*) he will plead *with God*, that is, with God his Father: the Hebrew word here used for God, is in the singular number, E-

Iſaiah, or *Elohim*, and ſo it is in the cloſe of the former Verſe, *Mine eye powreth out teares*, to (*Eloah*) *God*, and he will plead with *God*, which more then intimates a diſtinct perſonalitie or ſubſiſtence in the divine nature, *One*, who is, and is called *God* acting towards another, who is, and is called *God*, though *God* be but one or (*uniſſimus*) *One*-moſt in nature. *Job* weepes to *God* the *Sonne*, in aſſurance that he will plead for him with *God* the *Father*, *He will plead for a man with God*.

And the *Son of man*, that is, *Jeſus Chriſt*, whom he called *God* before, he calls now, *The Sonne of man*, this Title is frequently attributed unto *Chriſt* in the New-Teſtament (*Matth.* 8. 20.) *The Foxes have holes, &c.* but the *Sonne of man* hath not where to lay his head, ſo (*Matth.* 10. 23. 11. 19. 12. 8. &c.) *Jeſus Chriſt* is called the *Sonne of man*,

Fiſt, to ſhew the truth of his humane nature, he being lineally deſcended from *David*, according to the fleſh, and is therefore ſtyled, *The Sonne of David*.

Secondly, to ſhew the depth of his abaſement, *Chriſt* humbled yea emptied, and nothing'd himſelfe, when Being in the forme of *God*, he was made in the likenesse of men (*Phil.* 2.) when being the *Sonne of God*, he ſubmitted to ſo meane a ſtile, *The Sonne of man*. *Ezekiel* amongſt all the Prophets is ofteneſt called *Son of man*. The reaſon which ſome aſſigne is very probable, That *God* ſpake to him under that Title, to keep him humble in the miſt of his many viſions and revelations, for which end, *Paul* in the ſame caſe had *A Thorne in the fleſh*, the *Messenger of Satan* to buffet him (*2 Cor.* 12.) and though *Jeſus Chriſt* needed nothing either to make or keepe him humble (he being infinitely beyond the reach of pride) yet he needed much to ſhew and give prooſe how humble he was. Nor could there be any greater evidence of it, then this, that he was pleaſed to be *The Sonne of man*. Yet I conceive, *Sonne of man* may be here onely an Hebraiſme denoting man, which kinde of ſpeaking is alſo uſually among the Greekes. And that *Job* might ſpeake of *Chriſt* under this notion, is cleare from that faith which he diſcovered in the myſterie of his incarnation; that great myſterie of godlineſſe, *God* manifeſted in the fleſh; of which he ſpake ſo confidently (*Chap.* 19. 25, 26, 27.) *I know that my Redeemer liveth*, and that he ſhall ſtand at the latter day upon the earth, whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, &c. *Job* believed, that

that he ſhould ſee this Redeemer with *humane eyes*, and therefore he did believe, that his Redeemer ſhould have a humane Nature, or be *The Son of man*. Jeſus Chriſt, was *A Son of man*, in reference to his participation with us in all things, which concerne created nature. And he was *The Son of man*, by way of Eminency in reference to his freedom from any participation with us in corrupted nature, otherwiſe then in the perſonall effects of that corruption as the Apoſtle ſtates it (*Heb. 2. 17. Chap. 4. 15.*) *In all things it behoved him to be made like unto his brethren, and he was tempted in all points, like as we are, yet without ſinne.* He that is in all things like man except ſinne, is rightly called *The Sonne of man*, for ſinne is not at all the forme, but all the deformity of man : Hence *Job's* faith prophesied, *The Sonne of man will plead,*

For his Friend. The word in the Hebrew comes from a root which ſignifies to feed eyther our ſelves or others, becauſe friends uſe often to feed together, and ſometimes one friend feeds, or provides, and offers food to another. It is taken ſometimes largely for a Neighbour, and not ſeldome ſtrictly for a ſpeciall friend (*Deut. 13. 6.*) *If thy friend who is as thine own ſoule entice thee, &c.* that is, if the neereſt friend that thou haſt in the world entice thee, &c. in this ſtrict ſenſe the word is to be taken here; *Job* was not one of Chriſts friends at large, he was a ſpeciall a *Boſome-friend*, *Job* was not (according to the known uſe of that word among us) *A friend of Chriſt extraordinary*, but he was *Chriſts friend in ordinary*, a man who daily convers'd with Chriſt, and Chriſt with him; a man who daily performed Offices of dutifull love to Chriſt, and a man to whom Chriſt daily performed the Offices of bountifull and mercifull love. Hence his holy aſſurance that Chriſt would performe that Office of mercy for him, *The Son of man will plead for his friend.*

The words thus opened are (as I may ſay) *An Epiſtome of the Goſpel, a little Goſpel*, yea I may cal them the *whole Goſpel*; what is the Goſpel but this good newes, that Chriſt, God-man mediateſ for his people. All that Chriſt was is expreſſed in this, whatſoever Chriſt did more then this on earth, is implied in this, and this is all Chriſt now doth for us in Heaven, *He ever lives to make interceſſion for us*, ſaith Saint Paul (*Heb. 7. 25.*) which is the ſame in effect, with what holy *Job* profeſſeth in this Text, *He will plead for a man with God, and the Sonne of man for his Friend.*

There is one thing further to be noted, for the clearing of this Text: For possibly the Reader may scruple how the same words should be rendred by some, as a wish, *O that one might plead for a man with God*: and by others as a conclusion, *He will plead with God for a man*. Again, how the latter branch should be rendred by some in the forme of a similitude, *As a man for his neighbour*, and by others as a direct assertion, *And the Son of man for his Friend*.

I answer to the first, That the same word may be thus diversely rendred according to differing Moods of Grammar; and so the signe of the Optative Moode, which is in the forme of a wish, is by some judged most futable to the scope of this place. So that a wish may here be understood and safely supplied, though it be not expressed.

To the second scruple I answer, that the particle *Vau*, in the Hebrew, placed at the beginning of a word, though it be usually taken as a Conjunction, knitting one sentence to another, yet according to the exigence, and scope of the Scripture, it undergoes diverse other significations.

As first, A disjunctive (Exod. 12. 15.) *Ye shall take it out from the Sheep, or from the Goates*: The Hebrew is, *And from the Goates*; but because the Law did not command both, but gave a liberty to chuse either of the two; therefore we render not *And*, but *Or*, from the Goates: So (Judg. 11. 31.) See the Margin of our Bible; which shewes that *Jephthah* did not binde himselfe to offer up whatsoever should meet him, in Sacrifice, but one of the two he did binde himselfe to, eyther to dedicate that to the Lord, or to offer it up for a burnt Offering.

Secondly, It is often used *Adversatively*, and is rendred; *But* (Gen. 42. 10. Psal. 44. 17. &c.)

Thirdly, *Causally*, and it is rendred *For* (Psal. 60. 11. Isa. 64. 5. &c.)

Fourthly, (Besides diverse other acceptions of it, which I shall omit) it is used *Comparatively*, or as a Note of likenesse (Prov. 25. 25.) *As cold water to a thirstie soule, so is good newes from a farre Countrey*: The Hebrew is, *And good newes*. So (Prov. 26. 7.) and very frequently in that Book. Thus in the Text the particle (*Vau*) is taken by some as a note of likenesse; comparing the two parts of the Verse with each other; but by

by others it is taken onely as a conjunction copulative, knitting both parts of the Verse together: *He will plead for a man with God; and the Son of man for his Friend.*

From the words according to this latter reading,

Observe, First.

There is an Advocate betweene God and Man.

Sin hath made a breach, there needs a Mediator to heale it. God and sinfull man are (as we speake) *Two*, and they cannot be made *One* but by a *Third*. Man was created in a state of amity with God, that state needed no Mediatour; man being restored is in a state of reconciliation unto God, that state needs a Mediatour, both to settle and continue it: And he who is the Mediatour between *both parties*, is an *Advocate*, a pleader, a Patron for the *one partie*. There was need of a Mediatour, even in regard of God himselfe, that both his *State* might be preserved, and his *Justice* satisfied: But there was need of an Advocate, onely in regard of man, that so his wants and miseries might be declared, and that mercy together with helpe in the time of need might be obtained. The Apostle (Gal. 3. 20.) describing the nature of a Mediatour, saith, *A Mediatour is not of one*, or (as we supply) *not a Mediatour of one*. A Mediatour is of two, yea and for two. But an Advocate, though he be between two, yet he is but for one, or of one, eyther of one individually taken, or of one specifically taken, eyther of one man, or of one sort or company of men, who though they are many in number, yet their state, or case is one. Thus Christ is an Advocate for one, or of one; all that he is an Advocate for, being in one and the same condition for the maine, though some particulars in every mans case may vary.

The Greek word which is rendred *Advocate* in the New Testament is applyed to the *holy Ghost*: But there is a great difference between Christ his being a Paraclete, or an Advocate, and the spirits being an Advocate (John 16. 7.) *If I goe not away (saith Christ) the Comforter (or the Advocate) will not come unto you*: that is, *The holy Ghost*, will not come unto you. One Advocate goeth away, that the other Advocate may come. Christ is an Advocate by way of *impetration*, the spirit is Advocate by way of *application*: Christ is an Advocate with God, to get mercy for us; the spirit is an Advocate with us,

to prevaile on our hearts to receive that mercy : Though Christ be our Advocate in Heaven , pleading for us with the Father, yet if we had not the spirit to plead in our hearts on earth, we should never receive the good that Christ hath purchased for us of his Father. *Christ appeares for us in Heaven (Heb. 9. 24.)* He appeares as an Atturney in Court for his Client ; he is gone to Heaven to appeare for us ; the spirit comes from Heaven and appeares in us. Christ began the worke of his intercession here (*John 17.*) Hee is gone into Heaven to continue and perfect it. The spirit doth both begin and perfect his intercession here ; he doth not plead for us, but in us ; or the spirit makes intercession for us by stirring us up to prayer, by teaching us how to word and mould, or rather how to sigh and groane our prayers ; Christ makes intercession for us, by presenting, and tendering those prayers to the Father which the spirit helps us to make, or by making prayers for us himselfe to the Father.

Some dispute how, they inquire much after the manner how Christ makes intercession or performes the office of an Advocate for us ; but it is enough for us to know that he is an Advocate, or that he makes intercession for us, though we are not able to describe the manner how : Whether it be,

First, Onely by presenting himselfe to the Father, and his appearing for us , which is an equivalent, if not a formall intercession :

Or secondly, By the tendering of his righteousnesse, and merits, as satisfaction to the Father.

Or thirdly, By expressing our wants and his desires for us : Whether by all these, or by which of these, or whether by some other way, is not determinable by us ; yet this is cleare that he performes the office of an Advocate for us , and that we receive every good thing from the hand of God, through his hand.

Further, Christ may be considered :

First, As an Advocate for the whole Church : There are some causes of common concernment to all the people of God. Thus he was an Advocate for *Jerusalem*, when under bonds and captivitie in *Babylon* (*Zech. 1. 12.*) Then the Angel of the Lord (not a created, but the creating Angel, or the Angel of the Covenant, who is the Son of God) answered and sayd, O Lord

Lord of Hosts, how long, wilt thou not have mercy on Jerusalem, and on the Cities of Judah against which thou hast had indignation these threescore and ten yeares.

And as Christ pleads for the whole Church, so for every particular member of the Church, and that also under a two-fold notion.

He is Advocate, first, to take away our sins; *If any man sin (saith the Apostle John, 1 Epist. 2. 1.) we have an Advocate with the Father, Jesus Christ the righteous, &c.*

Secondly, Christ is an Advocate for us with the Father in our sufferings and troubles, to get them taken off from us, or sanctified to us. Doubtlesse Job made use of Christ continually as an Advocate, to take off the guilt of sin; yet here he makes use of Christ as an Advocate to get off his sufferings, especially these misjudgings of his Friends, who deeply censured and aspersed him, because of his sufferings; yea a Believer makes use of Christ as an Advocate, to get any good thing, whether little or great, whether for soule or for body, as much as he doth for the removing of any evill, whether of sin or trouble.

Secondly, Observe.

The Doctrine of a Mediator betweene God and Man was knowne and beleaved in the World, long before Christ came into the World.

Many saw Christ by Faith before he was seene in the flesh: *Faith is the substance of things hoped for, the evidence of things not seene (Heb. 1. 1.)* And as it is the evidence of things, so of persons that are not seene. Christ tells the Jewes (*John 8. 56.*) *Your Father Abraham rejoyced to see my day; and he saw it and was glad: And when the Jewes quarrelled at this, Thou art not yet fiftie yeares old, and hast thou seene Abraham? Jesus sayd unto them, Verily, verily, I say unto you, before Abraham was, I am. As Abraham saw his day by Faith, so David in spirit called him Lord (Mat. 22. 43.)* And as these persons, with all the holy Elders saw Christ by Faith in the promise, so the whole Ceremoniall Law was a representation of Christ to Faith by sense: Every slaine Sacrifice spake the death of Christ, and the sprinkling of that blood, the sprinkling of their consciences and ours for the remission of sins: *Yea, They did all eate the same spirituall meat (that is, the same which we now eate) and did all drinke the same spirituall drinke; for they dranke of that spirituall Rock*
that

that followed them (and least we should mistake what was meant by that Rock, the Apostle expounds it himſelfe) *And that Rock was Chriſt.* The Rock did not follow them, but Chriſt who was ſignified by that Rock did follow them. They who are built upon Chriſt the Rock, ſhall never be moved, yet Chriſt is a moving, as well as a living Rock, to thoſe who are built upon him; whither ſoever they move, he follows them. Thus Jeſus Chriſt was meate and drinke to the Jewes as well as to us; for he is *the Lambe ſlaine from the foundation of the World* (*Revel. 13. 8.*) that is, The vertue of his death ſaved all who have been ſaved from the foundation of the World. As Chriſt was ſlaine from Eternity in the counſell of God; ſo he was ſlaine from the beginning of time in the promiſe of God (*Gen. 3. 15.*) which was the publication of his death; he was then alſo ſlaine as to the heart of Beleevers, whole Faith (having once a word for it) makes that which is abſent, in regard of place, ſpiritually preſent, and that which is not, in regard of time, truly to be.

Thirdly, Obſerve;

The Mediatour between God and man hath been knowne and beleevd in all Ages under a twofold nature, both God and Man.

We have both in this profeſſion of *Job's* Faith: He beleevd the Mediatour to be God, for he ſaith, *Mine eye powreth teares to God.* There is the divine nature. He beleevd that the Mediatour ſhould be man, and therefore addes, *The Son of man for his friend*; there is his humane nature; ſo that not onely the generall Doctrin of the mediatorſhip of Chriſt, but this particular about the conſtitution of his perſon as Mediator, was alſo knowne. Had not our Advocate been man he could not have ſuffered for us, and had he not been God he could not have ſatiſfied for us. Theſe points of Goſpel Catechiſme are ſo neceſſary and fundamentall, that in every Age Beleevers have in ſome meaſure been inſtructed about them. And whereas the Apoſtle ſaith (*1 Tim. 2. 5.*) *There is one Mediatour between God and man,* or, *of God and men the man Chriſt Jeſus*: He doth not add *man*, to exclude the Divine nature from the Mediatorſhip, but emphatically to demonſtrate that nature, in which he gave himſelfe a ranſome for us, of which he ſpeakes in the next Verſe. For though the ranſome was paid by him who is God, or had a divine nature, yet it was paid
in

in the Manhood, or humane Nature onely. The humane nature was the matter of our ransom, but from the Divine nature gave worth and value to it.

Further, *Job* speaks with much confidence and assurance, both of Christs willingnesse to undertake his cause, and of the successe or good issue of his cause, if once Christ did but undertake it. *He will plead for a man with God.*

Hence Observe.

Fourthly, *Christ is very ready to speake for, and plead the cause of poore sinners before God his Father.*

He will doe it, saith Job; Christ is easie to be entreated, hee is found of those that seek him not, then surely he will be found of those that seek him. His promise is (*John 6. 37.*) *Him that cometh unto me, I will in no wise cast out*: As if he had sayd, Whatsoever I doe, I will not doe this: And when he saith, he will not doe this, his meaning is, that he will doe much more for them, then the not doing of this comes to; he will readily receive their persons, and undertake their suites, though they have no Fee to give him, nothing to move him, but the need they have of him.

Fifthly, Observe.

Christ is a powerfull, and an effectuall Mediatour with the Father.

He carries the day; he is a prevailing Mediatour. Christ is such a Physitian, that no man ever dyed under his hand, and he is such an Advocate, that no mans cause ever miscarryed under his hand. The *Arminians* maintaine a propitiation made, or a Sacrifice offered by Christ for all, yet they dare not say, it is effectuali for all; but the intercession of Christ (in their opinion) is effectuall for all. Christ dyed (say they) for those that he doth not save; but Christ prayeth for none but those that shall be saved. They are not for universall intercession, though they are for an universall Sacrifice, or propitiation; and their reason is, because they cannot deny but many shall perish for ever, which yet they could not, did Christ but pray for them. We beleve that his Sacrifice is as effectuall as his Intercession; and that therefore he dyed for none but those for whom he prayes, his Intercession being for the drawing out, and bringing home the benefit of his Sacrifice to those, and to all those for whom he offered himselfe to God. But to the point in hand, The *Ar-*

minian who leaves the death of Christ in the hand of mans free will, assisted onely by generall Grace, to make it effectuell to himselfe, or not, he (I say) asserts the intercession of Christ not onely sufficient, but effectuell for all, in whose behalfe he intercedes: So that we are sure all shall goe well with us in the Court of Heaven, while we have Christ our Advocate with the Father.

And that we may have fullnesse of confidence to come to God by Christ, let us consider these five things.

First, Christ is most wise to mannage our cause; so wise that he is the *wisdom* of the Father: If we had an Advocate at the Barr, furnished with as much wisdom as the Judge, it were a great step to obtaine in a right suite.

Secondly, Christ is an eloquent Advocate, a powerfull Orator. As the Lord hath given him the tongue of the learned, that he should know how to speake a word in season to him that is weary (Isa. 54. 4.) So he hath a learned tongue to speake a word for him that is weary: Christ is the *Essentiall word*, and the flower of all declarative words is with him; when he spake on earth, he spake with authority (Matth. 7. 29.) All wondered at the gracious words that proceeded out of his mouth (Luke 4. 24.) Yea, his hearers somewhere testifie, never spake man as this man speaketh: And as no man ever spake like him to man, so no man ever spake like him to God.

Thirdly, Christ is a faithfull Advocate; his intercession is a part of his Priestly office, Wee have a *faithfull high Priest*; saith the Apostle, therefore a *faithfull Advocate*: He will never eyther desert our cause, or betray it; he is as sure to us as our owne soules; yea, hee and the soules of his are one.

Fourthly, Christ is a mercifull Advocate, hee layes our cause to heart, our cause is his cause: He hath espoused the interests of his people, and doth all for us upon his owne account. When Saints are persecuted, we may tell him that he is persecuted, and that he is afflicted when they are: The Church may plead with Christ to plead for the removing of her sufferings, under the title of his sufferings, he being the head of the Church, and the Church being his body. Christ is, as a faithfull, so a mercifull high Priest (Heb. 2. 17.) and the Apostle saith, That in all things it behoved him to be like his

his brethren, that he might be ſo. Chriſt had an ability of ſufficiency to be mercifull to us, as God, though he had never been made like unto us by becomming man, but hee had not that ability (as ſome ſpeake) of Idoneity, or fitteſſe to be mercifull. His being made like unto us, hath given him a double Idoneity, for the tenderneſſe of his heart towards us.

Fiſt, *In that he himſelfe hath ſuffered being tempted* (Heb. 2. 18.) His paſſions in the fleſh were great.

Secondly, *In that himſelfe ſuffers ſtill in all our temptations, his compaſſions with our fleſh are great.*

Now an Advocate, who eyther hath had an experience of trouble in his owne perſon, or is full of the ſenſe of his Clients trouble, and feeles his ſmart, will certainly doe his utmoſt to releve him; becauſe in his releife, himſelfe is releev'd alſo.

Fifthly, Chriſt is the Favorite of the Judge; it is a great advantage to have one pleading for us at the Barr, who is in favour with the Bench: Chriſt is highly in favour with the Bench: God hath teſtified from Heaven, *This is my wel-beloved Son, in whom I am well pleaſed* (Matth. 3. 17.) The Judge is our Advocate Freind and Father.

Laſtly, That we may be further aſſured that he will doe his utmoſt for us. Our Advocate calls us his Freinds: As the Judge is his Freind, before whom he pleads, ſo every Saint is his Freind for whom he pleads. Some will doe more for freindſhip then for a Fee. We know it is ſo with Jeſus Chriſt, he pleads for his people, becauſe they are his Freinds: This Job makes uſe of here, *He will plead for a man with God, and the Son of man for his Freind.* As if Job had ſayd, I know I have a Freind of Chriſt, and Chriſt looks on me as his freind, and therefore I have higheſt confidence that he will plead my cauſe, and take off this ſcandall. So much for Job's earneſt deſire upon his appeale, that his cauſe might come to a hearing, and that Chriſt would undertake the pleading of it before his Father.

He gives a reaſon, in the laſt verſe why he was thus preſſing to have the buſineſſe bro'ught to an iſſue, why he did thus appeale to God as his witneſſe, why he did powre out

teares to Christ, that he would plead for him? Why all this?

Verf. 22. *When a few yeares are come, then shall I goe the way whence I shall not returne.*

*Deum vellem
jamjam in praesentia disceptationem in se recipere quia ad mortem propero.
Jun.*

As if He had sayd, For as much as I must dye shortly, I desire to have this difference taken up before I dye, I cannot live long in this World, and I would not goe out of the World, under such a cloud as is now upon me: Is it not time for me to hasten my cause to an end when mine end hastens? and to get my busines determined before my yeares are?

*Anni numeri
Heb. i. e. qui numerati sunt adeo et brevissima periodo circumscripti.*

When a few yeares are come.

The Hebrew is, years of number, that is, Teares which may easily be numbred (Isa. 10. 19.) The trees that remaine shall be few that a Child may write them, they shall be trees of number, that is, a small number, and (Gen. 34. 29.) Jacob saith, *We are but few*, the Hebrew is, *We are men of number*, we may soone be told, a Child may tell us, and yet you provoke City and Countrie against us. We very well translate according to the Hebraisme, years of number, a few yeares. *When a few yeares are come.*

I shall goe the way whence I shall not returne.

What way is that (which hath, *Vestigia nulla retrorsum*) where all steps are forwards, and none backward: this is such a way as we meet not with in all our earthly travels; yet every man on earth is travelling towards such a way: travell which way you will, you have as many steps backwards as forwards, men coming, and going: but (saith Job) *I shall goe the way I shall not returne.*

What way is this? This is the way of all flesh (*Joshua 23. 15. 1 Kings 2. 2.*) This is the way to the grave, that way hath no steps backwards.

But are there none returne from the grave?

It is true, some have risen; there have bin some first-fruits of a resurrection: but they who have come from the grave are so few, that their foot-steps are worn out by those many & many thousands of thousands who have gone to the grave. What multitudes have gone the way to the grave, and are not returned?

ned? some few have returned, but these so few, that we may still affirme, the way to the grave knows no returning. That which is very rarely done (the contrary being very frequently done) is sayd not to be done at all, or never to be done.

But *Job* seems to deny his owne returne; he speaks as if he should not be onely lodged for a while, but lost for ever in the grave; *I shall goe the way, whence I shall not returne.*

I answer, That *Job's* faith was clear in the point of the resurrection of the body appears by the confession which he makes (Chap. 19. 25, 26.) and therefore when he saith, *I shall not returne*, his meaning is (as was shewed upon a like passage Chap. 10. 21.)

First, That he should not returne by any power of nature.

Secondly, That he should not returne to a state of nature; he believed fully that he should returne by the power of God, to an estate of glory. Our bodies which are sowne naturall bodies, shall be raised spirituall bodies. Though that which was sowed shall returne, yet when it returnes it shall not be as it was sowed.

Lastly, whereas *Job* saith, *I shall not returne*, his meaning is, when I dye, or if I dye, I shall no more returne to my house and dwelling in the world, I must take my leave of all these things for ever. *My place shall know me no more*, as he speaks to the same subject (Chap. 7. 10.)

From the first branch of the verse Note.

The yeares of mans life are few.

You may quickly number them.

Secondly, As the yeares of mans life come about quickly, so when they are come, we must goe certainly, we must goe with death. I shall goe (saith *Job*) there is no hindring, no stopping of that journey; it will not serve any mans turne to say, *He hath no mind to goe*, he must goe; it will not serve any mans turne to say, *He is not at leisure to goe*, he must goe; it will not serve any mans turne to say, *he is not fit to goe*, *He is not prepared to goe*, he must goe as he is, fit or unfit, prepared or unprepared, he must goe. It will not serve any mans turne to say, *he will give all the treasures in his house, all the money in his purse, to be spared this journey*, he must goe. It will not serve any mans turne to say, *he will get another to goe for him, or he will send one in his roome*. There is no dying.

dying by proxie, every man when his few years are come must goe in person.

Thirdly Observe.

A Beleever can speake of death familiarly.

It is a comfort to him in his sorrowes, to thinke that he shall dye shortly, *When a few yeares are come, I shall goe the way, &c.* he speaks pleasantly, the mention of death was a life to him. *Job's* life was a kind of death, and therefore to him especially death would be a kind of life; were our hearts rightly affected, they that have the most lively life, would thinke death better then this life, *I desire (saith Paul) to be dissolved, and to be with Christ, which is best of all.* Death was better to him then life, and lest any should say, no marvaile if *Paul* desired to dye, who could scarce tell where to live, and no marvaile if he would dye once for all, who was in deaths often: to prevent this cavil, he adds, *Which is best of all.* Barely to dye is better to some then a troublesome life, but to dye and be with *Christ*, is better then the best life, much more is it better then that life in this world, which is a continuall death, as *Job's* was, how should such a man sing out *Job's* verse, *When a few dayes are come, I shall goe the way, whence I shall not returne.*

Fourthly Observe.

It is good to put death before us under the easiest notions.

Here *Job* calls it only a going, a going out of the world, that is all, he elsewhere calls it a sleep, and the Spirit of God every where (in reference to Saints) speaks of it in the most comfortable expressions. Death it selfe is so embalmed, yea and cloathed in the holy language, that there is even a sweetnesse and a beauty in it. When a man hath worne a suite of Apparrell a great while, and hath even worne it out, or it becomes foule and nasty, would he not be glad to put that off, and get a new one upon his back? therefore death is called an uncloathing, a putting off the flesh; there is no hurt in that; when a man hath tyred himself all the day at his work, would he not gladly go to bed? therefore death is called rest or sleep. Under these or the like considerations held forth in scripture, we may (as it were) bury all hard thoughts of death, as was further shewed (*Ch. 14. 12.*) especially while we remember that as now life is by many degrees, bits or morsels, swallowed up

of mortality, so then death shall (at one bit or morsell) be swallowed up of life (2 Cor. 5. 4.) For Christ hath not onely conquered, but abolished death, and hath brought, not onely life, but immortality to light through the Gospel (2 Tim. 1. 10.) Life is good, yet when it may be sayd of a life it shall dye, that puts an evill into life: But if life be good, how good is immortality, which is a life that cannot dye?

Sixthly, Note, *Job* is very importunate to have a blot upon his good name wiped out; his conscience was cleare, his soule was well, he could say (Chap. 13.) *Hee is my Saviour, and I know that I shall be justified*, yet because he was under aspersions and harsh censures, he hastens to have these taken off, because he was to dye shortly.

If we should on this ground, be carefull to settle our outward estates and credites; how much more should we be carefull upon this ground to see that our soules be well settled? How should each one say, I will hasten to get my sins pardoned, my person justified; I will hasten to have all cleer between God and my soule; *For when a few yeares are come, I shall goe the way whence I shall not returne*: And if I doe not see these things done, while I am here, I shall never come back to see them done, nor can they be done at all in the place whither I am going. There is no repenting, no reforming, no beleaving in the grave: if our spirituall change be not before our naturall change, it will never be. This argument should provoke us to settle the affaires of our soules speedily. It is not unlawfull, nay, it is a duty to vindicate our credit, and to order the affaires that concerne this life, because we have not long to live: The hast of death should make us hast our vvorke, even the work of this life; much more upon this ground should we see that our hearts be settled, that our eternall peace be settled, how should the haste of death make us hast the vvorke of the life which is to come? But as it should make us hasten that worke, so it must not make us huddle that vvorke, or slubber it over, or doe it to halves. Such haste is vvasfe indeed: For, if we leave our soules halfe settled, and our peace halfe made; and our repentance and turning to God in the midd vway, we shall never come again to finish and perfect them, no more then we shall, to begin them. Therefore set speedily about the vvorke, and give your selves no rest till the

the work be perfected; for when a few dayes are come, you shall goe the way where yee shall not returne.

Lastly, Which was *Job's* speciall case.

It is an affliction for any man to dye under a blot of disgrace.

Our credit and good name should be precious to us while we live; especially wee should be carefull to dye with good credit, and not to let a blott lye on us when we are going out of the World. *Job* would not dye under the name of an Hypocrite, or an Oppressour, with which black titles he had been charged by his Freinds. It is a mercy to goe to the Grave with honour among men, and to dye desired; though it be enough that we goe to our Grave having honour with God, and being desired of him. A good name is a Box of oymntment powred forth; and a good report (especially among those that are good) is as the embalming of our memories to posterity. And yet the Saints are not so sollicitous for repaires in honour, because of that esteeme which they have of their owne esteeme (that's the straine of ambition) and they have learned to goe through good report and evil report, through honour and dishonour; they know how to goe forth without the Campe, bearing the reproach of Christ: But they are unwilling that Christ should bear their reproach, or that his name should be dishonoured through them. And therefore seeing they desire while they live, to adorne the Doctrine of our Lord and Saviour *Jesus Christ* in all things, they cannot but be carefull before they dye, to remove from their owne names whatsoever might reflect dishonour upon his. How neer *Job* was (in his owne opinion) to the valley of the shadow of death, is yet more evident in the first words of the next Chapter: Here he onely tells us, he must dye shortly, there he tells us, upon the matter, that he was dead already; here he saith, *When a few yeares are come, I shall goe*, there he saith not onely that he had no more yeares to come, but no more dayes: *My dayes are extinct, &c.*



J O B, Chap. 17. Vers. 1, 2, 3, 4, 5.

My breath is corrupt, my dayes are extinct, the Graves are ready for mee.

Are there not mockers with me? And doth not mine eyes continue in their provocation.

Lay downe now, put me in a surety with thee, who is he that will strike hands with me.

For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

He that speaketh flattery to his freinds; even the eyes of his Children shall faile.



THE beginning of this Chapter pursues the Argument layd downe in the close of the former: Or as a Learned Expositor speaks, *Job in this doth enliven the premises*, and (as it were) put fresh spirits into what he had spoken before. For whereas he had before desired the Lord to hasten his cause to a day of hearing, because his day of death hastened (*Chap. 16. Vers. 22.*) *When a few yeares are come, I shall goe the way, whence I shall not returne*: Here to shew that he was a dying man, he describes himselfe as a dead man; *My breath is corrupt, my dayes are extinct, the Graves are ready for me.*

Hoc capite intendit inanimare per amissa. Aquin.

Secondly, There *Job* made an appeal to God, *O that a man might plead with God, as a man pleads with his Neighbour* (*Vers. 21.*) And hee gives the reason why, *My Freinds scorne mee* (*Vers. 20.*) He doth the same here in other language (*Vers. 2.*) *Are there not mockers with me? And doth not mine eye continue in their provocation?* And therefore he renews his appeale to God, and begs to be heard before indifferent Judges, or Umpires, *Lay downe now, put me in a surety with thee, who is he that will strike hands with me?* In the fourth and fifth Verses he further urgeth the reasons of his appeale, or he backs his mo-

tion, that God would doe him right, from the insufficiency of his Freinds to doe him right : *Thou hast hid their heart from understanding : As if he should say, Who would stand to the judgement of those, who want understanding ? Thou hast hid their heart from understanding : therefore shalt thou not exalt them ;* sc : To this honour of judging my cause, and deciding this controversie, yea, I find them so unfit to be eyther my Judges, or my Arbitrators, that they are indeed but *Flatterers* ; and therefore they may rather expect some sudden judgement upon themselves, or their children, then that God should doe them this honour to judge for me : *He that speaketh flattery to his Freinds, even the eyes of his Children shall faile* (Vers. 5.)

Thus I have opened *Job's* scope in the context of these five Verses ; which I have put together, because the matter runs in a continued dependence. And though for the maine it be the same with which he concluded in the sixteenth Chapter, yet the variety of reading and expreſſion will yeeld us variety of meditation : I descend to particulars.

Vers. 1. *My breath is corrupt, my dayes are extinct : the graves are ready for me.*

Here are three things, every of which speaks a dying man.

First, *Corrupt breath.*

Secondly, *Extinguished dayes.*

Thirdly, *A grave made ready.*

First, *My breath is corrupt : Ruach.* There are three interpretations given of that word [*My breath*] some understand it of his minde, or whole inward man : As if he had sayd, *My thoughts are, or my minde is exceedingly troubled ;* and so most of the Greek Interpreters read it ; and then the word which we translate *Corrupt*, may signifie greived, pained, or afflicted, and it is often applied to those paines which are most painefull ; even the paine of a Woman in travell. And so the sense is made out thus, at if *Job* had sayd, *I am extreemely troubled, or I am pained, like a Woman in the houre of travell ; as shee is in bodily paine, so I am pained in minde ; I have felt many inward pangs, and throwes, and yet I am not delivered : But I conceive this exposition unsuitable to the scope of the place, Job being about to describe the state of his body, or of his outward*

Pereo spiritu
agitatus. Sept.
רוח
הכלה
Vox הכלה
ligeturs constringitur
per anis-
phrasin signifi-
cat solutus, rup-
tus, corruptus,
acco nodatur
etiam addolores
intensissimos
quales sunt par-
turientium, quia
cor valde con-
stringunt.

ward man, and not the affliction, and trouble of his minde.

Secondly, The word (*Ruach*) ſignifieth the vitall powers or ſpirits, which ſupport man, and ſerve him in all the functions of life; ſpirits are the promoters of action, and when the vitall ſpirits are corrupted, man is unable, not onely to act, but to live. The expence of ſpirits, is the moſt chargeable expence to the life of man, and when a mans ſpirits are much ſpent, he is like a dead man, though he be alive: We ſay ordinarily when we are weary, *Our ſpirits are ſpent*; that is, Our vitall ſpirits which give activity and ſtrength to the whole body.

Spiritus vitales qui anime instrumentum ſunt ad viſa functiones.
Aquin.

Thirdly, Rather underſtand it literally, and ſtrictly for the *breath*, which comes forth by reſpiration, *My breath is corrupt*: and then the corrupting here ſpoken of, is not to be taken for any ill ſavour in his breath: they who have corrupt breath are offenſive to others in breathing. The breath is ſaid to be corrupt, becauſe it ſmells of the corruption of thoſe parts from whence it is drawne; we muſt not underſtand *Job* ſo: But when he ſaith, *My breath is corrupt*, his meaning is, that eyther he had obſtructions and ſtoppings of breath, which diſtemper Phyſicians call the *Tiſſicke*; a man under that infirmity may be ſayd to have his breath corrupted, becauſe he breathes difficultly. And as it is ſo in ſome diſeaſes, ſo it is always ſo in the approaches of death; a little before a man dyes, his breath ſhortens, he breathes hardly, or he hardly breathes, he lyes gasping for life, and catching for breath: Such a ſtate *Job* here intends. The *Tygurine* tranſlation takes that ſenſe, *My life is departing, or I am giving up the ghoſt*.

Corruptio non hic denotat ſpirium graveolentum, ſed ſpirium qui cum ingenti niſu & dolore emittitur Pined.
Medici Aſthma vocant; & quia aſthmaticus ſuffocari videtur, ideo legitur hic; jam quidem Ago animam.
Tygur.

Hence Note.

The breath of man is corruptible, though his ſoule be not.

Theſe two are very diſtinct: Some make the ſoule and breath one thing, and argue the corruptibility of the ſoule from ſuch Texts as this. But the breath differs, not onely from the ſoule, but from the life: The ſoule hath a life of its owne, and the life of the body is its union with the ſoule; breathing is the acting of life, proceeding from that union, & ending when that union is diſſolved. Breath may be corrupt, and life may baniſh, but the ſoule continues; the breath is ſo vaniſhing, that the Prophet gives caution (*Iſa. 2. 22.*) *Ceafe*

from man, whose breath is in his nostrills. The breath of man is so ready to cease, that it is our wisdom to cease from man; for when breath goes, man is gone, and all goes with him, in that day his thoughts perish; and therefore Job had no sooner sayd, *My breath is corrupt*, but he adds,

My dayes are extinct.

נוטכר
Vox tantum
hoc loco reperta
significat exci-
dere amputare
extinguere.

[*My days*] that is, The time appointed for my life, which is measured by dayes, by naturall daies, or by artificial dayes: Our dayes come and goe continually, and when our tale of dayes is come and gone, our dayes are [*extinct*] The word which here we translate extinct, is found nowhere else in the Hebrew of the Old Testament: it is rendered three wayes.

Exciſſi ſunt.
Paga.

First, Thus, *my dayes are cut off*; which metaphor is often used in reference to life; our dayes are (as it were) so many threads, and our life is like a peece of cloath woven together by many dayes; when the Webbe, be it more or lesse, longer or shorter, is finished, the thred is cut: *My dayes are cut off*.

Breviabuntur
dies mei. Vulg.

Secondly, The Vulgar reads it, *my dayes will be shortened*, they shall be put in a narrow roome, into a little compendium, I shall soone be able to read over the Volume of my dayes, they are but short, a meer Epitome.

Thirdly, We read, *my dayes are extinct*, or put out. Which is a metaphor taken from fire, from a Torch, or Candle, which is the sense of the Tygurine translation.

Deus mei vinu
lucernæ difici-
unt. Tygur.

My dayes faile, as a Candle, or as a Lampe, which, when the oyle is consumed, goes out: Mr. Broughton keeps to the metaphor of fire, *My dayes are quenched*. There is a flame of life in the body, the naturall heat is preserved by the naturall moysture; these two, Radical heat, and Radical moysture, work upon each other; and as long as Radical moysture holds out to feed the Radical heat, life holds out; but when the heat hath once sucked and drunk up all the moysture (in some acute diseases it drinks all at a draught) as the flame drinks up the Oyle of the Lampe, then we goe out, or as Job speaks here, *Our dayes are extinct*. Excessive moysture puts out the fire, and for want of moysture it goeth out.

Vita extingui-
tur quando hu-
mor nativus in
quo vita consi-
ſtit. extinguitur.

Hence Note.

First, Mans life, as a fire, or Lampe, consumes it selfe continually.
There

There is a speciall disease called a *Consumption*, of which many dye; but the truth is, every man who dyes, dyes of a *Consumption*; he that dyes of a *Surfet*, may be sayd (in this sense) to dye of a *Consumption*. The fewell and food of mans life is wasted sometimes more sparingly and gradually, but 'tis alwayes consumed (except in those deaths which are meerly occasional, or violent) before man dyes.

Againe, *Job* speaks peremptorily, *My dayes are extinct*. He was not then dead; but because he saw all things in a tendency to death, and was himselfe in a dying posture; therefore he concludes, *My dayes are extinct*.

Hence Note, Secondly.

What we see in regard of all preparatorie meanes and wayes ready to be done, we may speake of as already done.

The Scripture speaks often of those things which are shortly and certainly to come to passe, as come to passe, and as the Apostle argues in spirituals, *We know that we are translated from death to life, because we love the Brethren, and he that beleeueth hath eternall life*: So we may argue about naturalls, he that is sick beyond the help of means, and the skill of the Physitian, is translated from life to death, and we may conclude of a man in this case, he hath temporall death, or he may say of himselfe as *Job* doth in the next words.

The Graves are ready for me.

The Originall is very concise, it is onely there, *The Graves for me*; we supply those words *Are ready*. And because of that shortnes of the language, there have been many conjectures for the supply or filling up of the sense. Some thus, *The graves for me*; that is, there is nothing for me to think of now, but onely a grave, I may lay aside all other businesse, and attend that alone, how I may lye downe in the dust with peace. I am not a man for this world, it is best for me to retire or withdraw my soule quite from the Earth, seeing I have no hope to keep my body long out of it; or if I doe let out my soule to the earth, it shall be onely to so much of it, as will hold my body, or serve to make me a grave. *The graves for me.*

Secondly, *The graves for me*; that is, I desire or wish for nothing but a grave, *A grave for my money*, as we say of a thing that we greatly desire: so saith *Job*, *A grave for me*:

As.

קברים לי
Sepulchra
mihi. Cum
mutila.
fit oratio indif-
ferens est ut
variis modis
perfici possit.

As it he had more largely spoken, thus.

Sepulchra mihi; supple opto, ment with the grave. The grave and I shall not fall out, now that I am ready to fall into it. For if I had my vote or might put down in writing what I would have, I would write, A Grave, A grave for me; as I am declining, and decaying in my body, so my spirit, and my minde are as willing that my body should decay: I am as ready for the grave as that is for me. A grave for me: So the words carry a reciprocation of readinesse betweene Job and the Grave, The grave gapes for me, and I gape for the grave: We may parallell this kinde of speaking with that in the Book of Canticles (Chap. 2. 16.) where the Spouse saith, My beloved is mine, and I am his: The Originall is, My beloved to me, and I to him: There are no more words then needs must be. The largeness of their affection, bred this conciseness in language, My beloved to me, and I to him: We are to one another, as if we were but one.

The expression notes two things.

First, Propriety, *My beloved to me, or, my beloved is mine; that is, I have a propriety in him.*

Secondly, It notes possession, *I have him, I have not onely a right to him, but I enjoy him; I have not onely a title, but a tenure; God hath given me Liverie and Seisin (as our Law speaks) he hath put me into possession of Jesus Christ, and I have given Jesus Christ full possession of me, I am no longer my owne, but his, and at his dispose. So here, The grave for me, and I for the grave: The grave is my right; yea, the grave is my possession. The grave is a house that every one hath right to, and some are so neere it, that they seeme possessed of it. The grave is mine, saith Job, or I am as a dead man, ready to be carried to my grave: The grave is not made ready, till man is undressed by death, and so made ready for the grave. We say of very old men, though in health, and we may say of very sick men, though young, They have one foot in the grave. Job speaks as having both his feet in the grave: Yea, wee may say, that Job speaks as if he had not only his feet in the grave, but (which is far more) his heart in the grave. There are many who have their feet in the grave, whose hearts are at furthest distance from it, Job had both. Heman (Psalm. 88. 4, 5.) describes his condition in such a language, My soule is full*

full of troubles, and my life draweth nigh to the grave, I am accounted with them that goe downe into the pit; I am as a man of no strength, free among the dead; like the slaine that lye in the grave, whom thou remembrest no more, and that are cut off from thy sight: That Scripture may be a Comment on this, My breath is corrupt, my dayes are extinct, the graves are ready for me.

Further, Job speakes in the Plurall number; he saith not the grave is ready for me, but, *The graves are ready for me*. Why, how many graves must Job have? Would not one grave hold him? Or, was Job covetous to have many graves? *Many houses will not serve some men when they live, but one house will serve any man when he dyeth.* A little roome will hold those dead, for whose covetous and ambitious minds the whole World was not roomthy enough while they lived. Ordinary men will have here their Winter-houses, and their Summer-houses their City houses, and their Country house; their houses on the Plaine, and their houses on the Hill; men have variety of houses while they live; but one is all when dead: Why then doth Job say, *The [graves] are ready for me?*

He saith it to shew that death abounded to his apprehension or that he could not escape death: As if he had sayd, Where-soever I set my foot, I step upon a grave. The Poet describing a tragicall state, saith, *There was much of death to be seene, or many appearances of death.* Job saw deaths, and beheld graves every where gaping for him. Paul was in deaths often, and Job was in many deaths at once: *The graves are ready,* there are many Pits making, I am sure to fall into one, there's no avoyding it.

Learne from it, First,

That,

In times of sicknesse and affliction, discourses of the grave are the most seasonable discourses.

Death should be much in our thoughts, and much in our speech at all times, but most of all in times of sicknesse, or of danger. Some when they are sick, cannot abide to heare a word spoken of the grave; others will forbid such as come to visite the sick, to speak a word of death. *Lex* is the eleventh King of France, was so excessively afrayd of death, that he had given command to his Attendants not to give him any warning of the approach of this his last Enemy by Name. It

was

*Plurima mor-
tis imago.*

*Cominans
lib. 10.*

was worſe then death to him to heare of death, and yet before he dyed, he was told of it, not onely plainly, but rudely. The *French* Historian reports, that his very Barber, with ſome other inferiour Servants (as if they had rather come as Judges to pronounce the ſentence of death upon him, then as friends to be his remembrancers of death) told him bluntly and abruptly, without preface or preamble, or the leaſt word of comfort to ſweeten ſuch a bitter potion, That his ſatall houre was come, that neither his Hermit nor his Phyſitian could keep him alive a day longer. They who are unwilling to heare, or ſpeake of death, ſhall heare it ſpoken of whether they will or no. Death ſhould be much upon the tongue, and more in the thoughts of good men when they are in health, but when they are in their *naturall preparation for death* (ſickneſſe is a *naturall preparative for death*) they ſhould be very often in their *ſpiritual preparations*, by thinking and diſcourſing of it.

Secondly, From this manner of ſpeaking. *The Grave for mee.*

Obſerve.

That,

A godly man is ſometimes as ready for the grave, as the grave can be for him.

Let it come as ſoone as it will, it cannot come too ſoon; as the grave gapes for him, ſo doth he for the grave; as the grave hungers for him, ſo doth he for it, and nothing can ſatiſfie him but a grave. *I deſire* (ſaith *Paul*) *to be diſſolved*: He was ready for the grave: And ready he was, not in a vaine wiſh, O, I would dye, and I deſire to dye; but from a grounded hope that he ſhould be well in death. *Saul* (2 *Sam.* 1. 9.) was ſorely wounded, the graves were ready for him, and he was ready for the grave too: But whence was it? It was not from his preparedneſſe to dye, but from his impatience to live; as appears both by the true Hiſtory of his death, and by the falſe report made of it by the *Amalekite*. The former ſaith (1 *Sam.* 31. 4.) *Then ſaid Saul unto his Armour-bearer, Draw thy ſword and thruſt me through therewith, leſt theſe uncircumciſed come and thruſt me through and abuſe me*: *Saul*, upon this account was ſo ready for the grave, that he begg'd to be thruſt into it, and when he could not obtaine that miſerable favour, he thruſt

thrust himselfe into it; so the latter part of the Verse informs us. But his Armour-bearer would not, for he was fore-armed: therefore Saul took a Sword and fell upon him. The Amalekite reports Saul thus bespeaking him (1 Sam. 31. 9) Stand I pray thee upon me, and slay me: for enough is done me, because my life is yet whole in me.

Man dyes not by piece-meale, now a little, and then a little, nor is life viable, when it departs & departs together, but when *Saul* had no minde to live, it troubled him that he was no nearer death: A dishonour was fallen upon him, the day was lost, and he was wounded: *Saul* could eaiser dye then out-live this disgrace. Such a readinesse to dye many have had, it vexeth them to live, dye they will, because they cannot live as they would: this is a readinesse of desperation, not of preparation. *Job* was much troubled, paine and smart afflicted him, and they had some influence upon his desire of death; but his chiefe motive was above, what *Old Simeon* desired, to depart in peace because his eyes had seene his salvation. *Job* desired, because he knew by Faith, that God was his salvation.

Thirdly, *Job* speaks chearefully of the grave:

Hence learne.

A Believer in the greatest afflictions of this life, sees ease and refreshing in death.

He knowes that he shall bury all his sorrows when himselfe goes to the grave; yea, that then his sins, as well as his afflictions goe to their gravetoo, and shall never rise againe.

Fourthly, *Job* speaks confidently he shall dye presently, the grave was ready for him: But it was not so, *Job's* grave was not ready, and he out-lived this black day many a faire yeare.

Hence Observe.

A good man may mistake the times and seasons of Gods dispensations to him.

He thinks, yea concludes, he shall dye, when he shall not dye: Wicked worldly men, doe not beleve they shall dye, when they must: they cannot be perswaded that they shall dye, when they are ready to drop into their graves. *Job* seemed to have an assurance that he should dye, yet he did not, God reprieved him from death, and restored him from trouble.

We are never the nearer the grave, because we prepare for it, speak and meditate on it, or resolve to goe into it: It is not our holding back from the grave, that will keep us out of it, nor our willingness to goe to the grave, that will put us into it. It is good to mistake upon the best side; God usually recalls those from death, who are most ready at his call to dye.

Fifthly, In that he speaks of Graves in the plural number: *There are many ways of going out of the World, though there be but one way of coming in.*

Whithersoever we are going, we are going to the grave, and when we have slept over, or scrambled out of one grave, wee may quickly slip into another, and be locked in faster-nough.

Lastly, Take this from the whole, by way of Corollary; It is our wisdom to stand alwayes ready for death, and the grave, for they stand ready for us: Ours is a dying life, a decaying strength, ours are consuming dayes, our dayes cannot be many, possibly they will be but very few; for ought we know the grave is now ready for us, and wee are sure it is a digging and preparing for us: Therefore let us be digging in the Word of life, that we may be ready to meet and welcome death, and the grave, which are so ready for us: *The graves are ready for me.*

Job proceeds to re-inforce the cause of his appeale.

Vers. 2. *Are there not mockers with me? And doth not mine eye continue in their provocation?*

Master Broughton translates by way of affirmation, *Surely mockers are bestowed on me.* We by way of Question, *Are there not mockers with me?* Yes, there are mockers with me: Some read it as the forme of an Oath. It is familiar in the Hebrew to use such formes of swearing and imprecating; so the words are rendred by a learned Interpreter, *Let me perish if my friends are not mockers, if they goe not about to delude me.* Job spoke this a little before, *My friends scorne me* (Chap. 16. 20.) Here he is at it againe, *Are there not mockers with me?* I finde three words applyed by Job to his Friends, while he reproves this their unfriendly usage.

The first (Chap. 12. 4.) there he useth a word which signifies

חללים
החל

illust. derisus.

לן

Formula iurif-
jurandi hinc
lingua familia-
ris. Merc.

Dispercam nisi
amici mei stu-
deant mihi im-
ponere. Vatabl.

שחק

nisheth to mock with derision. The word (*Chap. 16. 19.*) notes them such as mocked, with wit and jesting. The word here used signifies to mock by deceiving or deluding, as if his Friends had carried matters with him more like Sophisters, then Comforters; So the word is applyed (*Gen. 31. 7.*) Jacob tells Leah, and Rachel, *You know that with all my power, I have served your Father Laban, and your Father hath deceived me and changed my wages ten times: that is, He thought by changing my wages to deceive me, and get all the stronger Cartell to himselfe. When Moses went out upon the request of Pharaoh, to sue unto the Lord for the removing of a present plague: Moses said, Behold I goe out from thee, and I will buttreat the Lord that the swarmes of flies may depart from Pharaoh, from his Servants, and from his people to morrow; but let not Pharaoh deale deceitfully any more.* (*Exod. 8. 29.*) As if he had sayd, You have mocked me two or three times, and said you would let the people goe, doe not so any more, lest your deceiving of my expectation, prove the greatest deceit of your owne.

The deluding Doctors which some delighted in, are exprest by this word (*Isa. 30. 9.*) *This is a rebellious people, lying children, children that will not heare the Law of the Lord: They did not love the Law of the Lord; What then? which say to the Seers, see not, and to the Prophets, prophesie not unto us right things, speake unto us smooth things, prophesie deceits.* The wickednesse of that people lay in two things; eyther they would have the Prophets silent, and not speake at all, or if they did speak, they must Propheisie deceits: They loved to be cozened, truth made them smart, and they could not abide it. A guilty conscience cannot endure plaine words, but it loves smooth words; as many as you will of these words (*say they*) or else not a word; eyther prophesie deceit, or cease prophesyng. Here Job complaines, *Are there not deceivers with me?* As if he had sayd, *You tell me you bring the minde of God, but you bring false Doctrine, you preach deceit.* Though we cannot say they preached smooth things to Job, they spake hardly enough of him, and harshly enough to him, yet we may say they preached deceitfull things to him; for though they did not speake with an intention to deceive him, yet they were deceived in speaking, and he had been deceived if he had yeilded to what they spake. In which sense Job calls them (which one would

*Finis operis &
finis operantis
distinguantur.*

think he had little reason to doe, considering how roughly they dealt with him, he, I say, calls them) Flatterers at the sixth Verse of this Chapter : And what's the businesse or chiefe designe of Flatterers, but to catch others with words, or to deceive them into a complaisance with their owne ends. And this is often (and was in this case) the end, or tendency of the action, when it is not the end, or intention of the Agent. From this notion of the word,

Observe

First, *To be among Deceivers is a great misery.*

Secondly, *To be a Deceiver is a great sin.*

Thirdly, *To publish that which is false, though there be no intendment to deceive, is to be a Deceiver.*

As most are ignorantly deceived, so there are some ignorant Deceivers : and as some thinke what they doe to be very just, and that it is their duty to doe it, when indeed it is very sinfull, so there are some who thinke what they teach to be very true, and that it is their duty to teach it, when indeed it is very erroneous. There are but few who know they are Deceivers, when they are : now *as that Servant which knew his Lords will, but did not according to his will, shall be beaten with many stripes, and yet, he who knew it not, and did commit things worthy of stripes, (shall not escape a beating, he) shall be beaten with few stripes (Luke 12. 47, 48.)* So he that knowes the truth of God, and yet deceives others with false Doctrine, shall be beaten with many stripes, and he who not knowing the truth, deceives others, shall not escape unbeaten, or unblamed, as Job's Friends did not.

*Non peccat.
Vulg.
q. d. innocens
heu morior
Quandoquidem
non sunt ludifi-
cationes apud
me. Jun.*

There is another reading of this first clause, differing from ours, *Are there not mockers with me ?* The Vulgar thus, *I have not sinned.* A second to the same sense, thus, *For as much as there are no mockings or deceivings with me, I am a man who deales plainly and simply.* The word which we translate *Mockers*, as noting a Person, is rendered by the act, and that negatively : *There are no mockings with me ;* that is, I use no mockings or no false play, as I am accused ; I have spoken my heart nakedly and clearly. *And yet mine eye continueth in their provocation : therefore lay downe now, put me in a suretie with thee, &c. (Vers. 3.)* This is a good reading, but I will not stay upon it ; only take two briefe Notes from it.

A good

A good man is upright-hearted; and downe-right in all his dealings and sayings.

There are no mockings with me, Pam what I appeare, and I appeare what I am: An Hypocrite is full of tricks and shifts, he disguiseth both his person and his actions: No man can tell where to have him, or what to make of him: When he speakes, his words doe not signifie what he meanes, if they signifie any thing; and when he acts his workes doe not signifie what he is, they signifie any thing rather than that. All are mockings of others, though he will finde in the end, that he hath mocked himselfe most of all.

Secondly, As he joynes this with the next clause, *There are no mockings with me, and yet mine eye continueth in their provocation.* Note, that, *How plain-hearted Jobber am I, yet it is very hard to perswade those who are once prejudiced against him that he is so.*

Let Job say and professe what he would, yet he could not recover his credit, nor set himselfe right in the opinion of men, till God did it for him (Chap. 42.) But I passe that, Are there not mockers with me? What the mocking and scorning of Job's Friends was, hath been opened (Chap. 12. 4. Chap. 16. 19.) and therefore I referre the Reader thither.

Doth not mine eye continue in their provocation?

Should he not rather have said, *Doth not mine eare continue,* &c. Mocking is the object of the eare, and not of the eye. There are some mockings indeed, by mimickall foolish gestures, and they are the object of the eye; but here Job speakes of what he had from them in conference, which is properly the business of the eare; and yet he saith, *Doth not mine eye continue in their provocation?* By the eye wee are to understand the eye of the minde. *Doth not mine eye?* that is, Have I not a representation in my spirit, or upon my fancy of your mockings, and bitter provocations, even as if they were visible before mine eyes? Have I not night-visions and apparitions upon my Bed, of what you speake or act against me every day?

Again, We may expound the Text properly of his bodily eye, because the trouble which they gave him in the day time, hindered his sleepe in the night. The letter of the Hebrew favours this sense, *Doth not mine eye lodge in their provocation?* So we put in the Margin of our Bibles: Hence Master Broughton

reads,

Affidue in id oculos & mentis aciem in mentem habeo quod me affidue irritant, in eo defixae sunt omnes meae cogitationes. Merc. Isti dies molestae non cessant exacerbare animum meum, Jun. Intenta cogitatio firmum impedit.

reads, *In theſe men vexing lodgeth mine eye*; that is, When I goe to Bed and hope to ſleep, then in ſtead of lodging in my Bed, I lodge in the thoughts of my Friends unkindneſſe; and indeed, *a man may ſleep better upon the bare boards, then upon hard words*. Such words keep the eyes waking, and are as bad to ſleep upon, as a pillow of thornes; eſpecially when (which was Job's caſe) the eye continueth in them. Intenſneſſe of minde, or vehement cogitation about any thing, keep open the eyes, and forbid the approach of reſt; *Doth not mine eye continue?*

In their provocation.

Vela מר
amarum eſſe.
Sive מרה
quod eſt irrita-
re five exacer-
bare.

[*Provocations.*] He called them *Mockers*, and their mockings were *provocations*. The word (as ſome derive it) ſignifies that which is bitter. *Provocation is a bitter thing*: Others derive it from a root ſignifying to irritate and ſtirre up the ſpi it of a man; which is *provocation properly*. *Provocation is a high act of wrong*: A man may doe another wrong, on this ſide a provocation; as the provocation of God is a high act of ſinne in man, ordinary acts of ſin doe not amount to a provocation (Pſal. 106 7.) *They provoked him at the Sea* (it is this word) *even at the red Sea*, that is, There they ſinned extreamly. So (Pſal. 95. 8.) which the Apoſtle quotes (Heb. 3. 8.) The holy Ghoſt calls the whole time of that peoples froward walking, or ſinning againſt God in the Wilderneſſe, *The provocation: Harden not your hearts, as in the provocation*: that is, In the time when yee ſinned, not onely to the offending, but to the provoking of God againſt you, not to the breaking of his Lawes, but to the vexing of his ſpirit. When ſin is compleat, and iniquitie growne to a full ſtature, that day is juſtly marked in the Calender of Scripture, with a *red letter*, implying wrath, and is therefore called, *The provocation*: So when any man deales very unkindly, frowardly, or unfaithfully, againſt his Brother, then 'tis a provocation, *Doth not mine eye continue in their provocation?*

Now for as much as the ſame word ſignifieth both bitterneſſe and provocation, and that moſt provocations are given by uncharitable and unconfiderate ſpeeches;

Obſerve.

Fiſt, *Unkinde words are bitter to the bearer.*

The

The Apoſtle gives the rule to Huſbands (Col. 3. 19.) *Huſbands love your Wives, and be not bitter to them :* that is, Doe not give them bitter words in ſtead of faithfull counſels. Some Huſbands ſpeak their Gall to their Wives, to whom they have given their hearts. Among the Heathens the Gall of the Sacrifice which they ſuperſtitiouſly offered at Marriages, was puld out and throwne away, before it was preſented at the Altar, ſignifying that Man and Wife ſhould be (as Naturaliſts ſay the Dove is) without Gall one towards another. Wholeſome counſels and admonitions for the matter, are often adminiſtered with ſuch an undue mixture of heat and paſſion as renders them; not onely diſtaſtefull but hurtfull to the receiver.

Quo inſtimo legis Author non obſcure innuebat a coniugio ſemper debere bilem iramque abeſſe.
Druf. Prov. Claſ. 2. l. 4.

Secondly, Note. *Harſh words carry much provocation in them.*

The ſame Apoſtle in the ſame Chapter enlarging his Inſtitutes for the direction of Beleevers in all Relations, beſpeakes Parents (Verſ. 21.) *Fathers provoke not your Children to anger :* The word ſignifies any kinde of provocation, but that eſpecially which is cauſed by contumelious and upbraiding ſpeeches. A Father provokes his Childe, when he ſpeakes haſtily, and threateningly, terrifying his Childe, rather then inſtructing him : The reaſon why Fathers ſhould not thus provoke their Children, is added, *Leſt they be diſcouraged,* or (as the word imports) be as if they were without ſoules, moop't (as we ſay) and heartleſſe. For as there is a provocation (in a good ſenſe) which heightens the ſpirit in well doing, and enlivens it for action : The Apoſtle exhorts to that (Heb. 10. 24.) *Let us conſider one another to provoke one another to love, and to good works,* that is, let us ſet ſuch copies of holineſſe that others may be ſtirred up, beyond their ordinary pitch, and elevation of ſpirit, to a zealous doing of good. Or ſpeake ſuch winning words, give ſuch preſſing exhortations, that the hearts of your Brethren, may be carried beyond their uſuall courſe in holineſſe. Thus he tels the *Corinthians* (2 Ep. 9. 2.) *That their zeale had provoked many :* But to what had it provoked them ? Not to anger and paſſion, towards any, but to charity, yea and liberality towards the poore. And though the Apoſtle uſeth another word in the Greek, yet he means the ſame thing, when he aſſures us (Rom. 11. 11.)

*ita ut adu-
mum, adu-
animum deſpon-
deo.*

that

that the Jewes stumbled not that they should fall (but that they might rise) for so it followes, But rather through their fall sal-
vation is come to the Gentiles, for to provoke them to jealousy. The
salvation of the Gentiles bred emulation in the Jewes. What?
 Shall they goe away with all the salvation? Shall the Gen-
 tiles possesse Heaven alone, whom wee thought the meekest
 people upon the earth? Come, let us also put in at least for
 a part, and get a share in Gospel mercies and priviledges, with
 them. Thus they were provoked to emulation, and this e-
 mulation was and shall be (through the power of God, who
 is wonderfull in counsell, and excellent in working) a helpe
 to faith in Christ, and so to their rising from their fall. And
 the Apostle was so intent upon the promoting of this designe
 of God, that he professeth (*Vers. 13, 14.*) that he magnified
 his Office among the Gentiles, not onely to save them, but
 (saith he) *If by any meanes I may provoke to emulation them which*
are my flesh, and might save some of them: He hoped the Jewes
 would, at last, beleieve for anger, or for very shame, and goe to
 Heaven in a holy chafe.

Now (I say), as there is a provocation which heates and
 hightens the minde of man to an eager pursuite of the best
 things; so there is a provocation which abates and blunts
 his edge, which chills and flats his spirits to any thing
 that is good, which was the ground of the Apostles dehor-
 tation, *Provoke not your Children, lest they be discouraged:* And
 as the effect of such provocations is to some a discouragement
 in doing their duty, so the effect of it in others is a thrusting
 them on to doe that which is most contrary, not onely to
 their duty, but to their disposition.

Rayling speeches, uncomely and uncivill language, have
 provoked many, both to speake, and to doe that which they
 never dreamt of; or which was most remote from their na-
 turall temper and inclination. For though such distempers
 lye in the bottome of nature, yet unlesse they had been stirred
 and spurred up, those distempers would not have appeared
 and broken out. *Moses* was the meekest man upon the earth,
 yet when they provoked his spirit, he spake unwisely with his
 lips (*Psal. 106. 33.*) There are three ill effects of provoca-
 tions.

First, Provoking speeches raise up hard thoughts of the
 speaker.

ſpeaker. It is a high work of grace to thinke well of them, who ſpeak ill of us, or to us.

Secondly, Provoking ſpeeches blow up hard words of the ſpeaker; many excuſe it, when they give ill language, *You provoked me*: And though they be not to be excuſed who doe ſo when they are provoked, yet their ſin is the greater, who provoke them.

Thirdly, Provoking ſpeeches are ſometimes the cauſe of revengefull practiſes, and very often of licentious practiſes. Sober admonitions and grave reproofes, reclaim thoſe who goe aſtray, but violent rebukes make them deſperate. Some care not what they doe when they heare others ſay they care not what. Many Children have run ill courſes by over much indulgence, and neglect of diſcipline; and ſo have not a few, by the over much ſeverity and ſharpeſſe of thoſe that are over them. Patience is hard put to it, to keep eyther minde or tongue, or hand in compaſſe, when wee are provoked: Great provocations are great temptations. When God is provoked he is tempted (*Heb. 3. 8.*) *Harden not your hearts, as in the provocation, in the day of temptation in the Wilderneſſe, when your Fathers tempted me, &c.* Wee may expound it two wayes.

Fiſt, That while they tempted God, by queſtioning his power for them, and preſence with them, they provoked him, he was greatly diſpleaſed with them for it.

Secondly, That while they provoked God they tempted him, they tempted him to deſtroy them, or to act that power againſt them which they did not beleieve (after ſo many experiences) able enough to deliver or protect them. If then God himſelfe be ſo tempted, that (as he is pleaſed often to expreſſe himſelfe after the manner of men) he can ſcarſe hold his hands, or forbear to doe that which he had no mind to doe when he is provoked, how much more is weak man tempted to doe that which his corruptions are alwayes forward enough (and too too much) to doe, when hee is provoked.

Againe, When he ſaith, *Doſt not mine eye continue in their provocation?*

Learne, thirdly.

Hard words ſtick upon the ſpirit.

H h h

They

They hang about the minde; and are not easily gotten off. Good words dwell much upon the spirit, and so doe ill words; when a man hath once got a word of promise from God, about any mercy set home upon his heart, the eye continues in that consolation: O it is a sweet word, the soule lyes sucking at it night and day. And when a man hath once got a word of command from God about any duty set home upon his spirit, his eye continues in the direction of it. *O how I love thy Law* (saith David, *Psal. 119. 97.*) *It is my meditation all the day;* He could not bear his thoughts off from it, when love had fastned on it. As these good words cleave to a gracious soule, and dwell with it; so it is hard even for a gracious soule to dislodge hard words: O how doth the eye continue in those provocations? And doth not experience teach us, that vaine thoughts throwne into the minde by Satan will not easily be driven out? How often doth the eye continue in his provocations? The spirit of a man hath as strong retentive faculty, it will hold the object close, and as it were live and lodge in it. How many make their abode in provocations, and reside upon bitter words, received from their Brethren? How many lye downe with them at night, and rise with them in the morning; yea, and walke with their eye upon them all the day long. And here it may be questioned.

Was not this a sin in Job? That rule of love then was in being, which is now expressed (*Eph. 4. 26.*) *Be yee angry and sin not; let not the Sun goe downe upon your wrath.* Then, how could Job suffer his eye to continue in these provocations?

I answer, There was an infirmity in this; 'tis our duty, as to forgive, so to forget, or lay aside the thought of injuries and wrongs received: And it is the Character of wicked men, *They sleep not unlesse they have done mischief* (*Pro. 4. 16.*) Their eye continues in their owne corruption, or in the temptation of Satan till they have brought it forth. For as when good men have strong impressions unto good upon their spirits, they cannot sleep till they have done good: their eye continues in that holy provocation (*Psal. 132. 4.*) *I will not* (saith zealous David) *give sleep to my eyes, nor slumber to my eye-lids, untill I finde out a place for the Lord, an habitation for the mighty God of Jacob:* So wicked men give no sleep to their eyes till they have

have done that miſcheiſe, or executed that revenge to which they conceive themſelves provoked. But the eye of Job did not continue in thoſe untirendly provocations, to watch an opportunity for ſelfe-revenge upon, or of doing miſcheiſe to his Freinds: He did not let the Sun goe downe upon wrath, that he might deviſe their ruine in the darke. He was not ſo wiſe as he ſhould have been to hurt himſelfe, and hinder his reſt, by ſuch a continuall poring upon their unkindneſſes; but he was not wicked at all, much leſſe ſo wicked (which ſome from this paſſage may conceive him) as to pore upon their unkindneſſes, with a purpoſe to hurt them: So, that act might have ſomewhat of ſin in it, becauſe hee troubled his owne peace more then he needed, but it had not this ſin in it, that he ſtudied how to trouble the peace of others.

Laſtly, We may rather interpret theſe words to the blame of his Freinds, who continued to provoke him, then to his, whoſe eye (becauſe they did ſo) could ſee nothing but provocation, or at leaſt muſt ſee that, whatſoever it ſaw, and theefore could not but continue in it. How could the eye of *Hannab* chuſe but continue in the provocation of *Peninnab*, when it is ſayd (1 Sam. 1. 6, 7.) That as her Husband *Elkanah* gave her ſpeciall tokens of his love, year by year, ſo ſhee provoked her to make her fret year by year, therefore ſhe wept and did not eate. *While a provocation is continued, our ſenſe of it can hardly be intermitted.*

Job having complained of received provocations, renews his appeale to God.

Verſ. 3. *Lay downe now, put me in a ſur ty with thee, who is he that will ſtrike hands with me?*

The words are an Apoſtrophe to God. That Job ſpeakes to God, not to *Eliphaz*, is cleerer then needs be proved. The word which we render *lay downe*, ſignifies alſo to appoint, (*Exod. 1. 11.*) *They did ſet (or appoint) over them Task-maſters.* And againe (*Exod. 21. 13.*) *I will appoint thee a place whither he (the man-ſlayer) ſhall flee.* In the preſent Text both rendrings of the word are uſed. We make uſe of the firſt, *Put, or lay downe*: What would Job have God *lay downe*? Some give it thus, *Lay downe, or apply thine heart to me, attend I pray thee to my words, and conſider my cauſe.*

H h 2

Secondly,

*Appone cor tu-
um i. e. ad-
verte quaſo a-
nimum meis
verbis. Vatabl.*

Secondly, The words may be conceived as an allusion to those, who going before a Judge, or having a cause to be tryed by Umpiers, use to lay downe an ingagement, or as wee call it, an *Assumpsit*, that they will stand to the award, or arbitrement, which shall be made.

Put me in a surety with thee.

טרכי a
טרכ

*Est fidei jubere
pro aliquo, seu
aliquem in su-
am i dem reci-
pere Hinc
arrabo spiritus.
Pone pignus,
vadem, aut fide-
jussorem mihi
tecum. Pagn.
Dispone quaso
consponsorem
mihi tecum.
Jun.
Num Arrabo-
nem dabit ?*

The Originall word properly signifying to undertake for, or to give credit and assurance in the behalfe of another ; and hence the Nonne derived from it, signifies an earnest, because an earnest layd downe is a *reall* surety, that such a thing shall be performed. In which sense *Thamar* useth the word (*Gen. 38. 17.*) who when *Judah* promised to send a Kid of the Goates, said, *wilt thou give me a pledge till thou send it ?* & hence in the new Testament the word *Arrabo* is used in the Greek, as also in the Latine, for the earnest of the spirit, or for that assurance which the spirit settles upon the hearts of beleivers in this life that they shall inherit eternall life (*2 Cor. 1. 22.*) *Who hath also sealed us, and given the earnest of the spirit in our hearts.* And againe (*2 Cor. 5. 5.*) *Now he that hath wrought us for the selfe same thing is God : God having prepared a place for us, prepares us for the place, and then gives us our evidences, that in due time wee shall take possession of it. Who also hath given us the earnest of the Spirit.* The same Apostle tells the Ephesians, that, *After they beleevved they were sealed with the spirit of promise, which is the earnest of our inheritance, till the redemption of the purchased possession* (*Ephes. 1. 14.*) So that an earnest is a *reall* surety, and a surety is a *personall* earnest. VVhile *Job* saith, *Put me in a surety*, his meaning is, he would have some person to be an undertaker for the ordering of his cause, or an enforcer that all should be performed according to the determination that should be given about it, *Put in a surety with me.*

Who is he that will strike hands with me.

וּפָלִי Sig :
Desistere, infige-
re, &c. si de con-
tractibus dicitur,
percutere manum.

He proceeds in the same allusion. These words are disposed two ways: Some put the Interrogation after *He* ; *Give, or put me in a surety, Who is he ?* I would gladly see the man, or know who it is ; *Who is he ?* let him come and strike hands with me, who soever he is : As if he had sayd, I shall easily agree.

gree, that any man should have the hearing and determining of this businesse, whom thou shalt appoint.

We put the Interrogation after the whole sentence, *Who is he that will strike hands with me?* And then the sense appears thus, *If God once put in a surety to undertake for me, who is hee that will contend with mee, or engage in this Quarrell against mee?*

To *strike hands*, is a phrase of speech grounded upon that ancient forme of making bargaines or entring contracts, by joyning, or striking hands: And these contracts may be taken two wayes, or under a double notion.

First, As they concerned Suretiship for Money, in which first Solomon speaks of it more then once (*Prov. 6. 1.*) *My Son if thou be surety for thy Preind: If thou have striken hands with a stranger; that is, if thou hast entred into Bond for him, and hast testified it by striking hands, then, &c. (Prov. 22. 26.) Be not thou one of them that strike hands; that is, Be not too forward to engage thy selfe, or to undertake for others; as it is expounded in the next words, Or of them that are sureties for debts; such hasty engagements may bring thee into more trouble, then thou wilt be able to get off in haste: There are many who have struck, yea wounded their owne hearts incurably, by striking hands for their Freinds. Goe to the Courts of Justice, and there is nothing more frequently heard of, then the sighes of Sureties: He disassures his owne Estate, who assures for others.*

Secondly, As Contracts and Suretiship for Money were confirmed by striking hands; so it is very probable that those suretiships which were given about Tryals, and for appearing to the Action of the Plaintiffe in Judgement, were also confirmed by that outward ceremony; in which sense we are to understand it here.

Further, The word which we translate to *Strike*, signifies also to *Fasten*, which shewes another part of the ceremony; for as striking, so joyning and clasping of hands was used.

Once more, the word signifies, and oft is applied to the sounding of a Trumpet, or the giving of any sound: This also carries on the same allusion, because when two men strike hands, they make a sound, the interpretation of which is, that the bargain is made, or it speaks the parties agreed;

and

*Quis est? manus mea plan-
datur. Jun.
Quisquis ille si-
fide-jussor meus
veniat & pa-
cis-aur me-
cum.
In sponsonibus
manus invicem
compladebani,
hinc manum
complodere, pro
pacisci stipulari.
Merc.*

*Hæc est sponso-
que proprie ad-
mumorum ne-
gotium spectas.
Aben Ezra,
in Prov. 6.*

*Clangere tuba.
Complosis ma-
nibus sonus e-
ditur.*

and hence that knowne expression among us, *Of striking up a bargain, or a businesse.*

Thus the whole Text is carryed on in termes alluding to the ordinary proceeding, eyther in becomming Bound with another for Money, or in giving assurance to performe, and stand to the arbitrement, or award of those who shall judge, and determine any matter in difference: But how are wee to apply this to the present case?

Lay downe now, put me in a surety with thee, who is he that will strike hands with me?

There are three or foure expositions given about it.

First, That *Job*, in these words, desires God to give surety that he would stand to the judgement which should be given: or he would have God assure him, that he would not deale with him according to the severity of his Justice, or the excellency of his Sovereignty as a Judge, but descend to such a course as is usuall among men, while they are engaged in any controversie between themselves. *Job* hath spoken the same sense clearly before, in some other passages of this Book, especially (Chap. 9. 33, 34.) But this sense is not cleer to the scope of the present place: And therefore as they who maintaine it, confesse, that *Job* was somewhat too bold with God, so wee may say that they are somewhat too bold with the Text.

Da fidejussorem apud te, qui in hac contentione que mihi tecum intercidit spondeat te statutu iis que iudicata fuerint: ut te non tanquam iudicem geras sed tanquam litigatore Merc. Familiaris quam par erat cum Deo agit. Merc.

For the reason or ground upon which *Job* desires that God would give him a surety, hath no correspondence with this interpretation (Vers. 4.) *For thou hast hid their heart from understanding.* Now, what coherence is there between these two, that *Job* should say, *Thou hast hid their heart,* (that is, the heart of these men) *from understanding: therefore, give mee a surety that thou wilt proceed with me after the manner of men.* Besides the words of the fifth Verse oppose it yet more. *He that speaks flattery to his Freind, the eyes of his Children shall faile.* Now, for *Job* to desire God to put him in a surety that he would deale thus, or thus with him, because the man who speaks flattery to his Freind, his Childrens eyes shall faile, hath no argument at all in it, yet the abettors of this interpretation mollifie all, by saying, that *Job* spake from a disturbed spirit, being much moved with the ill dealing of his Freinds, and though

though there may be some inconsistency with the context, yet the Text considered in its owne compasse, beares it well enough; but I passe from it.

Secondly, That *Job* desires God to appoint a surety betweene him and his Freinds, who should undertake both Gods cause and his against them three: As if he had sayd, Lord, my Freinds have wronged me, and they have wronged thee too, O that thou wouldest provide a man furnished with wisdom, and a spirit of discerning, both to right thy honour, and to cleare up my integrity. Such a one was *Elihu*, who appeared shortly after, upon the Stage, and there acted such a part as this.

Thirdly (say others) *Job* desires that God himself would be his Surety, and take up the whole matter between him and his Freinds; which hee also did in the latter end of this Book, giving judgement for *Job*, and blaming the miscarriage of his Freinds. So the word is used (*Isa.* 38. 14.) when *Hezekiah* lay sick, even unto death, he prayed, Lord I am oppressed, undertake for me. It is this word, Be surety for me. A learned Translator renders it, Weave me through, or weave me to the end; for the word signifies the Thred in weaving, called the *Woofe*, which being put upon the Shuttle, is cast through the *Warpe*, in making Cloath, whether Linnen or Woollen; thus it is used (*Lev.* 13. 52.) and so these words of *Hezekiah* carry on the Allegory of the tenth Verse, I sayd in the cutting off of my dayes, &c. and of the twelfth Verse, I have cut off like a Weaver my life, he will cut me off with pining sicknesse. In both which Verses, *Hezekiah* compares mans life to a peece of Cloath in the Loom, which is made sometimes shorter, and sometimes longer, and wheresoever it ends, the Woofe, or running Thred is cut off: Hence *Hezekiah* prayeth, Lord, these sicknesse, like a sharpe Knife, threaten to cut the thred of my life, yet I beseech thee, doe thou weave on, weave me to the end of that Warpe which is given to man, in the common course of nature, and let not this sicknesse cut my thred in the mid-way? This is a good sense of the Text.

But when our Translators render the word, Undertake for me; the meaning is, I am sore oppressed with the violence of this sicknesse, which like one of the Sergeants of cruell death hath arrested me, nor is there any way for me to escape, unlesse thou, O Lord, rescue me out of its hands, or (as it were)

Pertexa me.
Jun.

were) give Bayle, and become surety for me, *I am oppress'd, O Lord, undertake for me.*

David having done a great peece of Justice which contracted him much envy, and had drawne many Enemies upon him, thus bespeaks God (*Psalm. 119. 121, 122.*) *I have done judgement and justice; leave me not to mine oppressors, be surety for thy Servant: that is, maintaine mee against those who would wrong me because I have done right; put thy selfe, or interpose betweene mee and mine Enemies, as if thou wert my pledge. Impartiall justice upon oppressors, layes the Judges open to oppression; but they who run greatest hazzards, in zeale for God, shall finde God ready to be their Surety, when they pray, Be surety for thy servants. And thus we may conceive Job entreating the Lord to be his Surety, and Protector against all those oppositions, and misapprehensions which were heaped upon him by man. David was assured that God would be his Surety (*Psalm. 27. 5.*) In the time of trouble shall hide me in his pavilion; and he assures all that feare God, that he will be their Surety (*Psalm. 31. 20.*) Thou shalt hide them in the secret of thy presence, from the pride of man: Thou shalt keep them secretly in a Pavilion, from the strife of Tongues. To this sense the Vulgar Latine translates the whole Verse, Put me neere thy selfe, and then let who so will contend with me; that is, Doe thou stand by me, and undertake for me, and then I feare not who opposeth me: Which answers that of the Apostle (*Rom. 8.*) If God be with us, who can be against us.*

*Pone me iuxta
te & cujusvis
manus pugnet
contra me.
Vulg.*

This Exposition holds out a comfortable truth to us, yet the Text seemes to ayme at somewhat else; for the words are not barely, *Put me in a surety*, but, *Put me in a surety with thee*; which shewes that God and the Surety he desired, were two, or distinct; his prayer was not that God would be his Surety, but that he might have a surety with God. And therefore,

Fourthly, The whole Verse is thus read word for word out of the Originall; *Appoint I pray thee, my Surety with thee, who is he then that will strike upon my hand; that is, Appoint Christ, who is with thee in Heaven (and hath already agreed with thee, to be the surety of distressed sinners, appoint him I say) to plead my cause, and to stand up for me, and then no man will dare to contend with me. So the words are of the*

the same meaning with (Chap. 16. 21.) where Job having made his appeal to God; declares his confidence that Christ would plead for him, and appeare his Advocate.

Hence Observe.

First, *Jesus Christ is not onely an Advocate for his people, but their Surety.*

Hee doth not onely plead our cause, but pay our debts. Christ entered into Bond for us, and tooke all our debts and duties; whatsoever we owe to God, upon himselfe, to see all performed, that we might goe free, and be accepted (Heb. 7. 22.) *By so much was Jesus made the suretie of a better Testament.* Where the same word which is here used by Job, is (with the difference onely of that Dialect) used also in the Syriake version of that Epistle. Jesus Christ may be called the *Surety of the Covenant* two ways.

First, Because he ratifies it on Gods part, making Faith of it unto us, or assuring us that all the mercies and good things therein granted and promised, shall be made good, and fulfilled to every Beleever; as the Apostle concludes (2 Cor. 1. 20.) *For all the promises of God in him are yea, and in him Amen:* that is, He will give a being and an accomplishment to them all. Whatsoever God hath spoken, he will see it done.

Secondly, Jesus Christ is called the surety of the Covenant, because he ratifies it on our part: For though (as *Sacrians* object against this point) we sent not Christ unto God in our name, but God sent him to us in his name, yet Christ did undertake, as in our nature; so in our Name, and did re stipulate with God on our behalfe, that whatsoever was owing to his justice and holinesse by man, eyther as a penalty for past defaults, or as a duty to present commands, should all be satisfied and performed by himselfe: And as Christ (being our Surety) did both these in his owne person, by active and passive obedience, so farre as it was *satisfactory*; so (as a Surety) he helps us to performe the latter so farre as it is *gratulatory*. For whatsoever duty God requires of us, and calls us to, in testimony of our thankfulness for his benefits, and of our submission to his will, this Christ undertakes to his Father that we shall doe, and accordingly out of his fullnesse gives us grace and strength to doe it.

Secondly, Observe.

If Christ be surety for us, we need not feare any opposer.

Put me in a surety with thee (saith Job) who will strike hands with me : who will contend with me, or sue me ? When either the money or duty which a man is bound to pay, is already payd by his Surety, or is undertaken for by a Surety, who is not onely able but willing to pay, what needs he to feare ? The Creditor cannot Arrest the Debtor, if the Surety have discharged and cancel'd the Bond. Thus the Apostle teaches Faith to triumph (Rom. 8. 33, 34.) Who shall lay any thing to the charge of Gods Elect ? It is God that justifieth, who is he that condemneth ; it is Christ who dyed, yea rather who is risen againe ? Job's challenge, Who is he that will strike hands with me ? is very parallell in words, and full to the sence of Pauls, Who shall lay any thing to the charge of Gods Elect ?

Thirdly, Observe.

Our Surety is of Gods appointing, not of our owne.

Appoint I pray (saith Job) put me in a surety with thee. We sinned of our selves, but we could not finde a Surety of our selves. God sent his Son, made of a Woman, made under the Law, to deliver those that were under the Law (Gal. 4. 4.) God sent his Son, man did not send for him, no nor sue for him : The way of our deliverance was as much from the will and wisdom of God as from his mercy (Heb. 10. 10.) By the which will wee are sanctified through the offering of the body of Jesus Christ once for all. It was as impossible for man to contrive this way of his deliverance, as it was to deliver himselfe. Job did not direct God to this way of acquitting by a Surety, but God having revealed it to Job, he prays for the effect and comfort of it, to his owne soule : when a Beleever burdened with sin, or distressed by temptation, spreads his condition, and makes his moane to God, he in effect begs of him (as Job here did) to appoint and put him in a surety with him, by perswading his heart, that Jesus Christ became bound for him, and hath discharged all his engagements according to that eternall Decree and Ordination of saving lapsed man by his mediation. To which Ordination Jesus Christ most willingly consented, as the Apostle expresseth it (Heb. 10. 9.) Then sayd I, Loe, I come to doe thy will, O God, &c. Which readinesse and freenesse of Jesus Christ to undertake for us, is also elegantly described

by

by the Prophet *Jeremiab* (*Chap. 30. 21.*) by that very word which *Job* uſeth in this place, *For who is this, that engageth his heart to approach unto me, ſaith the Lord?* The *Jewes* had been long under the *Babylonian* yoke, and their *Governors* were eyther ſtrangers, or appointed by ſtrangers. But the *Lord* promiſed in this Verſe, that their *Nobles* ſhould be of themſelves, and that their *Governour* ſhould proceed from the miſt of them: Which was verified, when God turned their Captivity as *Rivers* in the South, and rayſed up *Zerubbabel*, and others of the *Jewiſh* line, to reſume the Government of *Judah*. But this Propheſie was chiefly intended and verified in a ſpiritual ſenſe, when God ſent *Jeſus Chriſt*, A *Governour*, proceeding from the miſt of them (of whom *Zerubbabel* was but a type) for of him the *Lord* ſpeakes chiefly in this admiring Queſtion, *Who is this, that engageth his heart to approach unto me?* Or who is this that with his heart (that is, with ſo much chearefulneſſe and willingneſſe) hath put himſelfe as a ſurety for this people with me, to approach to me in their cauſe, and to take upon him the diſpatch of all their affaires, and concernments with me, in the Court of Heaven? *Who is this great, this forward Engager, but he who alſo ſayd, Loe, I come to doe thy will, O God?* What will came he to doe? Even this, To be a Surety, and ſo a Sacrifice to God for ſinners (*Heb. 10.*) Thus the whole buſineſſe of our deliverance, and the firſt motions to it, lay quite without us. God appointed and put in *Chriſt* our ſurety with him, and *Chriſt* freely conſcended to be our ſurety, knowing that the whole debt muſt lye upon his diſcharge: *Put me in a ſurety with thee.*

But here it may be doubted, how this notion of a Surety, ſuites with this place, ſeeing *Job's* controverſie was with man, not with God; and himſelfe alſo had professed that all was cleare for him in Heaven.

I answer; That although men accused *Job*, yet their accuſation reacht his peace with God, for had he been ſuch a one as they represented him, he muſt needs have fallen under the divine diſpleaſure, more then he did under theirs. And therefore while he pleaded *Not-guilty* to their charge, he begs further discoveries of the favour of God to him through the Mediator, by the remembrance of whole Suretiſhip his heart was confirmed in the pardon of all his ſinfull ſaylings againſt

God, whereof he was guiltie, as well as his heart told him that he was not guilty of those wilfull sinnes wherewith hee was accused by men. When wee lye under wrongfull accusations, of which we indeed need no surety to acquit us, it is good to view and renew our interest in the Surety, who will acquit us where there is need.

Job proceeds to re-inforce the reason why he desired God to undertake, or to provide a Surety for him.

Vers. 4. *Thou hast bid their heart from understanding, therefore shalt thou not exalt them.*

Or, *Thou hast bid understanding from their heart*; As if he had sayd, *Thou hast cast such a mist before the eyes of these men, who mocke me, and judge me wicked, that they are unfit to be trusted with the determination of my cause*; for did they not want a due light of understanding, they might quickly discerne my integrity, and cleare me from their owne suspicions. God sometimes (as it were) wraps, or folds up the hearts of the Children of men in ignorance, blindness, and darknesse, and so hides not onely understanding from their hearts, but their hearts from understanding. As God is sayd to circuncize the heart, to open the eyes, to take away the vaile, when he gives the knowledge of his truth; so he is sayd to blinde the eyes, to cover the heart with fat, and to cloud the understanding when hee denies, or withholds the knowledge of the truth: *Thou hast bid their hearts from understanding.*

שכל Est
mens, ratio, in-
tellectus, dexte-
ritas in agendo.

The word which we translate *Understanding*, signifies any of, or all the intellectuall powers, together with a readinesse, or activity for dispatch in any service we are called unto, *Thou hast bid their heart from understanding*, therefore they doe but bungle at the businesse, and cannot judge aright, they cannot discerne the manner of thy dispensations towards me, nor see the bottome of my condition. Job did not censure his Friends as fooles, or ignorant, as if they were witleffe, or worthlesse men; they were wise and learned, yea honest and godly too. But when Job saith, *Thou hast bid their heart from understanding*, we are to restraine it to the matter in hand, or to his particular case: As if he had sayd, *Thou hast bid the understanding of what thou hast done to me from their hearts*; thy providences are mysteries and riddles which they cannot unfold; and as they

they know not the meaning of what thou doest, so they know not my meaning, when I sayd (Chap. 9. 17.) He hath multiplyed my wounds without cause, Nor when I sayd (Vers. 22.) He destroyeth the perfect and the wicked. These sayings are secrets to my Friends: Now, Lord, for as much as these men have no true insight in this present controversie, therefore I beg that thou wouldest undertake for me, or put me in a surety with thee.

Further, For the clearing of this Scripture, it may be questioned: First, how God is sayd to hide the heart from understanding? God doth this foure wayes.

First, By speaking darkly, or in such a manner, as the understanding cannot easily finde a passage to the things that are spoken. *A Parable is a darke saying:* And when Christ Preached in Parables, His Disciples came and sayd unto him, *Why speakest thou to them in Parables (Matth. 13. 10.)* Now among other reasons which Christ was pleased to give of that dispensation, this was one (Vers. 14.) *In them is fulfilled the Prophecie of Iſaiab, which saith, By bearing yee shall heare, and shall not understand: and seeing yee shall see, and shall not perceive.* As if Christ had sayd, These men have justly deserved to be punished with spirituall darknesse (which is not Understanding) and therefore I have spoken to them in a darke way. They did not heare to obey what was plaine and easie to be understood, and therefore now they shall heare, what they cannot understand.

Secondly, God hides the heart from understanding, by denying, or not giving light; and that a twofold light.

First, The outward light of his word: Thus all those people are sayd to *sit in darknesse*; that is, To have no understanding in the things of God, where the Gospel is not published.

Secondly, By denying, or not giving the inward light of his spirit, though the light of the World abound. For as a man may have the Sunne shining in his face, and yet be in the darke, if he wants eye-sight: So (as the Apostle speakes, 2 Cor. 4. 3, 4.) the Gospel is hid in the most glorious shining of it to those, whose *minde the God of this World hath blinded.* Now, every man is borne spirituallly blind, or he is blind by nature, and he is blinded by the God of *this World*; till the God of *all Worlds* sends his spirit with the Word for the opening of his eyes.

Thirdly,

Thirdly, God hides the heart from understanding, as by not giving, so by withdrawing the light which he hath given. Many have forfeited their eye-sight and their light, and God hath taken the forfeiture of them : Which he doth first, when men are proud of the light, and puffed up with knowledge. Secondly, when men are unthankfull for the light, and will not acknowledge God the giver of it. Thirdly, when men grow wanton or vaine in the light, when they abuse it, and having the light walke in darknesse. All which reasons of Gods withdrawing light, as many Scriptures testifie, so they are all testified in that one Scripture (*Rom. 1. 21, 22.*)

Fourthly, As God may be sayd to hide the heart from understanding, by a totall withdrawing of light, so by withholding it for a time, or in part, by clouding or eclipsing it. God hides the heart of some men from understanding, onely in such a point, or at such a season, giving them light in other things, yea and in that thing too at another season. This fourth way I conceive most proper to this Text of *Job*; for his Friends were not under that terrible judgement of a totall hiding their hearts from understanding; onely the light was withheld from them in and about that transaction. As when Christ after his resurrection appeared to those Disciples (*Luk. 24. 26.*) the Text saith, *Their eyes were held, that they should not know him.* And (*Vers. 31.*) *Their eyes were opened, and they knew him* : Thus God at one time holds the intellectuall eye of some good men, that they cannot discern such or such a Truth, yet afterwards he opens their eyes and they discern it.

Hence Observe.

First, *The wisest men doe not see all truths, nor are they able to judge of all matters.*

These were wise men, very wise men; they spake excellent things, and very understandingly about God, they gave *Job* very good counsell, but yet they failed here. *Elibu* (*Ch. 32. 9.*) saith, *Great men are not alwayes wise*; we may say wise men are not alwayes wise: and as *no man is wise at all times, so there is no man wise in all things.* We cannot conclude, that because a man hath given a right judgement in some one, or in many points, that therefore we may trust his decisions in all points. As God hides all wisdom from some men, so he very rarely,
if

if at all, truſts any one man or ſort of men at one time with all wiſedome. *Job's* Friends were well acquainted with, and they have acquainted us with many excellent notions about that great Doctrine of Providence, but they were much miſtaken about the Providence of God with *Job*, nor did they ſhew themſelves acquainted with that excellent Deſigne of God in his afflicting Providences, thereby to try the ſtrength and manifeſt the graces which hee hath beſtowed upon his people.

Secondly, Obſerve.

The hiding of the heart from, and the opening of the heart to underſtanding, are the worke of God.

Wee ſee no further then God gives us light, and ſo farre as he leads us, we goe right; if he withdraw, we turne aſide, and quickly wander from the way of truth and righteouſneſſe. We have nothing of our owne but ſin and ignorance, wiſedome is of God; Every good and perfect gift comes from above. As God hides all Goſpell-truths and myſteries from worldly wiſe men; ſo no Goſpel-myſterie is knowne to any man till God diſcover and make it knowne (*Matth. 11. 25.*) At that time *Jeſus* answered and ſayd, I thanke thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, but haſt revealed them unto babes. By wiſe and prudent, he meanes worldly wiſe men, meere Philoſophers and Politicians, or hypocriticall Profeſſors, ſuch as the Scribes and Pharifees were, from theſe God (in judgement) hides the things of the Kingdome of Heaven; and reveals them unto Babes, even to ſuch as are at the greateſt diſtance in naturall conſiderations from the capacitie of ſuch rich and heavenly manifeſtations. There is no greater argument, that God opens the heart to underſtand, then to ſee Babes underſtand: If true knowledge in ſpirituall myſteries were from man, they who have moſt of man in them would have moſt of that knowledge; but wee are taught by experience, that ſuch men as the World calls *Fooles* doe not erre in the way of holineſſe (*Iſa. 35. 8.*) And that the courſe of all Worldly wiſe men, is a continuall erring from that way, and that ſome godly men, who are higher by head and ſhoulders then ſome of their Brethren in naturall wiſedome, have run into, and maintained errors; whither can we aſcribe all.

all this, but to the power of God. *Moses* speaks of the many signes and miracles which God wrought in the midst of that people, which they did not understand: Why, what was the reason? *Moses* tells us expressly, what, *Let the Lord both not giden you a heart to conceive, nor eyes to see, nor eares to heare to this day* (*Deut. 29. 4.*) They had sensitive eyes and eares, yea, they had a rationall heart or minde, but they wanted a spirituall eye to see, a spirituall eare to heare, a spirituall heart or minde to apprehend and improve those wonderfull workes of God: And these they had not, because God had not given them such eyes, eares, and hearts. Wonders without grace, cannot open the eyes fully, but grace without wonders can. And as man hath not an eye to see the wonderfull workes of God spirituallly, untill it is given, so, much lesse hath he an eye to see the wonders of the Word of God, till it be given him from above; and therefore *David* prayes (*Psal. 119. 18.*) *Open thou mine eyes, that I may behold wondrous things out of thy Law.* And if the wondrous things of the Law, are not much scene till God give an eye, then much lesse are the wondrous things of the Gospel. The light of nature shewes us somewhat of the Law, but nothing of the Gospel was ever scene by the light of nature: Many who have scene and admired some excellencies in the Law, could never see and therefore have derided that which is the excellency of the Gospel, till God hath opened their heart to understanding.

Thirdly, Observe;

It is a great judgement to have our hearts bidden from understanding in the things of God.

It is a sore judgement not to have the light, but it is a sorer judgement not to see by the light when we have it. To have a heart hid from understanding, is farre worse then to have a heart unable to understand. Our inability to understand, ariseth two wayes.

First, From a naturall infirmity in the understanding.

Secondly, From the naturall obscurity of the matter presented to the understanding.

Plaine truthes are not apprehended by a weake understanding, and the strongest understanding cannot apprehend some obscure truthes, as the Apostle *Peter* saith of Saint *Pauls* Epistles, that in them there are some things hard to be understood,

(2 Pet.)

(2 Pet. 3. 16.) Now as there is an affliction in it, not to be able to understand any truth which God hath revealed for our use, so there is much wrath and judgement in it, when God hides understanding from the heart in any of those things which he hath revealed for our use, but especially in those things which are necessary, eyther to our future, or our present peace. Thus the Prophet *Isaiah* was sent to Preach that people blinde, and deafe, and ignorant (Chap. 6. 9, 10.) *Goe tell this people, Heare yee indeed, but understand not, and see yee indeed, but perceive not : Make the heart of this people fat, and make their eares heavy, and shut their eyes, lest they see with their eyes, and beare with their eares, and understand with their hearts, and convert and be healed :* As if the Lord had sayd, This people shall want neither meanes nor Ministers, neither word nor light ; but they shall reape no benefit neither by meanes nor Ministers, neither by word nor light ; yea, all these meanes shall produce contrary effects, they shall be hardned and not softned, blinded and not enlightned, their eares shall be deafned, not bored by the Word. They would not heare, therefore they shall not ; they would not understand, therefore they shall not be able to understand. They who refuse the offers of mercy, shall be destroyed with the offers of mercy. And as God doth often take away the Gospel in wrath, so he sometimes sends it in wrath. It is a great misery to have the Gospel hid from a people for want of Revelation, but it is lowest misery to have it hid in the Revelation. *Jerusalem* signifies, *The vision or sight of peace* ; and this was the glory of *Jerusalem* ; yet at last this glory was taken from *Jerusalem*, though her name continued ; *Jerusalem* (*the sight of peace*) could not see her peace (*Luke 19. 41, 42, 43.*) When *Christ* came neere to *Jerusalem*, He beheld the City, and wept over it, saying, *If thou hadst knowne, even thou, at least in this thy day, the things which belong unto thy peace :* What then ? *Christ* suppresses the happinesse which they should have enjoyed by such a sight, with a silent admiration ; and onely tells them weeping, *But now they are hid from thine eyes ;* How hid ? Was there no more Preaching in *Jerusalem*, no publique Ministry after that day ? Yes, the whole Colledge of Apostles Preached there, and they Preached the things which belonged both to their temporall, and to their eternall peace ; yet as the things which belonged

to their eternall peace were hidden from most of their eyes, so the things which concerned their temporall peace, were hidden from so many of their eyes, that their ruine was unavoidable. God hid their heart from understanding, therefore he did not exalt them; yea, therefore he cast them downe.

Thus *Job* describes the sequell of that sad dispensation to his Freinds, *Thou hast hid their heart from understanding*: What followes?

Therefore shalt thou not exalt them.

Master Broughton renders it; *Therefore thou shalt not give them Honour*: And is this all, That they shall not be exalted or honoured? No, the Negative hath this affirmative in it, Thou wilt therefore cast them downe, or humble them: As (*Prou. 17. 21.*) *Solomon* speakes of the Father of a Foole, *Hee that begets a Foole, doth it to his sorrow, and the Father of a Foole hath no joy*: Is that all, that he hath no joy? No, the meaning is that the Father of a Foole hath much sorrow; yea, the denyall of all joy, affirms more then the feeling of much sorrow, for it speakes all sorrow. So, to accept persons in judgement is not good; that is, It is extreame ill: There is nothing worse then that, which in this sense is not good. Thus here, thou hast hid their heart from understanding, therefore shalt thou not exalt them: that is, Thou shalt humble and abase them; and though Non-exaltation, in this place, doth not carry all kinde, or the extremity of abasement, yet it carries a very great abasement: Why? What was this abasement, or non-exaltation?

We may interpret it two wayes. *Thou shalt not exalt them*: That is,

First, Thou shalt not give them this honour to determine my cause; thou wilt take the matter out of their hands into thine owne, or thou wilt put it into some other hand.

Secondly, Thou shalt not exalt them to the honour of a conquest over me, or to carry the cause against me; yea, they shall be overthrowne, and the cause shall goe against them: Both these wayes answer the event. *Job's* three Freinds had neyther the honour to end this controversie, nor did they at all prevaile in the end; they went not away with victory,

nor.

*Hinc colligo te-
nolle ut de re
portata super
me victoria
glorietur.
Bold.*

nor could they glory, that they had got the day of Job: *Thou shalt not exalt them.*

Note hence.

First, *Exaltation is from God.*

Promotion comes neither from the East, nor from the West, nor from the South; that is, It comes not by the power of any creature, in any coast or quarter of the earth. Whence comes it then? The next Verse directs us, For God is the Judge, he putteth downe one, and setteth up another (*Psal. 75. 6, 7.*) we can no more make our selves great men, then wee can make our selves men: Our civill frame is as much from God as our naturall; by what hand soever we are exalted, it is God that exalts us.

Secondly, *Observe.*

God hides understanding from them, whom he is about to abase, or cast downe.

The fall of most men is from their owne folly, and usually God takes away their wisdom, whose honor he takes away. They shall not see the way to their owne preservation, who are intended for destruction. All Ages have taught us this Doctrine in the down-fall of the greatest Princes; who have refused all counsels and overtures for their owne good, till their evils have proved past cure, and themselves irrecoverably lost. That which a Child might foresee, they have had no eyes to see, nor hearts to consider: because God would eyther not exalt them, or not establish them in their exaltations, therefore he hid their hearts from understanding the things of their owne peace. Fooles are not fit to be exalted to high places, and when once we see those who are in high places, *acting the foolish man*, we shall soone see them tumbling downe from their high places, *and acting the miserable man*. Some who were never very wise, have been exalted to, and continued in high places, but there was scarce ever any man, who (in this sense) lost his wits, that hath eyther been exalted to a high place, or continued in his exaltation.

Thirdly, Considering those particulars wherein the *Non-exaltation* here prophesied of, did consist.

Observe.

It is an honour to heare and judge the cause of another man.

God is the Judge of all the Earth, he will heare and determine

*Quas perdere
vult Iupiter
hos demensat.*

mine the causes and cases of all mankind. He that hath the hearing but of any one case, shares in this honour of God, and they who are set apart by office to doe so, are called Gods (*Pfal. 82.*) God puts so much of his owne worke into the hand of a Judge, that he therefore puts his owne name upon him.

Againe, We may looke upon *Job's* Freinds, not as Judges of his case, but as Parties, putting in their accusation, and pleading against him.

Hence Observe.

It is an honour, and an exaltation to win the day in any cause, or to get the better.

Whatsoever the contention be, or in what way soever mannaged, whether by the Sword, or by the Tongue, or by the Pen, to be victorions in it, is honourable; and hee that loses his Causes, loses much of his credit also. And though prevailling, or successe doth not at all justifie the matter (it is the matter which must justifie the successe) yet successe doth alwayes exalt the man. He that overcomes in a dispute carries away the honour, though possibly he carry not away the truth.

Lastly, From the connexion of this with the former part of the Verse.

Observe.

They who maintaine error among men, shall not finde favour with God.

A heart hid from understanding is hid from the truth; God loves his truth so well, that he will not exalt those who deposite his truth. *Job's* Freinds being left in the darke (as to that point in question) Did not speake of God the thing that was right (*Chap. 42. 7.*) And therefore the Lord said to *Eliphaz*, My wrath is kindled against thee, and against thy two Freinds. Though an error be held unknowne and in zeale for God (as they did) yet the jealousie of God waxe: h hot against such: These repenting were, and such as they, repenting, may be pardoned, but they shall not be exalted. And if they who for want of light of knowledge, and in much heat of honest zeale, defend a lesser error (such was theirs) shall not be exalted, how will the Lord cast them downe who broach, and spread blasphemous errors, and damnable Doctrines, in a time.

time of cleere light; and against frequent admonitions, if not convictions. *Who soever* (saith Christ, Matih. 5. 19.) *shall breake one of these least Commandements, and teach men so* (joyn- ing the error of his practise with, or turning it into the er- ror of his opinion) *he shall be called least* (that is, nothing at all, or No-body) *in the Kingdome of Heaven*: And he who is nothing in the Kingdome of Heaven is not exalted, how high soever he may get in the Kingdomes of the earth. And if the teacher of error against the least Commandement of the Law shall have no place in Heaven, where will their place be who teach errors against the greatest Commandements of the Law, yea against the most precious and absolute necessary principles and foundations of the Gospel?

Vers. 5. *He that speakes flattery to his Freind; even the eyes of his Children shall faile.*

There is some variety in Expounding these words; be- cause of the severall notions into which the Originall is ren- dred: As we read the Text, it is a plaine affirmation of judg- ment upon the Posterity of Flatterers.

The word which we translate *Flatterie* signifies in the Verbe to divide into parts, and hence in the Noun, a lott or por- tion, because every lott or portion is divided from the whole; it signifies also a prey or booty, which men take in Warr, or which Theeves and Robbers take from Travellers upon the high way, and that upon the former reason, because when a prey is taken, they divide, or cast it into severall portions, or parts: Hence also (say some) it signifies to flatter; because the tongue of a flatterer is divided from his heart.

Further, It signifieth to smooth and pollish, or (as wee say) to make a thing very glib and neate. This comes nee- rest our translation; for a flatterer hath a smooth, pollish- ed tongue, and his trade is to smooth, or sooth both things and persons. The flatterers tongue is like the Harlots tongue, to whom this word is applyed (Prov. 7. 21.) *With much faire speech, shee caused him to yeeld, with the flattering of her lips* (with the smoothnesse, or as some translate, with the lenity of her lips) *shee forced him*: Flattery seemes to be farre from force, and yet nothing puts, or holds men under a greater force then flattery.

חלק Divise
in partes in Hi-
phil emollivit,
levigavit, blan-
ditus fait.

Hee that speakes flattery to his freind.

*ὅτι τὸν χερ-
σοφίας ἔ-
ευνοίας.*

*Hac est blan-
dities quæ a
Græci vocatur
ἀπειρία, &
Aristoteles vul-
go ἀπειρία,
appellari docet
eos, qui comiter
cum omnibus
conversantur,
sed veram ami-
citiā cum ne-
mine colunt.
Arist. l. 8. ad
Nicom.
Pertinax Impe-
rator dictus
χρηστός, &
quod blandus
esset magis
quam benignus.
Bez. in loc.
ex Aurelio.
Vitt.*

Flattery is a speciall language, though it be spoken in all languages. Men learne to *speake flattery*, even as we learne to speake Latine, French, Italian, Spaniſh, or any other language: Flattery is an Art, it hath rules of its owne, and termes of its owne; he that *speakes flattery*: Maſter Broughton in this place calls it, *Vaine-goodly-ſpeech*: And the Apoſtle Paul calls it, *Good words, and faire ſpeeches* (Rom. 16. 18.) The expreſſions which the Apoſtle uſeth, are moſt proper to the deſcription of flattery; they are both Compounds, as the ſpirit of the Flatterer alſo is; He hates ſimplicity, or ſingle-
neſſe of heart, making a ſhew of much goodneſſe in word, but is voyd of deed and ſubſtance: Hee promiſeth faire, and when hee ſpeakes, you would thinke hee minded nothing, or were ſollicitous about nothing but the Honour and advantage of him to whom he ſpeakes, when indeed he minds nothing but himſelfe, and ſelfe-concernements, as the Apoſtle in that place deciphers him, *He ſerves not our Lord Jeſus Chriſt, but his owne belly, and by his good words and faire ſpeeches, he deceives the hearts of the ſimple.* The Greeks have another characteriſticall word for this ſort of men, by which they mean all ſuch as ſeeme to carry it faire with all men, but maintaine true freindſhip with no man, we may call them *Men-pleaſers*, but *Selfe-ſeekers*. As alſo one of the old Emperours had his Sir-name from that word uſed by the Apoſtle in the place laſt mentioned; becauſe he was obſerved very ready to give all men good words, but had no regard to doe good, yea, he did very much evill; or as another gives the reaſon, becauſe he was a *Fawning Prince*, rather then a kinde one. *Job* ſeemes to charge his Freinds, that they were men of ſuch a temperament, and had rather faun'd upon him then becn reall Freinds to him.

But here it may be queſtioned, Why doth *Job* ſpeake his Freinds ſpeakers of flattery? Hee had little reaſon to com-
plaine he was flattered; and we finde him often complain-
ing that he was roughly dealt with: *Job* heard few poliſhed, or buttered words, but bitter words great ſtore, why then doth he ſay, *Hee that ſpeakes flattery to his freind?*

We may understand it two wayes.

In reference to } Job.
} God.

First, His Freinds had spoken flattery to him ; for though in some things they were very severe and harsh, yet in other things he might interpret their sayings to be but soothings ; they made him large promites of a restauration, that his estate should be like the morning, that he should outshine the very Sun, and be a great man againe. Thus they spake (Chap. 5. 19, 20. Chap. 8. 5. Chap. 11. 15, 16, &c.) hee looked on all these faire promises as flatteries, because in his owne thoughts he was a dead man, and his calamities past all hope of recovery in this World. As if hee had sayd, *Why doe you feed me with such vaine hopes, and prophecie to me of Wine, and of strong drinke, of earthly honour and riches, of length of dayes, and of a multitude of yeares yet behinde in the race of this present life ; I cannot but call this flattery, and a departure from the laws of freindship : For alas ! My dayes are extinct, my breath is corrupt, and yet you are telling me of long life, and good dayes in this World. And indeed this is at once the custome and the fault of many who visit their Freinds upon the borders of death ; they thinke they are not freindly, unlesse they labour to give them hopes of life, and deliver their opinion peremptorily, We doubt not but you will doe well enough, you will recover from this sicknesse, and getting over this brunt, and see many dayes.* This is flattery : it is our duty to speake comfortably to our dying Freinds, to set forth the love of God, and his readinesse to pardon, to prepare them for a better life, and to make their passage out of this more easie : But when wee see them at the Graves mouth, when death is ready to seize on them, then to tell them of long life, is rather the office of a Flatterer then of a Freind. We shew more love to our dying Freinds, by offering our counsels, and tendering up our prayers for their fitnesse to depart out of this life, then by shewing our desire, that they should live, and our loathnesse to part with them.

Secondly, Job's Freinds may be sayd to speake flattery to God ; and then the words are an argument from the greater to the lesse ; as if he had sayd, *If he who speakes flattery to his freind, a man like himselfe, shall be punished, then much more shall he,*

*Is est χερσαλό-
 γος qui ver-
 bis multum pol-
 liceur te nihil
 prestat. Bez.
 Blandiebantur
 dum externa
 bona illi pollice-
 bantur. Merc.*

he, who speaks flattery to God. But, you will say, How can God be flattered? There are two wayes of flattering men.

First, By promising them more then we intend.

Secondly, By applauding them more then they deserve.

When we cry up those for wise men who are little guilty of wisdom; or commend those as good, who are very guilty of evil; both these are straines of flattery: It is impossible to flatter God in this latter sense, for we cannot speake of God higher then he is; his glory, wisdom, and goodnesse, are above, not onely our words, but our thoughts. But we may flatter God in the first sense, by promising him more then we intend; they on their sick beds doe but flatter God, who tell him how good, and holy they will be, when their hearts are not right with him: Yet neyther is this the flattery of God which *Job* may be supposed to suggest against his freinds. The flattery here suggested, is their justifying the proceedings of God in afflicting *Job*, by condemning *Job*; as if there had been no way left to cleare up the righteousness of God, but by concluding that *Job* was unrighteous: This manner of arguing, *Job* calls, *Speaking wickedly for God, and talking deceitfully for him*: This he also calle, *The accepting of his person* (Ch. 13. 7, 8.) As if they had been the Patrons and promoters of Gods cause and honour, while they thus pleaded against *Job*, and layd his honour and innocency in the dust. That there is a sinfull flattery of God in such a procedure against man, was shewed more largely in the place last mentioned, to which I referre the Reader for his further satisfaction.

He that speaks flattery to his freind, What of him? The next words tell us what.

The eyes of his Children shall faile.

But shall he himselfe escape? Shall not hee smart for it? Saith not the Scripture, *Whatsoever a man sows, that shall hee reap*: the sower shall be the reaper.

This is not spoken to free the Flatterer from punishment, but to shew that more then he shall be punished for his flattery; as he himselfe shall not escape, so he may bring others also into danger with him: As sin spreads it selfe in the pollution of it, so in the punishments of it. When but one sins, many may be defiled, and when but one acts a sin, many may be

be endangered; a man knowes not upon how many he may bring evil, when he doth ill himſelfe.

The eyes of his Children ſhall faile.

What is meant by the failing of the eyes, was ſhewed (Ch. 11. 20.) where Zophar ſaith, *The eyes of the wicked ſhall faile, and their hope ſhall be as the giving up of the ghoſt.* In generall 'tis this, They ſhall be diſappointed of their hopes, or they ſhall expect ſo long and nothing come, that their eyes ſhall faile with expectation. *The eyes of his Children ſhall faile.*

Some by Children, underſtand, not his naturall Children, or the Children of his body, but his Children in a figure, ſuch as imitate and follow him, who take his courſe, and tread in his paths; for as they are called the Children of the Devill, who are like him, and doe his works; and as we are called the Children of God, not onely in reference to our new birth and ſpiritual generation, but alſo in reference to our new obedience and holy actions (Mat. 5. 44, 45.) So they may be called a mans Children, who reſemble him in his manners, as well as they who iſſued from his loynes.

*Morum atque
vite imitatores
Aquin.*

Hence Note.

Fiſt, *The puniſhment of ſin doth not alway reſt or determine in him that committed the ſin.*

The bitter fruits of ſin are often transmitted, and handed over to thoſe who had no preſent hand in them when they were committed. The whole Familie, and Poſterity of ſinners may ſmart many a day after, and inherit the ſins of their Progenitors, as well as their Lands; when the Father purchaſeth, or provides an Inheritance for his Child by flattery, or any other indireſt way, the eyes of his Children may faile for it. I have met with this point before (Ch. 15. 33, 34.) and elſewhere, therefore I onely touch and paſſe from it.

Secondly, Conſider the particular ſin againſt which this judgement is pronounced: It is the ſpeaking of flattery.

Hence Obſerve.

¶ *The ſin of flattery is a very provoking ſin.*

That ſin which ſhall be puniſhed in poſterity, is no ordinary ſin: Thoſe good actions which the Lord promiſeth to reward in poſterity, or in after times, have a ſpeciall excellency in them: It ſhewed that the deed of *Jehu*, in deſtroying

Ababs House, and rooting out his Idolatry (though *Jehu* himselfe was a very bad man, and did it with a bad heart, yet I say, it shewed that the deed) was very good, because the Lord promised to reward his Children for it, with the possession of the Throne of *Israel* to the fourth Generation (2 *Kings* 10. 30.) Now as those acts have a great deale of excellency in them, for which God rewards and blesteth to posterity; so those sins have a speciall malignity in them, which are threatned and pursued with revenges to Posterity. Such sins have a touch of the first sin in them: The punishment of *Adams* first sin is hereditary to the last man; all have smarted for that sin, and the eyes of his Children have failed because he looked upon, and ate the forbidden fruit. Now every sin which is thus spoken of in Scripture, as Idolatry in the second Commandement, and here flattery, hath a speciall stampe of the first sin upon it; not onely as being a sin, and so a derivative from it, but as having much of the sinfulness of that sin in it: The evils of which did not dye with those who gave it life.

And as all flattery is very sinfull, so spirituall flattery, or flattery about spirituall things is most sinfull; both because about them we ought to be most plaine-hearted, and because a deceit about them doth most hurt. Any kinde of flattery is bad enough, but this is worst; such was that of the false Prophets, who daubed with untempered mortar, and cryed Peace, peace, when there was no peace. Who set themselves to please, not to instruct the people, and were therefore busie in sewing pillowes under every elbow. A flatterer would make all men leane soft, fit easie, and be well perswaded of themselves, though their case be starke naught: He that thus speakes flattery to his Freind, doth indeed speake misery, yea, and death to his Freind. The flatterer is the greatest hater, and no man speakes worse of another then he who speaks better of him then he deserves, or then his state will beare. It is dangerous to speake all the good of a man that is true, but to speake good of him which is not true, may be his utter undoing.

And though it hath been sayd, and often experienced, that flattery gaines Freinds and Truth-speaking hatred; yet none have run into so much hatred as flatterers. For as it is sayd.

sayd of Treason, That many love the Treason, but all hate the Traytor; so many love to heare themselves flattered, but all hate flatterers. And though true reproofes are bitter Pills, and very distastfull to most in the taking downe, yet wise Solomon hath assured us, That, *be that rebuketh a man, afterwards shall finde more favour (even with that man) then he that flattereth with his lips* (Prov. 28. 23.) There are many who as the Psalmist speakes (Psalm. 36. 2.) *Flatter themselves,* they are their owne Parasites. But as they who flatter others, doe most commonly fall under their displeasure, so all they (sooner or latter) shall fall under their owne displeasure (and that's worse then the displeasure of any, yea then of all men) who have flattered themselves. It is our wisdom and our peace, to be plaine with our selves and with all men, how much present disquiet soever we get by it. Paul speakes it out to the Thessalonians (1 Epist. 2. 3, 4, 5.) *Our exhortation was not of deceit, neyther at any time used we flattering words. But as we were allowed of God to be put in trust with the Gospel, even so we speake; not as pleasing men but God.*

Further, These words may be expounded not as a threat against his Freinds for their flattering of him, but as a threat against himselfe, in case he should have flattered them. And so they carry also the weight of a reason, why hee used so much freedome in reproving them, and shewing them the danger that hung over their heads: As if he had sayd, *You my Freinds may perhaps wonder at my boldnesse and plainnesse of speech, while I tell you that God hath hid your hearts from understanding, and that he will not exalt you: But you must pardon me, I had rather incurr your frownes by my downeright dealing with you, then Gods by flattering you; I had rather make your eares tingle by reproving you, then make the eyes of my Children ake by my applauding you; For this I have learned as a certaine Truth, that he who speakes flattery to his Freind, the eyes of his Children shall faile.*

Hence Observe.

That even a godly man doth, and ought to strengthen himselfe in doing his duty, by the remembrance of those evils which are threatned against the neglect of it. A Beleever makes use of the threatnings, as well as of the promises, to keep his heart close in obedience. That is the best obedience

which springs from the feare of the Lord and his goodnesse, but that may be a good and a pure act of obedience which springs from the feare of the Lord, and his wrath. Christ exhorts and forewarns his freinds to feare him, who after hee hath killed, hath power to cast into Hell (Luke 12. 5.) 'Tis noblist and most spirituall, to obey God for himselfe, without respect eyther to Heaven or Hell; yet we may have respect both to Heaven and Hell, to reward and punishment in our obedience. Joseph resisted temptation by the highest argument, when he sayd, How can I doe this great evill and sinne against God? (Gen. 39. 9.) He resists temptation by a good argument, who saith, How can I sin against God, which will doe so much evill to my selfe, or draw many evils upon mine? And thus Job argued according to this interpretation, when he sayd, He that speaks flattery to his freind, the eyes of his Children shall faile: Or, as Master Broughton renders, The eyes of the given it away (that is, to flattery) shall be consumed.

Vox Banim non filios sed intelligentes vel considerantes significat a Verbo בנן quod est intelligere, hinc sic conficiuntur textus. Et oculi confidentium cum deficient.
Bold.

There is another reading of the latter clause, and so of the whole Verse, The eyes of those that consider, observe, or attend him shall faile; and so they derive the word (Bamin) not from (Ben) a Son, or a Child, but from (Bin) which signifies to understand or consider, The eyes of those that consider him shall faile: Then the meaning is, my freinds are so exact, and acute in flattery, in composing and uttering fauning speeches, that they who heare them are wrapt into an extasie, and their very eyes doe faile with their intentnesse in beholding them. They are such powerfull Orators, that they can draw the minds and eyes of their Auditors whither they please, and cause their eyes to ake with looking so wistly on them, having (as the Apostle speakes in a like case) their persons in admiration.

Job having thus complained against, and taxed his Freinds of flattery, goes on to aggravate the sadnesse of his condition, and upon the whole, to move the Lord to hasten an end of his miseries, or to hasten his end, eyther to determine them, or to determine him.

JOB, Chap. 17. Vers. 6, 7.

He hath made me also a by-word of the people, and afore time I was as a Tabret.

Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

IN these two Verses, *Job* repeats and aggravates his affliction; and he doth it (as he had done before) by shewing the effects of his affliction. Wee judge of causes by the effects, that which produceth a great effect, must needs have a greatnesse of causality in it. Two effects of his affliction are layd downe in this context.

The first tells us what his afflictions wrought in others.

The second, what it wrought upon himselfe.

What his affliction wrought in others, is set forth (*Vers. 6.*) *He was become the talke of all, possibly, the sport of not a few.* The Argument stands thus.

That is a very great affliction, which every man speaks of, or which makes a man a by-word.

But such is my affliction, every one talks of it, and I am made a by-word of the people.

Therefore my affliction is very great.

What his affliction wrought upon himselfe, is expressed in the seventh Verse. Dimnesse in his eye, and weaknesse in his whole body, *Mine eye also is dim, by reason of sorrow, and all my members are as a shadow.* The Argument may be formed thus.

That is a great affliction, the sorrowes whereof dim the eyes, and macerate all the members of the body.

But such is the sorrow of my affliction, that my v ry eyes are dim, and all my members are macerated; therefore mine is a great affliction.

As if he had sayd, *Should I hold my peace and sit downe in silence, yet my dim eyes and dried bones, my withered skin and crippled limbes, are as so many tongues, yea trumpets, to speake, and speake aloud, the sorrowes of my heart, and the sufferings of my outward man.* This seemes to be *Job's* scope in the words now under hand.

Vers. 6.

Vers. 6. *He hath made me a by-word of the people.*

[He] Who is that? The antecedent is enquired for: Our late Annotations fix it upon *Elipbaz* who spake last, and at whom he pointed in the Verse before. *He hath talked so of me, that now I am a common talke: He hath spoken such words by mee that now I am made a by-word.* We had need take heed what we say of any Brother, for if one man give out the word, enow will follow to make him a by-word.

*Hæc de domino
dicet, quem u-
bique facit sua-
rum calamita-
rum autorem.
Merc.*

Others resolve it upon God himselfe, *Hee*, that is, God hath made me a by-word. *Job* at first acknowledged God the author of his troubles, and so he hath done all along, as hath been toucht in diverse passages of this dispute: As no man lifts up his hand, so no man lifts up his tongue without God. As afflicting actions, so afflicting speeches are at his dispose: *He hath made me.*

[*A by-word.*]

משל Po-
statemquandam
habet & excel-
lentiam. signifi-
cat proverbium,
parabolam, ax-
ioma quod voca-
tur propositio
maxima.

The Hebrew word in the Verbe, signifies properly, *to rule, to governe, to have dominion, or supream power, as a Prince or Potentate*: And by a Metaphor it signifies any thing that excelleth, or is eminent in any kinde: upon this account it is oft employed to signifie those rules of truth and holinesse, to which every mans reason must yeeld obedience; such are called in a way of excellency by Moralists, *Proverbs*, by Orators *Sentences*, by Logicians *Maxims*, or *Principles*, which are not to be proved, but supposed, No man must deny them, or if any man doe he is not to be disputed with; *such Rules are Rulers*; and they are thus expressed upon a two-fold reason.

First, Because of the difficulty and mysteriousnesse of their meaning; they are of few words, but of so large and multiplying a sense, that they doe as much master, as enlighten the understanding.

Secondly, They are so expressed because of the extent or universality of their usefulness, they being such as bear sway in, and have an influence upon all transactions; that, One sentence, or rule of equity, *What you would have others doe to you, doe so to them*, runs through the whole course of mans life, and reacheth us in all acts of Justice, whether distributive or commutative

commutative. And as thoſe proverbiall ſentences which direct juſtice and good manners, are of great command and authority among men; ſo likewise are thoſe which had their riſe from the reprooſe of any mans injuſtice, or evill manners. If once a man be made a *by-word* (whether the grounds of it be true or falſe, makes no matter as to this point) it will ſtick by him, and overcome his credit; let him doe what he can, he ſhall hardly claw it off againe as long as he lives. *Thou haſt made me a by-word.*

Further, to clear the Text, we may conſider that the word *By-word* in the Hebrew is of the Infinitive Mood, and ſo ſome render it, *Thou haſt made me for the parabolizing of the people*; or that the people make Parables and Proverbs of me, which we render fully to the ſenſe, *Thou haſt made me (a Parable, a Proverbe, or) a by-word among the people.* Two things are uſually implied when a man is ſaid to be a *by-word*.

In parabolizare populum. Nam eſt infinitivum, q. d. ut ſimilis proverbio vulgi fabula, vel ut de me proverbium faciant, Merc.

Fiſt, That he is in a very low condition; ſome men are ſo high, that the tongues of the common people dare not climbe over them, but where the Hedge is low, every man goes over.

Secondly, That he is in a deſpiſed condition: to be a *by-word* carries a reflection of diſgrace. He that is much ſpoken of, in this ſenſe, is ill ſpoken of; and he is quite loſt in the opinion of men, who is thus found in their diſcourſe. It is poſſible (though rare) for a man to be in a low, or bad condition, and yet to be well ſpoken of, yea to be highly honoured; ſome are had in precious eſteeme, while they lye upon the dunghill: but uſually a man greatly afflicted is little valued, and he whoſe ſtate is laid low in the World, his perſon is alſo low in the opinion of the World. *Job* was at that time a *By-word* in both theſe Notions; he was low in ſtate, and he was lower in eſteeme.

Hence Obſerve.

Fiſt, *Great ſufferers in the things of this World, are the common ſubject of diſcourſe, and often the ſubject of diſgrace.*

Fieri ſolet ut inſignes virorum illuſtrium calamitates in proverbium abeant deque iis ſcant canones.

Such evils as few men have felt or ſeen, all men will be ſpeaking of. Great ſorrowes, eſpecially if they be the ſorrowes of great men are turned into Songs, and Poetry plays its part with the ſaddeſt diſaſters. When *Sibon* King of the *Amorites* had taken many ſtrong Cities from the King of *Mob*;

the

theillery which fell upon the Moabites by that War was put into Verse; and passed into a Proverbe (*Numb. 21. 27, 28, 29, 30.*) Wherefore they that speake in Proverbs say, Come into Heshbon, let the City of Sibon be built and prepared: For there is a fire gone out of Heshbon; a flame from the City of Sibon; &c. That is, A feirce hot War is made, which hath consumed Ar of Moab; and the Lords of the high places of Ammon. Holy David met with this measure from men in the day of his sorrowes (*Psal. 69. 10, 11.*) When I wept and chastned my soule with fasting, that was to my reproach; I made sack-cloth my Garment, I became a Proverbe (or a By-word, 'tis Job's language) to them: In the next verſe he tels us who did this, by way of distribution, They that sit in the Gate (that is, Great ones) speake against me, and I was the Song of the Drunkard, that is, Of the common sort. When those false Prophets, *Abab* and *Zedekiah* (who to put the Jewes into a hope of a speedy returne from their Captivity in *Babylon*, prophesied the speedy ruine of *Babylon* in little, when, I say, those false Prophets) should be cruelly put to death by the command of the King of *Babylon*; according to the Prediction of the Prophet *Jeremiah*, then the same Prophet foretels also, that this judgement of God upon them for their lyes, should be made a By-word, and their names a curse (*Jer. 29. 21, 22.*) And of them shall be taken up a curse, by all the Captivity of *Judah*, which are in *Babylon*, saying, The Lord make thee like *Zedekiah*, and like *Abab*, whom the King of *Babylon* rosted in the fire. That signall Victory of *Gideon* over the *Midianites* became a Proverbe in *Israel* (*Isa. 9. 4.*) As in the day of *Midian*. And the Lord promises his people, that the fall of the King of *Babylon* shall be so notorious, that they shall take up this Proverbe, and say, How hath the oppressor ceased? The golden City ceased (*Isa. 14. 4.*) The Prophet *Habakkuk* assured them that this should be, while he sayd (*Chap. 6.*) Shall not all these (certainely they shall) take up a Parable against him, and say, Woe to him that encreaseith that which is not his; how long? And to him that ladeth himselfe with thicke Clay.

Plaga Zedekia
tangam te, si
frater & ser-
vus Zedekia.
Vatabl.

Secondly, Observe.

It is a great burden to be made a disgracefull by-word.

Thus God threatned his owne people, and numbred it among the forest punishments of their disobedience (*Deut. 28.*

37.) *The Lord ſhall bring thee and thy King whom thou haſt ſet over thee, to a Nation whom thou nor thy Fathers have knowne, and there thou ſhalt ſerve other Gods, Wood, and Stone, and thou ſhalt become an aſtoniſhment, and a Proverbe, and a by-word, among all the Nations whither the Lord ſhall lead thee.* This threat was renewed (1 King 9. 7.) And the Pſalmiſt bewailes it that God had brought his people into ſuch a condition, *Thou haſt made us a by-word among the Heathen, a ſhaking of the head among the people: thou haſt made us a reproach to our Neighbours, a ſcorne and deriſion to them that are round about us* (Pſal. 44. 13.) The Prophet Jeremiaſh ſpeakes terror from the Lord (Jer. 24. 9.) *I will deliver them to be removed to all the Kingdomes of the earth for their hurt, to be a reproach, and a proverbe, and a taunt, and a curſe in all the places whither I ſhall drive them: The Hypocrite, who putteth the ſtumbling block of his iniquity before his face, and commeth to a Prophet to enquire of the Lord, hath his doome denounced in this terror* (Ezek. 14. 8.) *I will ſet my face againſt that man, and make him a ſigne and a proverbe, and cut him off from amidſt my people.* Again (Ezek. 16. 44.) *They that ſpeake in proverbs ſhall ſay, Such as the Mother is, ſuch is the Daughter; The Hittites and the Iſraelites were both alike in ſin, and they ſhould not be unlike in puniſhment: Such ſhort ſentences are an advantage to memory, and ſerve in ſtead of larger Hiſtories of eminent providences, whether mercies or judgments.*

Thirdly, Obſerve.

God often turnes that to the honour of his ſervants, which men intended to their diſgrace.

Job was a by-word, in diſgrace; God made him a by-word too, but for his honour. *Job* is famous to a Proverbe at this day: for as when wee would ſet forth the greatneſſe of any mans ſuffering, we ſay, *Hee is as poore as Job*; ſo when wee would ſet forth the greatneſſe of any mans patience, we ſay, *He is as patient as Job*, or, *he is another Job*: All the virtues, and graces which the Saints have manifeſted under ſufferings, are proverbially expreſſed under the ſufferings and patience of *Job*. Never did *Cæſar*, nor *Alexander*; nor any of the great Hero's of the World obtaine ſuch a Name and glory, by victories over men, as *Job* did by patient ſuffering under the hand of God.

*In proverbium
abit, Jobi pa-
tientia.*

And as he is proverbially spoken of for his suffering, so likewise for his holiness, God made his Piety a Proverbe too, though his Friends suspected him for an Hypocrite. When the Lord would shew himselfe so unalterably resolved, that nothing should take him off from bringing judgement upon a sinfull people, hee saith, *I will not doe it, though Noah, Daniel, and Job stood before me* (Ezek. 14. 14.) As if he had sayd, I will not doe it, though the most eminent men in holiness, or the greatest favorites that ever I had in the World should sue that they might be spared; if any in the World could obtaine this of God, Noah, Daniel, and Job could, but they should not, therefore none shall. See with what honourable Names he is listed, Noah and Daniel, men remembered, yea crowned with honour by God and all good men, are but company good enough for Job: *Thou hast made me a by-word.*

לפני
Interpretatur,

antea, prius,

i. e. קר

vel ante facies,

i. e. in conspe-

ctu hominum

& in oculis eo-

rum.

Exemplum sum

coram eis.

Vulg.

Sumitur ver-

bum Tophet ut

מופת

portentum, pro-

digium, res

mira, i. e. Ex-

emplum quod-

dam prodigio-

sum.

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל

Es nollet eam

ignominie ex-

ponere. Bez.

Graci dicunt

sumitur, -an

sanctis, dici-

tur proscriptus

publice in cippo.

And aforesime I was as a Tabret.

[Aforesime] The word may be taken two wayes.

First, As signifying what was or hath been done in former times, in which sense we translate, *Aforesime*, or formerly *I was as a Tabret.*

Secondly, As signifying what is or hath been done in the presence of others, *Before them I was as a Tabret*: Wee put in the Margin, *Before their face, or in their sight*; That is, They being witnesses of it, *I was as a [Tabret.]*

The Vulgar Latine translates the word which wee render *Tabret*, an *Example*, *I am a by-word and an example before them*; which is a good sense; and then the word *Tophet* (of which more by and by) is used for *Mophet*, which signifies a wonder or some strange unusuall thing which appears, or is reported to the admiration of all beholders and hearers. I am a Proverbe, and a strange example: Strange examples grow often into a Proverbe. So the Greek expresseth it; and we in English say to a man who hath offended greatly, *You shall be made an example*; that is, *You shall be severely punished* (Mat. 1. 19.) *Joseph* being very tender of the honour of *Mary* his espoused Wife, perceiving that shee was with Childe before they came together, he was loath to make her a *Paradigme*, or an example, of dishonesty and disloyalty; he was unwilling to make

make

make her a publique example, and therefore *was minded to put her away privily*, till the Lord gave him warning in a dreame about it: So saith *Job* here, according to this rendring, I am a by-word among the people, and as it were, a Paradigme, a publique example. Great afflictions have these three things in them, in reference to others.

First, They are a wonder to others.

Secondly, They are a terrour to others.

Thirdly, They are an instruction unto others.

Wee finde all these and more in one Verse (*Ezek. 5. 15.*) *So shall it be a reproach and a taunt, an instruction and an astonishment unto the Nations round about thee, when I shall execute judgements in thee in anger, and in fury, and in furious rebuke, I the Lord have spoken it.*

The Apostle *Peter* describing the judgements of God, first upon the Angels, secondly, upon the old World, and lastly, upon *Sodome*, and *Gomorah*, saith, that *God turning the Cities of Sodome and Gomorah into ashes, condemned them with an overthrow, making them an ensample to those that after should live ungodly* (*2 Pet. 2. 6.*) The burning of those five Cities by immediate fire from Heaven, made them examples, or instructions to all succeeding Generations; we may reade the odiousness of those sins, and the severitie of God against them, by the light of that fire to this very day. Great afflictions are teaching afflictions; *Those calamities which destroy some should instruct all*: We are not onely to admire and wonder at them, to be amazed and terrified at them, but to be taught and admonished by them. So the Apostle concludes concerning the severall Judgements which God brought upon the Jewes, while they murmured and disobeyed him in the Wilderness: *All these things happened to them for examples (or types) and they are written for our admonition, upon whom the ends of the World are come* (*1 Cor. 10. 11.*) There are two sorts of examples written in the Word.

First, There are examples for our imitation.

Secondly, There are examples for our caution.

Some are examples by the good which they have done, these must be imitated; others are examples by the evils which they have suffered, by these we must be warned: This translation of the Text intends *Job* an example of Caution.

Again, *Aforetime I was as a Tabret*; that is, *Aforetime I was in good repute, or I was pleasant company*; As if he had sayd, *I am now derided, mocked at, and tossed upon the tongues of men, yea, I am now voted an Hypocrite, though heretofore in my prosperity, report gave a very pleasant sound of me, though absent, and my person was as welcome to them as a Tabret. To speake of me where I came not was musick, and I was musicke wheresoever I came; but now what am I? A by-word, musicke still if you will, but in scorne, a song of disgrace. That's the first sense.*

Hence take one Observation, before I proceed to further explication.

The affections and opinions of men are very variable.

I am now a By-word, before time I was as a Tabret. As the estates of men change, so usually doe our opinions of them. *Job's* heart was the same as before, he was as holy as ever he was, onely he was not so wealthy as he was, his spirit was as full of grace as before, onely his Purse was not so full of Gold as before; he had not so many thousand Sheep, nor so many hundred Oxen, he had not such a Family, and retinue, such worldly riches and honour, and because he endured such a change in his condition, see what a change he suffered in mens affections, he that before was as a Tabret, all were glad of him, is now a by word, the scorne of all.

Christ giveth testimony of *John Baptist* (Joh. 5. 35.) *He was a burning, and a shining light*; and what followes? *And you rejoyced in him for a season.* Though *John* did burne and shine all the while which God continued him in the Candlestick of the Church with equall heat and lustre, yet they rejoyced in him but for a while, or for a season. The Jewes changed their thoughts of *John*, and their esteeme of him was weakened, though *John* continued in the same strength of parts and gifts: Then, how would they have changed if *John* had changed. The peoples hearts were flatted towards him, though his abilities were not; *John* had not that repute and honour after a few yeares which he had at the first. And the word in the Gospel which we translate to *rejoyce*, comes neere the word which we have in this Text, a *Tabret*; for it signifies to leape and dance; and the Tabret is a muscicall Instrument, at the sound of which men dance and leape; for a time they leaped about *John*; he was a burning and shining light, and they danced

danced and skipped about him, as Children doe about a blazing fire in the Streets, but this was onely for a season: *John* himselfe found the World a changling, his followers kept no constant tenour towards him, how constant soever his tenour was. How great a change did *Christ* himselfe finde; *He* is yesterday, to day, and the same for ever, Yet one day the Jewes cry *Hosanna*, they will needs make him a King, he had much adoe to keep himselfe from a Crowne; the ayre eccoes with *Blessed is he that commeth in the name of the Lord*: yet presently after, the cry was, *Crucifie him, crucifie him, he is not worthy to live*, he could not keep himselfe (by all his power as man) from a Crosse; a murderer is preferred before him, *Not this man, but Barrabas*. We reade (*Acts 14.*) how suddenly the Tyde and Streame of affections turned, and how opinions varied about *Paul*; when he and *Barnabas* had wrought a great cure, the people came and would needs adore them and offer Sacrifice, and sayd, *The Gods are come downe in the likenesse of men*; They brought Oxen and Garlands, and would needs worship them, there was much adoe to save them off from Deifying, or making Gods of them, and yet before that Chapter is at an end, their acception of him was at an end; and *Paul* was stoned as unworthy the society of men, by the same men, and in the same place where he was saluted as a God. It is no new thing in the World, to see those a *by-word* of the people, who even now were their *Tabret*: to adore one while, and to despise another, to applaud to day, and to dislike to morrow, now to smile, and anon to frown, is the constant inconstancy of the creature.

Therefore, *Live not upon the breath of men, upon popular ayre, or the speech of people*: Though to have credit with men be a blessing, yet let us live upon the credit which we have with God, and rejoyce onely in his esteeme. Most men are full of change, and are apt to vary their aspects every moment, their affections are as moveable as their outward condition is. Onely God never alters his opinion of any man, he never rejects where he hath accepted, nor casts off where he hath embraced, once a friend and alwayes a friend, once pleased with us and alwayes pleased with us; yea God is pleased with his while he manifest a fatherly displeasure against them; and they are as a *Tabret* to him while he makes them a *By-word* among the

the people. *Job* was a Tabret in the eares of God, when he was a By-word among the people.

Thirdly, Because a Tabret or Drum is empty of all but ayre, and giveth nothing but a sound; some interpret thus, *I am before them as an empty Vessell, or as one who hath nothing in him but winde, and from whom nothing comes but a sound of words;* that is, They looke upon me as a man of no reall worth. *Paul* saith of himselfe, that though he spake *with the tongues of men and Angels*; that is, With the most excellent tongues. Angels have no tongues, nor have they any faces as men have, yet in Scripture, the face of an Angell is put for the most beautifull face, and the tongue of an Angell for the most eloquent tongue among all the children of men: Now saith *Paul*, though I had the tongue of Angels, or men, and were the best speaker that ever was, yet (being voyd of true charity) *I should become as a sounding brasse and a tinckling Gimball* (1 Cor. 13. 1.) Such a tinckling Gimball was *Job* esteemed, a Drum full of ayre, or an empty Vessell, as Jerusalem was left by the King of Babylon (Jer. 51. 34.)

Exsistimant esse vocem Chaldaicam quae significat, Dominum vel principem. q. d. qui princeps eorum factus sum in proverbium & fabulam. Rab. Lev. Vatabl.

Fourthly, Some both of the Rabbins and latter Writers tell us, that *Tophet* is a Chaldee word, signifying Lord, or a Prince: And they referre us for a confirmation to (Dan. 3. 2.) Where we finde the word put into the Summons which *Nebuchadnezzar* sent to his Nobles and great Officers, for their attendance at the dedication of the Image which he had set up: We render it, *Sheriffs*, whether our word hits that is doubtful, but without doubt it signifies such as were in high Authority, being there marshall'd before the Rulers of the Provinces.

Taking this interpretation of the word, *Job's* meaning is, *I am now a proverbe, or a man of no credit, though heretofore I was as a Prince, or a Ruler in their presence.* Some reject this because the mixture of the Chaldee with the Hebrew, was long after *Job's* time, which yet may easily be reconciled. And the sense is good, being indeed the same in substance with the second Exposition.

Fifthly, This word *Tophet* which signifies a Drum, or (as we) a Tabret, which is a smaller Drum (for there is the Martiall Drum, or the Drum of Warre, and the Tabret, which is a Mirth Drum; a Drum used at sports, and dancing, this word

word I say) gives denomination to a place very famous or infamous rather in the Scripture of the Old Testament: A part of good *Josiah* his reformation is thus described (2 Kings 23. 10.) *And he defiled* (in the opinion of Idol-worshippers, though indeed the purest worship used there, was more filthy then any filth which *Josiah* threw into it, He, saith the Text defiled) *Tophet which is in the Valley of the Children of Hinnon, that no man might make his Sons and Daughters passe through the fire to Moloch.* The Prophet *Jeremiah* complained of, and threatened that place (Chap. 7. 31, 32.) *They have built the high places of Tophet which is in the Valley of the Son of Hinnon, to burne their Sons and Daughters in the fire, &c.*

Now, the reason why that place was called *Tophet*, from the word in the Text, arose thus, because when the Jewes in those abominable Idolatries offered their owne Children, the fruit of their bodies, in sacrifice to *Moloch*, the reputed God of the Moabites and Ammonites, who was so called from *Molac*, signifying to rule or reigne (for as all Idols would rule as Kings, so this was a chiefe, a King Idol; hence some conceive *Moloch* to be the same with *Baal*, which is also a name of supremacy, signifying Lord, or Master) This *Moloch* was an hollow Image of Brasse, into which they put much fire, having the face of a Bullock, and hands spread abroad like a Man: He had seven Chappels, and whosoever offered his Son to him entred into the seventh; which when any did, they used to beat upon Drums and Tabrets, that the shreekes and cryes of the poore Childe might not be heard by the Father: Hence the place was called *Tophet*, from *Toph*, a Drum, which comes from a radicall word signifying to beat, or strike with the hand, because Drums are artificially beaten, and we ordinarily say, *Beat the Drum*, or, *At the beat of Drum*.

And hence this place *Tophet*, where those Children were superstitiously tormented by fire and burnt to ashes, grew to a Proverbe; so that any place of extreame torment was called *Tophet*: As Hell is called *Barathrum*, because *Barathrum* was a place so called among the *Athenians*, into which they cast notorious malefactors. Hence also Hell is called *Gebenna*, from the Valley of the Son of *Hinnon*, where those Children were sacrificed; or from *Ge*, signifying a Valley, and *Nabam*, roaring or crying: So that it was called *Gehinnon*, from the

Barathrum
quod supplicii
locus erat apud
Athenienses, pro
infernis usurpa-
tur. Becm. de
Orig. Ling.
Lat.

A nomine Ge-
hinnon, i. e.
Vallis Hinnon,
infernus dictus
est Gebenna.

Hier. on. in. 10.
Cap. Matth.
22 Vallis &

רוזגל, gemit-
cry

Et ignis gehenna prius ero.
Rab. Da. Pagn.
Sum velut Gehenna.

q. d. Etiam me vivum adju-
dicant Gehenna,
vel miſeranda
alicuius mortis
generi.

Sed res hæc
quadrare non
poſeſt nam ignis
illius vallis Ge-
benna multis
poſterior fuit
quam Job. Pi-
ned. Merc.

Exiſtimo Toph,
ſignificare tym-
panizationem. i. e.
dominam qui
paſſus eſt illud
ſupplicium quod
Graeci, vocant
τύπανον La-
tini quoque
Tympanum.
Bold.

Tympanizatione
illa videtur eſſe
qua reus per
quatuor mem-
bra diſtentus
bacillis ad nu-
merum in ven-
tre tan; uam
tympanum per-
cutiebatur. Id.

cry of the Children, and Tophet from the beating of Drums to drowne the cry of the Children. And upon this account ſome learned Tranſlators render the ſenſe thus, *He hath made me a by-word, and I am as Hell*: that is, They judge me worthy of Hell and damnation; yea, *that I am a very Hell, I am as Tophet before them*; or they looke upon me, as a man in Hell already: But I finde this Interpretation diſcharged from this Text upon good reaſon, eſpecially by a Demonſtration of the invalidity of that reaſon upon which it is grounded, eyther by the firſt diſcoverers or maintainers of it. For the Idolatry of ſacrificing Children to *Moloch* in *Tophet*, and the fire in the Valley of *Hinnon* were not heard of in the time of *Job*; the firſt mention of the Valley of *Hinnon* is (*Joſh. 18. 16.*) at the diſtribution of the Land of *Canaan* among the Tribes of *Israel*; and the name *Tophet* was not given it till ſome Ages after that, not till the Idolatry of the Jewes was growne to its height (which was not preſently, but by certaine degrees) for that act of theirs in offering their Children to that Idoll ſeemes to be the higheſt growth and top-branch of it. And therefore I paſſe this expoſition.

Sixthly, The word *Tophet* is conceived to ſet forth the manner of a puniſhment or torture uſed in thoſe times: Some Malefactores were adjudged to have their bodies ſtretched out by the four quarters upon an Engine, and then to be beaten upon their bellies to ſuch a number of ſtroakes as the Law; or ſentence of the Judge appointed. Which manner of torture was called by the Greeks *Tympanization*, or as we may expreſſe it in our language, *Drumming*, and the perſon adjudged to that puniſhment was ſayd to be drummed, when it was inſiſted upon him, becauſe he was beaten upon his body like a Drum, and beaten alſo like a Drum in meaſure, or to a certaine number of ſtroakes, the greateſt number not exceeding forty, as the Judicial Law of *Moses* appointed (*Deut. 25. 2, 3.*) which may be a confirmation of this Notion upon *Job's* Text; to which alſo we may adde the preſent cuſtome of the Eaſtern Countreies, eſpecially among the *Turks*, who commonly puniſh their Captives and Gally-slaves ſtretching them naked upon a broad Planke or Board, and giving them many cruell ſtroakes upon their Bellies: But above all, the Author of the Epiſtle to the Hebrewes gives a cleere light to this (*Heb. 11. 35.*)

where

where deſcribing the ſeverall torments which the Saints of the old Church among the Jewes endured, hee ſaith, *Women* αἱ γυναῖκες δὲ ἐ-
received their dead raiſed to life againe, and others were tortured. So τυμπαλίζοντες
 we tranſlate: The Greek is, *Others were Drummed,* that is, they
 endured the torture of Tympanization, or Drumming; which
 word is alſo uſed by the Compiler of the Hiſtory of the *Mac-*
cabees (2 *Maccab.* 6. 19. 28.) who tells us that *Eleazer*, and αὐτὸς δὲ τῶν
 other Martyrs were tympanized or drummed; he offered ὅτι τὸ τυμ-
 himſelfe willingly to the torment or Drum; the manner of πανος περὶ τῆς
 which may be eaſily collected from the thirtieth Verſe of that γῆ.
 Chapter in the *Maccabees*, where the Author ſaith, *As he was*
ready to give up the ghoſt, becauſe of the ſtroakes, &c. which thews
 two things.

First, That the torture was by beating with Staves, or Cudgels.

Secondly, That it was not uſuall for men to dye under ſuch beatings, that puniſhment not being to death, but to paine and diſgrace; as appears alſo from that of *Pilate* concerning *Chriſt*, who when he found nothing in him worthy of death, ſaid, *I will chaſtiſe* (or beat) *him, and releaſe him* (*Luke* 23. 15. 16.) And *Paul* received forty ſtripes ſave one, five times of the Jewes (which ſeems to have been a torture ſome-what like this we are now upon) and was thrice beaten with Rods, and yet ſurvived them all (2 *Cor.* 11. 24, 25.)

The Prophet *Nabum* alſo may be thought to allude to this cuſtome (*Nab.* 2. 7.) And *Huzzab* (which ſome take for the proper name of the Queen of *Ninevie*) ſhall be led away Captive, ſhe ſhall be brought up, and her Maids ſhall lead her as with the voice of Doves, tabring (or Drumming) upon their breaſts. It is this word in the Text; that is, They ſhall inſlict that puniſhment upon themſelves, which others uſe to inſlict on evill doers; as if he had ſayd, They ſhall torture themſelves, or be their owne tormentors for very greife and vexation at thoſe miſeries which their enemies ſhall bring upon them. As the poor Publican filled with godly ſorrow and remorse for his ſin, Smote upon his breſt (*Luke* 18. 13.) So it is uſuall for ſuch as are overburdened with worldly ſorrow, to ſmite upon their breſts, and add a voluntary paine to that which is inſlicted.

Job is conceived to aime at this forme of puniſhment; and

Statui me ad-
dominari popu-
lis & tympani-
zatus palam e-
ro. Bold.

Ac si publicè
fuissem tympa-
nizans & ba-
cillis catus.

Bolduc.

then (taking the former part of the Verse, not as we render it, I am a by-word, but as the word properly signifies, to Govern, or beare Rule, and then I say) the sense appears thus, *I who have been a Ruler, or in place of Authority heretofore; am now looked upon as a man who eyther had been, or deserves to be tormented, drummed, or cudgelled; as if I were at once an ordinary man and an extraordinary Malefactor: We may also keep to our translation of the former part of the Verse, and suite this Exposition of the latter sa tvery well unto it; Thus, Hee hath made me a by-word of the people, and before them I am in no better repute then a man who for his faults hath undergone publique shame; as if wee should say (according to our customes) then a man that hath been whipt about the Streets, or that hath stood upon the Pillarie, or that hath been branded with a hot Iron in the hand or face; both which applications of this Exposition center in that Observation lately given, about the changeablenesse and inconstancy of mans opinion concerning and of his affections towards man: And therefore I shall not insist farther upon the use of it, but onely add, that,*

A Learned Interpreter takes much paines to make out a prooffe of this Exposition from that passage of the Prophet *Isaiah* (Chap. 30. Vers. 30, 31, 32, 33.) where the Lord having made gracious promises to his own people of their deliverance from the Assyrian bondage, thus threatens the Assyrian, the Rod of his anger and the Staffe of his indignation (Ver. 30.) *The Lord shall cause his glorious voyce to be heard, and shall shew the lighting downe of his arme, with the indignation of his anger, and with the flame of a devouring fire, with scattering tempest and hailstones. For through the voyce of the Lord shall the Assyrian be beaten downe, which smote with a Rod. And in every place where the grounded staffe shall passe, which the Lord shall lay upon him, it shall be with Tabrets and Harps, and in battels of shaking will he fight with it. For Tophet (which is the word of the Text) is ordeined of old, yea for the King it is prepared, he hath made it deepe and large: the pile thereof is fire, and much wood, the breath of the Lord like a streame of brimstone doth kindle it. In these words (saith my Author) there is a cleer description of that kinde of torture, called Tympanization, or Drumming, with which the King of Assyria is eyther threatned (in specie) particularly, and properly, or by a *Synechdoche*, to shew that God would*

would lay ſevere puniſhments upon him. For (ſaith the Prophet) *Through the voyce of the Lord ſhall the Affyrian be beaten downe, which ſmote with a Rod: He ſmote with a Rod, but he ſhall be beaten downe with a Staffe; for in every place where the grounded ſtaffe ſhall paſſe, or, every paſſing of the Rod founded; that is, Of the Rod founded in the decree of God, which ſo eſtabliſheth it, that no power or policy of the Affyrian ſhall avoyd, or remove it: For though God will not let the Rod of the wicked reſt upon the lot of the righteous (Pſal. 125. 3.) yet the Rod of God ſhall reſt upon the lot of the wicked, There ſhall be the reſt thereof (Zech. 9. 1.) The Rod of God, by the lighting downe of his arme (V. 30.) ſhall ſtrike home to, yea into the ſelſh of his Enemies, and there make deep gashes or cuts, running like ſo many rivelets with blood; and (ſaith hee) The Lord ſhall lay it upon him, or, as our Margin hath it, *Shall cauſe it to reſt upon him;* when the Lord layes it on, let who ſo will, or rather who ſo can (and indeed none can) take it off, *The Lord ſhall lay it upon him;* and (as it follows) *it ſhall be with Tabrets and Harps;* which, as moſt Interpret of the joy which the Jewes ſhould have at the downefall of the Affyrian, ſo my Author expounds it ſuitably to his Notion, of the manner of Gods ſmiting the Affyrian; which ſhould be as a Drum, or Tabret is ſmitten, with many repeated ſtroakes, which in ſome exerciſings of that Art, paſſe ſo thick, and ſo unceſſantly, that the Sticks ſeeme to reſt upon the Drum, as alſo the finger upon the Harpe, and not to move at all off from eyther; even thus ſhall God lay his Staffe upon the Affyrian: *and in battells of ſhaking will he fight with it, or with them;* that is, by the ſhaking of Battells, or by frequent renewed Battells, will he fight with and deſtroy them. For (as it followes) *Tophet is prepared of old;* that is, The Engine upon which he ſhall be tortured; the forme and manner of which is in many particulars deſcribed out of ancient Writers, by the Author of this expoſition, but I ſhall not ſtay upon them. This *Tophet is prepared of old,* or, *from yeſterday;* that is, God hath prepared it aforehand, and made it ready, *He hath made it deepe and large;* that is, proportionable in all its dimensions for that uſe and purpoſe; yea *for the King it is prepared (the great King of Affyria (which is added, becauſe this was a puniſhment for common men, yet the King (ſaith he) ſhall**

*Iubet amoveri
noxiālem stipi-
tem plebia cla-
rum pana me-
damnet virum.
Pud. in Rom.
Martyr.*

be thus tortured, he shall no more escape the hand of God, then the meanest of his subjects, and hee shall be handled in the same manner as the meanest among them shall. The dishonour of such a suffering is a greater punishment to a great King, then the paine of it, yet he cannot be dispensed with, *yea for the King it is prepared. The pile of it is fire, and much wood*: What's the meaning of that? My Author answers, this punishment of drumming was sometimes but preparatory to another: first they were beaten, and then they were burned; and therefore (saith he) before the Engine a great fire was made, into which when they were tortured by beating, offenders were cast and consumed to ashes. Our Martyrologyes tell us of some, who have been first hanged, and then burned; and ordinarily among us, when Traytors are put to death, a fire is made at the place of Execution, into which their bowells are cast, when their bodies are cut up and quartered. Thus here, *The pile thereof is fire and much wood*: And the breath of the Lord as a streame of brimstone doth kindle it; that is, The Lord being extremely angry with, and incensed against the King of Assyria, will therefore kindle this fire of his wrath totally to consume him.

But here it may be demanded, Did any of the Kings of Assyria, who captivated and afflicted the Jews, suffer such a kinde of death as this? I suppose none of them did: Some tell us that the Army of *Senacherib* which invaded *Judea*, was overthrowne and destroyed by the Angell in that place called *Tophet*, or in the *Valley of Hinnon*, which is also given as a reason why that word is used in the Prophet; but *Senacharib* himself was slain in the Temple of his Idol (*2 K. 19. 37.*) Nor is it (as I conceive) the mind of our Expositor, to conclude from hence that the King of *Babylon* was put to death by such a torture; but onely to shew under the description of that kinde of death, that the death and destruction of the King of *Babylon* should be very terrible, and that God would judge him, even as notorious offenders are, both to a painefull and a shamefull end.

As this Interpretation of the Prophet gives much light to that of *Job*, so it is an ingenious conjecture upon that place, and carries a faire correspondence both to truth and reason. Nor is there (that I have met with) any Interpreter who doth

doth not understand that Text of *Isaiab* in its first and literall sense, of the temporary judgements which God threatned to powre out upon the State and King of *Babylon*, as most in a Tropologicall and Allusive sense, Interpret it of eternall judgement in Hell, which is indeed a fiery *Tophet*, and is prepared of old, yea for the King it is prepared, for the great King of *Assyria*, as well as for the meanest person.

There is a seventh Translation and Exposition of these words, which takes the former part of the Verse as was toucht upon the last, and reads the whole thus; *For he will make me a Governour among the people, though I have thus been made as matter for the Fiddlers or Taberers Song.* So that, as the former Exposition, renders the Text as a complaint, proceeding from *Job's* griefe, that he who had been a Great man, a Governour of the people, should be now punished as a slave, or as a Malefactor; so this renders it as a Prophecie, proceeding from his Faith, That God would restore and raise him againe to be a Governour among the people, though now he was the scorne and derision of the people.

This reading rises clearly enough from the words of the Text, yet I have one exception against it, as to the constant tenour of *Job's* profession; who though he were full of Faith in God, that it should goe well with him for eternity, yet hee constantly disclaimes any hope of restauration to a temporall greatnesse; and having sayd at the beginning of this Chapter, *My dayes are extinct, the Graves are ready for mee*, it seemes unsuitable to say here (which is the sense of this Translation) *My worldly joyes are blossoming, the Thrones are ready for mee*: And therefore (with much reverence to the Learned Author) I lay by this Interpretation.

Lastly, Master Broughton translates thus, *That maketh mee a by-word to the people, and I am openly a Taber*: He applies it not (as we) to the former time, but to that time, *I am a Tabret*, and that openly, or in open view, in the sight of all. We say of a man that is abused and jcered, *He is played upon*; so saith *Job* (according to this rendring) *They play upon me as a Taber*, they rejoyce in my sufferings, they make themselves merry with my sorrowes, and rejoyce at my calamity; so the Lords of the Philistims dealt with *Sampson*, having put out his eyes and imprisoned him, they sent for him, to make them

*Nam fore ut
instituat me ad
presidentium
populi, quan-
vis tympani-
barum materia
ante fuerim.*

*Jun.
Restituet me
Deus in digni-
tatem meam &
alius provehet,
Jun.*

*Posuisti autem
me fabulam in
gentibus & ri-
sus eis deveni.
Sept.*

sport (*Judg. 16. 25.*) Thus (as the sense of this Translation leads us) *Job* aggravates his sorrowes, by the joy which others discovered at it ; which is also the meaning of the Septuagint, whose reading is, *Thou hast made me a talke among the people, and I became a laughing-stock to them.*

Hence Observe.

Greife is most greivous when others rejoyce at it.

Those afflictions which make others laugh, make us most mournfull : When *Nero* had set *Rome* on fire, hee made himselfe musick at it, and that calamity upon the City, was as a Tabret to him, while they were sorrowing, he was singing. As to rejoyce at the evill which others suffer is base joy, the worst of joyes in it selfe, so it makes the evils which wee suffer worse to our apprehension. The Prophet laments over *Jerusalem*, because of this (*Lament. 2. 15.*) *All that passe by, clap their hands at thee, they hisse and wagg their head at the Daughter of Jerusalem, saying, Is this the City that men call the perfection of beauty, the joy of the whole Earth ? All thine enemies have opened their mouth against thee, they hisse and grasp the teeth, they say We have swallowed her up certainly, this is the day that we looked for, we have found, we have seen it. Jerusalem was as much burdened with her Enemies joy, as with her owne sorrows. If when we mourne, we have some to mourne with us, wee are comforted in our mournings ; but when God leaves us to the scorn and contempt of men, when they make themselves merry with our troubles, and exult at our calamities, when our teares are as Wine to them, and the Bread of our affliction becomes the Bread of their desire, this renders our sorrows out of measure sorrowfull. Hence *David* (*Psal. 25. 2.*) prays so hard, *Lord let not mine Enemy triumph over me* : It is easier to lose a Battel, yea to dye in a Battel, then to be led in triumph, or to be triumphed over after the Battel : *David* being freed from that fear, gathers a strong argument that God had respect to him (*Pf. 41. 11.*) *By this I know that thou favourest me, because my Enemy doth not triumph over me.* It is greatest mercy when we triumph over our Enemies, but it is great mercy when God delivers us from being triumphed over by our Enemies, for as the mercies of the wicked, so the joyes of the merclesse are cruell. The Apostle reports it as a great part of his affliction, that he was made a gazing stock, or a spectacle to the world, to Angels and*

and men (1 Cor. 4. 9.) The word which the Apostle useth is an Allusion to the Romane Theaters, whither all the people resorted to sport themselves, and their special sport was, to behold the Combates of Men with Men, or of Men with Beasts; such a sporting spectacle were the Apostles made (in their combates with the world) to the World, and to Angels, and to Men: They had Spectators enow, they were a Spectacle to the World, that is, To the Inhabitants of the World, who are distributed into their first and greatest division in the next word, *Angels and men*: Heaven and Earth are the Fabricke of the whole World, Angels and men are all the Inhabitants of both, yet some restraints Pauls Text, to evil Angels onely, or Devils, because it sounds harsh to the eare, that the good Angels should delight themselves in beholding the sufferings of good men; but it is not Pauls scope to shew that every beholder of their sufferings tooke delight in their sufferings, but that all did, or might behold them, for those things were not done in a corner. The Apostles were set forth by their Adversaries as if they had invited all the world, Angels and Men, good and bad, to laugh at them; yet as good men could not behold them without weeping, so the good Angels could not behold them with rejoycing, unlesse it were at their constancy and courage for God, or at that Crowne which they saw ready prepared for those who overcome: And in this sense good men also rejoyced at their sufferings. But when any mans sufferings are rejoyced at, because he suffers and is in paine; this is very painefull.

This was Moabs burden (Jer. 48. 39.) *They shall howle, saying, How is it broken downe? How hath Moab turned the back with shame? So shall Moab be a derision, and a dismaying to all them about him.* And when the Psalmist would expresse how highly God was offended at the counsels and plottings of wicked ones, he tells us, *He that sitteth in Heaven shall laugh, he shall have them in derision* (Psal. 2.)

And if ever people had cause to blesse God because he hath not made their Enemies to rejoyce over them, wee have cause to doe it. What a by-word should we have been by this time, what a Tabret to the Nations round about, what musick to many thousands at home, had the Lord given but that occasion to them, that he hath oft, and oft put into our hands?

Blessed

Blessed be his Name that he hath not made us a Tabret to others, but hath often put a Tabret into our hands, and a new Song into our mouths, even of thanksgiving to our God.

Job having aggravated his sorrows, by their effects upon others; now shewes what effect they had upon himselfe.

Vers. 7. *My eye also is dim by reason of sorrow, and all my members are as a shadow.*

De illa de inferiori sensibili cognitione qua fit per phantasmas, sic ista de intellectu oculo exponi debet. Bold.

כעש Denotatur in illo verbo activa provocatio, indignatio, irritatio. Caligavit ab indignatione oculi meus. Vulg.

Magna cogitatio obsecrat adducto intus visu in morbo comitiali aperti nihil cernunt animo caligante. Plin. lib. 11. c. 37. de oculis & lachrymit.

יצר יצר Formavit.

[*Mine eye*] The eye is taken two wayes, eyther properly for the corporall eye, or tropically for the understanding: Some interpret Job of the eye of the minde; and that hath compli-
ance with the translation which is also given of the latter clause, as I shall shew when I come thither. But I rather take it literally for the eye of the body. *Mine eye*, that is, That Organ of sight which is as the Glasse or light of the whole body, even that is dim by reason of,

[*Sorrow.*]

The word signifies more then ordinary sorrow, it signifies sorrow with indignation, or from provocation: Job's sorrow had a touch of indignation, and it stirred him up to some undue provocations: Sorrow is taken two wayes.

Actively.

Passively.

Actively, for the sorrow, sorrowing.

Passively, for the sorrow, sorrowed.

Sorrow is the affliction it selfe, or sorrow is that passion which moves in us when we are afflicted. By reason of sorrow mine eye is dim: Sorrow is a wast both to the vitall and visive powers (Psal. 6. 7.) Mine eye is consumed because of greife: Again (Psal. 31. 9, 10.) Have mercy on me O Lord; for I am in trouble; mine eye is consumed with greife, yea my soule, and my belly. This effect of greife hath been toucht before (Chap. 16. 16.) Mine eye is dim by reason of sorrow.

And all my members are as a shadow.

[*Members*] That is, First, all the members of my body: Secondly (the Hebrew bears it) all the creatures, and imaginations of my minde are as a shadow.

The

The ſame word is uſed (*Gen. 6. 5.*) *The thoughts of the imaginations of mans heart* (that is, The ſigments or features of things which are formed up there) *are evill, and onely evill continually*: Wee put, *All my thoughts, in the Margine of our Translation*: As if he had ſayd, *My minde is ſo enſeebled that I can ſcarſe thinke or frame any ſolid notion; my minde is ſo unſetled that I know not how to make up my thoughts, or bring them to a rati-
onall iſſue about any poynt. Sorrow weakens the intellectuall part, as well as the ſenſitive*: As if hee had ſayd, *My minde, which heretofore was apt to conceive, and to bring forth the exacteſt Ideas and platformes of truth; I, who could ſhape and faſhion excel-
lent meditations, am now ſo weak-headed, that I can ſcarſe put two thoughts together, and all I doe is but a ſhadow to what I have been able to doe.*

This is a faire ſenſe, yet conſidering the context, I rather underſtand it of the members of his body; which were ſo decayed and poore, that hee look'd like a *Skeleton*, or (as wee ſay of ſuch) *an Anatomy*, nothing being left but ſkin and bone, nothing but a pack of bones; ſo that hee was rather the ſhadow and appearance of a man, then a man.

• Hence Obſerve:

The ſorrowes of the minde breake the body, as well as the minde.

This effect of ſorrow hath been met with in other places, and particularly (*Chap. 16. 16.*) I ſhall onely adde, that although godly ſorrow (as was there ſhewed) may worke deeply to the expence of bodily ſtrength, yet there is a very gracious promiſe (*Iſa. 58. 11.*) that God will make *the bones of ſuch fat*, that is, Fill them with marrow, which is the ſtrength of the whole outward man. And they who are weakened by the continuall exerciſes of godly ſorrow, here, are in preparation to an eſtate, where they ſhall ſorrow no more: *There will be no dimme eyes in Heaven, nor members like a ſhadow*: Our vile body ſhall be faſhioned like unto his glorious body, and all teares and mourning ſhall flee away. Perſect happineſſe is inconfiſtent with a blubbered eye. And though in Heaven a Saint may be call'd *Adam* (becauſe his body, for the ſubſtance of it, ſhall be the ſame that it was here on earth, though extremely refined and ſublimated, yea, ſpiritualiz'd, yet earth ſtill, now I ſay, though a Saint in

Heaven after the reſurrection, may (in this ſenſe) be called *Adam*, made of Earth) yet no Saint can be there called *E-noſh*, that ſtate being incapable of the leaſt mixture of ſorrow.

J O B, C H A P. 17. Verſ. 8, 9.

Upright men ſhall be aſtonied at this, and the innocent ſhall ſtirre up himſelfe againſt the Hypocrite.

The righteous alſo ſhall hold on his way, and he that hath cleane hands ſhall be ſtronger and ſtronger.

IN the two former Verſes *Job* ſhewed the greatneſſe of his affliction from a twofold effect.

In theſe two Verſes he ſhewes two reaſons why his afflictions were ſo great, not as *Eliphaz* and his Associates had ſuggeſted, becauſe he was a great ſinner, or had ſinned beyond the common line of man ; but,

First, That men, even *upright men* might be aſtonied, at the ſtrangenefſe of this diſpenſation of God, and of his ſtrength, ſupporting a weake creature under it, and carrying him through it : *God will doe ſome things which ſhall at once teach and aſtoniſh his people, and gives them not onely matter of inſtruction, but cauſe of wonder.*

Secondly, That, the innocent and righteous might be encouraged by my example to proceed vigorouſly in the wayes of holineſſe, notwithstanding all the oppoſition they finde from men, and the afflictions layd upon them by the hand of God ; for as much as the favour of God ſhines in upon mee through all theſe Clouds, and I have no doubt of his love, though I feele all this ſmart.

Verſ. 8. *Upright men ſhall be aſtonied at this.*

Who is an upright man hath been opened before ; yet here the upright man is a man free from Paſſion and prejudice, as well as from hypocrifie and falſe-heartedneſſe.

The word which we tranſlate [*Aſtonied*] ſignifies aſtoniſhment with admiration, or ſuch an admiration, as leaves a man.

Naki non tam in conſcientia purum a peccato, quam ab omni paſſione, humanoque reſpectu immunem virum hic ſignificat. Bold.

man aſtoniſhed and ſenſeleſſe, or puts him quite beſide himſelfe; when naturall reaſon is much overpowerd, we act as if we had had no reaſon.

Upright men ſhall be aſtonied. Maſter Broughton reads it in the Imperative Mood, *Let upright men be aſtonied at this:* He carries the ſame forme to the end of the context, *Let upright men be aſtoniſhed at this, and let the innocent ſtirre up himſelfe againſt the Hypocrite: Let the righteous hold on his way, and let him that bath cleane hands be ſtronger and ſtronger:* As if the words contained a uſe of exhortation or direction to ſeverall duties which *Job's* ſtate calls us unto.

We ſay, *Upright men may be aſtonied*, as importing the event, or what was intended in the act: As if he had ſayd, *Men of a right temper will not be transported with ungrounded jealousies and uncertain conjectures concerning me, when they ſee all this upon me, but will referre my ſtrange diſaſters to the unconceivable wiſedome of God, who thus orders the afflictions of his people, and ſeemes to reward their holy ſervices with ſharpeſt ſufferings.*

Upright men ſhall be aſtonied, at what? At this: or upon the conſideration of this thing: but what is this thing, the conſideration whereof, ſhall raiſe up ſuch aſtoniſhment? When the Buſh burned and was not conſumed, *Moses* reſolved, *I will turne aſide now, and ſee this great thing:* Strange ſights call us to conſideration. Wee have in this Text, *A buſh burning and not conſuming*, upright men may well be aſtoniſhed and turne aſide to ſee it.

More particularly, there are foure things upon which the occaſion of this aſtoniſhment is pitcht.

Upright men ſhall be aſtoniſhed at, or upon this.

Fiſt, At your hard dealing with mee, at your rigid cenſures of me, your bitter by-words and taunting Proverbs againſt me, will certainly cauſe upright men, men of a cleare judgement and conſcience, to ſtand aſtonied: As if he had ſayd, *It is not my ſingle opinion that you have wronged me, but all men of integrity will not onely ſay the ſame, but be amazed at your dealings with me.*

Secondly, *At this*, that is, At the deliverance which God will give me out of theſe troubles; thus the ſenſe is made out by thoſe who render the ſixth Verſe as the Propheſie of

Tacitu miratus eſt, præ admiratione ſupruit.

Animo, diſſi-
factis viri boni
gloriantur in
Deo & de hy-
pocritarum con-
fuſione exul-
tent. Jun.

Job's Faith that he ſhould be reſtored and ſet up to governe among the people: This turne of things ſhall worke aſtoniſhment in the beſt and moſt ſober ſpirited men, *upright men ſhall be aſtonied*, to ſee me tranſlated from the dunghill to the Throne, from a ſtate of greateſt contempt, to a ſtate of higheſt honour. Good men ſhall glorifie God in me, and ſhall rejoyce at the downfall of Hypocrites; but though the event did verifie this, *Job* was at the laſt reſtored, and was made as a Prince among the people, and his reſtauration was ſuch as might juſtly aſtoniſh and draw all that eyther ſaw or heard of it into admiration, yet I much doubt whether *Job* had any ſuch ſcope in theſe words, which rather continue and heighten the aggravations of his then preſent troubles, then hold out any intimations of his hope, much leſſe of his aſſurance of a raiſing to a future worldly proſperitie.

Thirdly, Some conceive this matter of aſtoniſhment to be the patience of *Job* under his ſufferings, that he ſhould endure and hold out in ſuch extremities, till his eye was dim by reaſon of ſorrow, and his members were like a ſhadow: *Upright men ſhall be aſtonied at this*; Is it not marvellous that a man ſhould act a life of grace, when it could ſcarſe be perceived that he acted the life of nature? As God doth often worke miraculoſly for the deliverance of his people out of trouble, ſo they ſometimes (by his power) worke miraculoſly under troubles, before deliverance comes. Such patience, ſuch humility, ſuch meekneſſe, and faith, are recorded in Scripture, as have cauſed upright men to ſtand aſtonied. This is a good ſenſe, but I rather pitch upon a fourth, as moſt proper to this place.

Cladis hac mea
universis eſt
ſtupenda ſed ju-
ſtis preſentim.
Pined.
Quid ita atro-
citer affligar
cum ſin inno-
cens, &c.
Merc.

Fourthly, I conceive when *Job* ſaith, *Upright men ſhall be aſtonied at this*: He points at the greatneſſe of his affliction: As if he had thus expreſſed it, *My being made a by-word among the people, my dym'd eyes and leane body will make ſuch a report and be ſuch a ſight, as will ſet all honeſt men a wondring, upright men ſhall be aſtonied at this. What! Hath the Lord dealt thus with Job, a holy man, concerning whoſe integrity he hath given ſuch ample teſtimony? This is indeed the Lords doing, but it is marvellous in our eyes.*

Hence Obſerve.

First, That the beſt of men, upright men are ſometimes at a loſſe how to interpret the outward dealings of God. Some

Some providences of God put the wisest to a stand; not onely are Fooles and wicked men, but men of the greatest experience and understanding in the wayes of God, so puzzled that they know not what to say, or how to answer? The Lord is pleased to give as hard Texts and Chapters in his workes as he doth in his Word; many outward administrations lye so close, yea so crosse to his ordinary proceedings, that we know not what to make of them: If we see a wicked man afflicted, we shall see a godly man afflicted much more: If we see a godly man prosper, we shall see a wicked man prosper double to it; these are strange things, at which not a few are amazed, and at their wits end; should we judge of all the dealings of God by humane reason, we should conclude some of them without, or against reason, though indeed they are onely above our reason, or have a height of reason in them, which we cannot reach, and therefore must admire.

No man wonders at that for which he can give a reason, and therefore we say it altogether unbecomes a Philosopher (who would be thought knowing about the reason of every thing) to wonder: There are depths in the providences of God which no man is able to reach or fadome, else upright men need not be astonied at them. The Preacher gives a caution, that we should not be over-curious in prying into such secrets (as some make the connexion of those two Verses Eccles. 7. 15, 16) *All things have I seene in the dayes of my vanity: Solomon was a man of vast observation, and though he had not seene all things in their particular existence, yet he had seene all things in their generall nature; and he gives instance in two sorts of things which he had seene, There is a just man that perisheth in his righteousness (Job was a righteous man, and he perished outwardly) and there is a wicked man that prolongs his life in wickednesse.* Among all his observations, he thought none of greater moment then these two: Now when God puts the righteous into a perishing condition, and sets up the wicked in worldly glory; this is matter of much admiration and inquisition, therefore he subjoynes (according to this interpretation) his caution (Verse 16.) *Be not righteous over-much, neither make thy selfe over-wise; that is, Be not anxious in searching out every particular, or every little little about this administration of God; make not thy selfe* over-

*Dum plus scire
vis quam oportet,
præ admira-
tione rei hu-
manum captum
vinctis ad
mentis stuporem
devenias. Pi-
ned.*

over-wise, doe not thinke that thou canst reach the reason of all that God hath done in causing a righteous man to perish, and a wicked man to flourish, there is more in it then thou canst comprehend, *Why shouldst thou destroy thy selfe?* that is, Thou mayst amaze and bewilder, yea undoe and destroy thy selfe, if thou venturest too farre upon those secrets of providence, but thou wilt not be able to extricate or resolve thy selfe by all thy venturing.

Now, *If the providences of God be such a deep, that upright wise men are astonied at them, then what a deep are the counsels and decrees of God?* Providences are the dispensations of God to the eye, they are the objects of sense, if we cannot see to the end of that which is before us, as providences are, how shall wee see the end of that which is so farre off from us as the Counsels and Decrees of God are? The Apostle stood as a man astonied at both (Rom. 11. 33.) when he had spoken of that amazing dispensation of God in casting off the Jewes, and receiving the Gentiles, he cries out, *O the depth of the riches, both of the wisdom and knowledge of God: How unsearchable are his judgements;* and among them, this speciall judgement in taking the Gospel from the Jewes, and breaking them off, who were the naturall branches, that the Gentiles who were the wilde Olive might be grafted in: *How unsearchable is this judgement, and this way of God past finding out; Upright men are astonied at this.*

Secondly, Observe.

How strange soever the dealings of God are with his, yet righteous men are onely astonied at them.

They are not scandalized, they are not offended at God for them, they doe not blaspheme the name, or apostatize from the wayes of God, nor doe they quarrell at his dispensations. For as when they are astonied at the prosperity of the wicked, they preserve high and holy thoughts of God, and onely seek resolution at the mouth of God: as the Prophet *Jeremiah* did (Ch. 12. 1.) *Lord thou art righteous, yet let me reason with thee, Why doth the way of the wicked prosper?* Or as *Habakkuk* (Chap. 2. 2.) propounds his question to finde out the knot in the wayes and dealings of God: Now I say, as it is thus with the righteous, when they see the great prosperity of the wicked, so when they see the greatest adversities of the godly,

they

they are onely amazed at the dealings of God, they doe not deſpond, much leſſe blaſpheme becauſe of his dealings. But when carnall men ſee thoſe who have gone for righteous or upright, under afflictions, they run into deſperate extreames.

First, They deſpiſe and ſleight them.

Secondly, They judge them Hypocrites.

Thirdly, They look upon them as the moſt miſerable men in the World : *Afflicted grace and innocence bath no beauty in a carnall eye.*

Fourthly, They judge hardly of God, who deales thus ſeverely with men ; what ? Are theſe the ſervants of God, and doth he uſe them thus ? Doth he recompence them thus for the paines which they have taken, and for the worke which they have done him ?

Fifthly, They grow into an abhorrence of holineſſe, and into a diſtaſte of Religion it ſelfe. If God pay his Servants wages in ſuch coyne as this (ſay they) let who ſo will ſerve him, we are not ambitious of his Livery. If this be the portion of Profeſſors (as you call them) let who will profeſſe ; thus they are ſcandalled and offended.

It is ſtoried, that when *Aygoland* a King of the *Moors* (who had long maintained Warre againſt *Charles the Great*, hoping to make a fairer agreement with him) had promiſed to receive the Chriſtian Faith, and be Baptized, he comming with a gallant retinue to the French Court, ſaw there a number of poore men fed and cloathed by the Emperours charity, and enquiring who they were, it was answered, *That they were the Servants of God* : What, ſaid he, Are the Emperours Servants ſo rich and brave, and are the Servants of God ſo poore and ſqualid ? I had a purpoſe to be baptized, but now I am reſolved never to ſerve that God, who keeps and rewards his Servants no better. What this King ſpake out, many ſpeake in their hearts ; they will not ſerve Chriſt upon ſelfe-denying and ſuffering termes.

*Aygolandus ab-
jecto ſervorum
Dei ſtatu offen-
ſus a Chriſtia-
na fidei profeſ-
ſione abſtinuit.
Lampad. in
Sleyd. part. 3.*

As when the Croſſe falls upon Hypocrites, they depart from the Faith, and (with *Demas*) imbrace this preſent World, they will not endure a ſtorme for Chriſt, nor hazard their worldly poſſeſſions for all the promiſes in the Goſpel ; ſo when the godly fall under croſſes and afflictions for the Goſpel, evill and prophane men reject it, they will

will none of it: The righteous may be astonied and wonder, but the wicked blaspheme at this.

Thirdly, Observe.

Good men are apt to have strange thoughts about afflictions and crosses.

They who are well acquainted with the Theory of sufferings, yet when they come to suffer indeed, finde much loathnesse and averſenſe to it. The Apostle Peter saw this and laboured to remove it (1 Pet. 4. 12.) *My brethren, thinke it not strange concerning the fiery tryall, as if some strange thing had hapned to you, but rejoyce, &c.* They looked strange on tryalls, as if they had never seen nor heard of them before: They knew not how to digest such hard-meate as sufferings are, under the profession of the Gospel; their hearts were somewhat cold to those fires, and they had no minde to come neere lest they should burne their fingers, and were therefore warned, *Thinke it not strange concerning the fiery tryall.* Jesus Christ (as the Prophet describes him, Isa. 53. 3.) *was a man of sorrow and acquainted with griefe.* Christ and griefe were no strangers, why then should a Christian thinke strange of it? The Apostle useth that argument (Vers. 13.) *But rejoyce in as much as yee are partakers of Christs sufferings: Ours are the sufferings of Christ, not onely because we suffer for him, and he suffers with us, but becau e he suffered the same things, yea farre greater both before us and for us: Christ tooke our sufferings upon him, when he tooke our nature upon him, yet our nature thinks strange to partake in the sufferings of Christ.*

The Apostle Paul (1 Epist. 3. 3, 4.) tells the Thessalonians, that he sent *Timotheus* to establish them, and to comfort them concerning their Faith, *That no man should be moved by these afflictions:* intimating that the best of men, the best of Saints are apt to be moved by afflictions; he means it of an inward motion, that is, to have their spirits disturbed and troubled, as *Dauids* was when he put those questions to his soule (Psal. 42. 11.) *Why art thou cast downe O my soule, and why art thou disquieted within me? But why should no man be moved by those afflictions? The Apostle shewes why; For your selves know that wee were also appointed thereto: for verily when I was with you I told you before that we must suffer tribulations, as it came to passe; and yee know it. Paul gave them notice before affliction came, lest they*

q. d. Tribulationum iustorum jam nobis causa & ratio explorata est; at quondam ut potius ignota, nullam admittendi & philosophandi materiam ipsis iustis praebebat.

they ſhould be moved when they were come. Thus Chaiſt warned his Diſciples, and he warned them for this end (*John 16. 1.*) *Theſe things have I ſpoken to you that you be not offended: What things were theſe? They (ſaith he) ſhall put you out of the Synagogues; yea, the time commeth, that whoſoever killeth you, will thinke that he doth God ſervice: Chriſt foreſaw that when theſe things came they would finde work enough to quiet their ſpirits in, and to quit themſelves from troubleſome motions: And as Chriſt to keep or make their hearts quiet, tells them of their ſufferings aforehand, ſo he therefore tells them that he himſelfe had ſuffered before hand (*John 15. 18.*) *If the World hate you, you know it hated me before it hated you; you know it, and knowing it, you ought not to be troubled when you meet with hatred in the World: The Servant muſt not expect better uſage then his Maſter. When we ſee ſo much layd in to fortifie our ſpirits againſt outward croſſes, in, or for the profeſſion of the Goſpel, it is an abundant argument that our hearts are apt to ſtarte, and we to be aſtonied at them.**

And the Innocent ſhall ſtirre up himſelfe againſt the Hypocrite.

[*The Innocent.*] Here is a different Character, or cloathing of words, but the perſon is the ſame. *The innocent ſhall [ſtir] up himſelfe:* The word ſignifies to ſtir up from ſleep, and to ſtir up from ſloth, it ſignifies alſo ſuch a ſtirring as the Eagle uſeth to provoke her young ones to flye (*Deut. 32. 11.*) Thus the innocent ſhall awake and ſtir up himſelfe.

וְהַיּוֹנֵק
וְהַיּוֹנֵק
וְהַיּוֹנֵק
וְהַיּוֹנֵק

[*Againſt the Hypocrite.*]

The Hypocrite is taken two waies: Eyther ſtrictly, as oppoſed to the upright in the former part; and under that notion I have heretofore ſpoken of the Hypocrite (*Chap. 8. &c.*)

וְהַיּוֹנֵק
וְהַיּוֹנֵק
וְהַיּוֹנֵק
וְהַיּוֹנֵק

Secondly, The Hypocrite may be taken largely, and ſo every wicked man is he, except he who openly profeſſeth wickedneſſe, and yet even he may goe for an Hypocrite, for hee is more wicked (when he hath profeſſed his utmoſt) then he doth profeſſe himſelfe to be.

The *Septuagint* render him, *Unjuſt*, and the *Chaldee Paraphraſe*, *The backbyter or deſamer*: And another of the *Greek*

Reddunt ini-
quam Sep. De-
latorem. Targ.

Ppp

Interpreters

*Iustus super
inimicum con-
surget. Olym.*

Interpreters calls him the Enemy ; The innocent shall stir up him-
selfe against his Enemy, or against his opposite : And who
is that ? but the wicked man under what notion soever wee
put him : The single termes thus cleered, fall yet under a dif-
ferent sense, as joyned together.

*Suam oratio-
nem paulo in-
citatiorem ex-
cusat. q. d. quid
mirum me ita
loqui cum res
ipsa iam indig-
na sit ? Pined.*

First, Some conceive that Job makes an apologie, or an ex-
cuse for himselfe in these words, why he exprest so much pas-
sion, and used such sharpnesse of speech toward his Freinds :
As if he had sayd, Blame me not for doing it, things are carryed
so, as upright men may be astonied, it would make a wise man madd,
and a meek man furious ; a very post would be awaked and stirred,
at what my Freinds have againe and againe pressed upon me ; there-
fore pardon my passion, and (if you will needs call it so) my im-
patience.

*Non meliori ad-
rem tantam sa-
pientes percelli,
atque adeo in e-
iusmodi casu
interdum in-
sonites adversus
eos qui sic affli-
guntur, tan-
quam adversus
hypocritas com-
moveri. Bez.*

Secondly, Master Beza expounds Job, ayming at a good
man in great troubles mistaken for an Hypocrite, by those
who are good; he represents him speaking thus, *I am not ignorant
that not onely ordinary and common men, but even the wise and the
upright will be troubled and astonied at my sufferings, and that some-
times (in such a case as mine is) innocent men will stirr up, or set
themselves against him that is thus afflicted, as if he were an Hypo-
crite : When God puts a disguise of great troubles upon his
faithfull Servants, they who are faithfull will scarce owne
them ; they are ready to number them among Enemies, at least
to doubt very much (as they did about Paul upon another
account, Acts 9. 26.) whether he be a Freind or a Disciple.
Afflictions have made the sincere appeare as Hypocrites In the
opinion of those who are sincere.*

*Indignabitur
contra hypocri-
tam quod ille
calamitates tri-
buit peccatis.
Cajet.*

A third makes this the ground of the innocent mans quar-
rell against the Hypocrite, why doth he stir up himselfe, and
engage against him ? Why is he so angry with the Hypocrite ?
Even because he sees the Hypocrite foolishly condemning the
godly as wicked, because they are afflicted, or ascribing their
calamities meerly to their sins.

*Excitabit se
contra impium
florentem &
felicem, quod
videt illum
non recipere
digna peccatis*

Fourthly, Thus, the innocent shall stirr up himselfe ; that is,
His spirit shall be troubled at the Hypocrite, or wicked man
whom hee sees in a flourishing condition ; so we may expound
it by that caution which David gives (Psal. 37. 1.) *Fret not
thy selfe because of evill doers, neyther be thou envious against the
workers of iniquity. Good men have been much moved and*

fretted

fretted at the prosperity of the ungodly: But ſurely *Job* is not here declaring the infirmities of the innocent, but their graces. And therefore,

Laſtly, *The innocent ſhall ſtir up himſelfe againſt the Hypocrite*, carries in it the commendation of the innocent perſons perſeverance and conſtancy in the faith and ſincerity of his profeſſion, what changes ſoever are upon him: As if he had ſayd, *Though a godly man be afflicted and brought low, though he be ſcorned and trampled upon when he is brought low, yet he will not forſake his principles, or diſclaime his profeſſion; nay he will be ſo far from ſlacking in, or turning away from his profeſſion, that he will manifeſt more holy zeale for God and his wayes, together with more holy oppoſition againſt wicked men, and all their wayes; then ever he did before: The upright ſhall be aſtonied at this, but they ſhall not be diſheartened, their wiſedome and courage ſhall ſtill appeare in maintain- ing their quarrell againſt the generation of evil doers, whereſoever they meet with them. The innocent ſhall ſtir up himſelfe againſt the Hypocrite.*

Quamvis ab eo rideatur quod affligatur, haud tamen propterea deſiderio ducetur ejus ſequendi aut ei ſe ad- jungendi ſed excitabit ſe, &c. Merc.

Hence Note.

First, *There is an everlaſting oppoſition between the godly and the wicked.*

The innocent ſtirrs up himſelfe (like a Lyon) againſt the Hypocrite: His heart riſeth againſt him, not as a man, not as his enemy, but as a wicked man, and as an enemy to God. The foundation of this holy Warr was layd in that word of God (*Gen. 3. 15.*) *I will put enmity betweene thee and the Woman, betweene her ſeed and thy ſeed.* As there is an enmity, *de facto*, in wicked men againſt the righteous, they will ever be oppoſing them: So there is an enmity, *de jure*, of right, and duty in the righteous againſt the wicked, they ought ever to oppoſe them: that quarrell, thoſe feudes muſt not be layd downe: and therefore the Apoſtle *John*, who though he was the beloved Diſciple, and was moſt preſſing and perſwaſive to love among Saints and Brethren, yet he forbids the love of wicked men, *Love not the World* (*1 Epist. 2. 15.*) which refers as well to worldly perſons, as worldly things: And the Apoſtle *James* is direct (*Chap. 4. 4.*) *The freindſhip of the World is enmity againſt God.* Our peicing in, or making peace with the World, is a proclaimed Warr againſt God himſelfe. It is our duty, and it is our ſpiritual ſafety, to ſtir up our

themselves spiritually, against the wicked. As we deny not civill peace with Hypocrites, and the worst of men, so there is a spirituall warfare which wee are bound to continue (how chargeable soever it may prove to us) against all Hypocrites and wicked men. And if they say (of this Sword) as (Jer. 47. 6.) *O thou Sword of the Lord, how long will it be ere thou be quiet?* We must answer as the Sword doth there, *How can I be quiet seeing the Lord hath given me a charge against Askelon?* The Sword of that War receives its Commission from God, and is designed now to one Coast, anon to another: The Sword of this War hath long since received its Commission from God, against all the Coasts of sin, and powers of darknesse, nor can it be quiet, or put it selfe up in its Scabbard while there is an Hypocrite appearing upon the face of the Earth.

Gods quarrell must be perpetuated, it can never be taken up, *Let them returne to thee, but returne not thou to them*, was the Prophets charge (Jer. 15. 19.) There's no compounding of this difference; they must returne and give themselves up to God, and his wayes, else we cannot give them an inch of ground, or make truce with them for an houre, much lesse may we make peace with them, or give them the right hand of fellowship.

Secondly, Here we have the Hypocrite in his flourish, and the innocent in his affliction, the Hypocrite aloft, and the innocent below; yet when it is thus, even then the innocent is described stirring up himselfe against the Hypocrite.

Hence Observe.

A godly man afflicted, doth not at all approve or applaud the Hypocrite, but opposeth him in his greatest pompe and worldly splendour.

When the wicked are at the highest, even as happy as the World can make them, yet a godly man will not change states with them, or (as we say) turne Tables with them; he would not have his outward prosperity, with his heart, if it were worth ten thousand Worlds: *Hee sees and knows there is more excellency and worth in afflicted grace, then in the most prosperous wickednesse*: The love of God is better then life, and if so, what are all the things of this life compared to it? Hence a godly man hath no better opinion of the wicked in riches,

riches, then in poverty, and hee hath no worse opinion of himselfe when he is poore then when he was rich : Hee doth not account grace the lesse glorious, because it hath so little of outward glory upon it.

And seeing he will not change states with him, he cannot envy him: We envy those only whom we judge in a better condition then our selves. *David* under a temptation, *was envious at the foolish, when he saw the prosperity of the wicked* (*Psal. 73. 2, 3.*) and his feet were almost gone, his steps had well-nigh slipped, but when he recollected himselfe, and went to the Sanctuary, such thoughts were quickly downe, and envy was extinct, he saw much matter enough to pittie wicked men, but none to envy them, they stand in slippery places, and are suddenly cast downe. *How are they brought into desolation, as in a moment they are utterly consumed with terrors.*

And as he doth not envy them, so thirdly, much lesse doth he imitate them, hee is so far from imitating them, that he sets himselfe to oppose them, and he opposeth them all those wayes, and with all those weapons that God hath put into his hand : He opposeth ever him by counsell and conviction, by reproofes and prayers. And as he fights against the Hypocrite by prayer, so by prayer he fortifies himselfe against all sinfull compliances with him.

Thus *David* prayed (*Psal. 141. 4.*) *Incline not my heart to any evill thing, to practise wicked works with men that worke iniquity, and let me not eate of their dainties : As if hee had sayd, Though wicked men be fine-fed, and dyet upon dainties every day, though they devoure the fatt, and drinke the sweet, and have all things that their hearts can desire, yet Lord ever keep me from the practise of wicked works with men that worke iniquity, and let me not eate of their dainties, who finde a sweetnesse in sin, and take pleasure in unrighteousnesse.*

It is the counsell of the wise man (*Prov. 1. 10, 11.*) *My Son if sinners entice thee, consent thou not : Doe not associate with them, they will tell thee of great matters; they will say, Come let us lay wait for blood, we shall fill our houses with spoyle; c stin thy lot among us, let us all have one purse. My Son, walke not thou in the way with them, refraine thy foot from their paths; for their feet run to evill, &c.* He that would refraine his foot from walking in, must first refraine his heart from approving of, the paths of wickednesse.

This

This the innocent doth and more, while he stirreth up himselfe against the Hypocrite. And as he sets himselfe against the way of the Hypocrites, so he labours to set forward with all his might in the way of holinesse, for that's his way, as appeares in the next Verse.

Vers. 9. *The righteous shall hold on his way, and he that hath cleane hands shall wax stronger and stronger.*

[*The righteous.*]

It is the same man still, who should be encouraged by Job's example to a vigorous progresse; *He, the righteous man,*

[*Shall hold on.*]

The word signifies to hold with strength, to hold toughly, to hold as with the teeth, resolving never to let goe, but ever to goe onn,

[*In his way.*]

What way? It may be taken eyther particularly for that way of opposition which he maintained against the Hypocrite; or secondly, for the way of righteousness, and that two-fold.

First, The way of his heart, or his inward way.

Secondly, The way of his hand, or his outward way.

The righteous man holds on in both these wayes; he continues his course both in the holy motions of his spirit towards God, and in the holy actings of his life towards man: in this way he is full of motion, but he will not move a step, nor willingly decline to the right hand or to the left, out of this way: Here he walks as to industry, and here he stands as to constancy. *The righteous shall hold on his way.*

Hence Observe.

First, *The righteous shall persevere, perseverance is at once the duty and the privilege of the Saints.*

As they are in a good state, so they shall goe on in a good way. *The path of the just is as the shining light that shineth more and more, unto the perfect day* (Prov. 4. 18.) *The goodnesse of the Hypocrites is as the morning cloud, and goeth away as the early dew* (Hos. 6. 4.) The winde scatters the morning cloud, and the rising Sun exhales the early dew; thus the goodnesse of the Hypocrite

Ex tanti viri
exemplo atque
memoria incre-
mentum acci-
pient singulare.
Sanct.
Tenebit mordi-
cus. Merc.
Apprehensam
tenebit firmiter,
non discedet ne
latum, quidem
unguem, sed ha-
rebit firmiter in
suo urvendi in-
stitutio & pie-
tatem audientius
colat.

ad Deum M-
xat. Tis i
autē oīs, in-
herabit iustus
viae suae. Theo.
dol.

crite is gone; but the goodnesse of the righteous (like the goodnesse of God, of, and from whom it is) *endureth* (in its proportion) *continually* (Ps. 52. 1.) As they who joyne works to grace, make grace to be no grace; so doe they who say the worke of grace may be lost, or that grace may for ever lose its working; The worke of grace may be clouded, but grace is no cloud, the working of grace may decline, but grace cannot dye.

The righteous shall hold on his way.

Further, This Scripture tells us that he shall hold on, not onely in faire way, and in good weather, but in stormy weather, and rugged wayes, when his way lies among sharpe stones, and rugged rocks, through bryars and thornes; yea I may say, when his way lyes among Beares and Lyons, hee will on.

Hence Observe.

A godly man perseveres, notwithstanding all seeming discouragements from God, and all reall oppositions from men.

Though God seeme to cast cold water on him, yet his fire never goes out, and often (by a holy *Antiperistasis*) he is inflamed the more: while the evill World thinks to dash him out of countenance, and dampe his spirit, he is the more emboldned: As the Apostles approved themselves the Ministers of Christ, so doth every Beleever (in his Spheare) *in much patience, in afflictions in necessities, in distresses, in stripes, in imprisonments, by honour, and dishonour, by good report, and evill report, &c* (2 Cor. 6. 4. 8.) Let the way be what it will, foule or faire, a green Carpet way, or a deepe pochy way, let it be what it will, he goes through thick and thin. Paul puts the question, and resolves it (Rom. 8. 35.) *Who shall separate us from the love of Christ?* He puts it of a person, Who shall? And he answers about things, *Shall tribulation, or distresse, shall these separate us from the love of Christ?* That is, Eyther from that love which we beare to Christ, or from that love that Christ beares to us; what shall make Christ out of love with us? Or what shall make us out of love with Christ? Shall any thing? Nothing shall, for those things shall not which might seem most able to make us out of love with Christ, or to tell us that Christ doth not love us. *Shall tribulation, or distresse, or persecution,*

or famine, or nakednesse, or perill, or Sword? Nay in all these things we are more then Conquerours through him that loved us: He loved us, therefore he will love us, and we shall goe on to love him: for through him, we shall not onely conquer but over-conquer, or more then conquer, whatsoever stands in the way to divert us from his love, or to render him unlovely. Nothing can separate Beleevers from the love which Christ beares to them; if any thing can doe it, sin can, but sin cannot, because he hath more then conquered it by his owne power: Nothing can separate Beleevers from the love which they bear to Christ, if any thing can, tribulation can, but that cannot, because we shall more then conquer it through his power. *The righteous shall hold on his way*; he neither turnes back nor stands still. David was sorely shaken and tempted (*Psalm. 73.*) yet his feet were (but) almost gone; and his steps were (but) well-nigh slipped. As Hypocrites at the most are but almost Christians, they are not Christians altogether, and as they step at their neere, but well-nigh Heaven, they shall not enter in; so the feet of true Beleevers may almost be gone out of the good way, but they shall not goe out altogether; and their steps may well-nigh slip from God, but they shall be upheld; and hence it is, that though they have many, not onely slips, but falls in the way, yet they shall neyther slip nor fall quite out of the way; this Davids experience taught him, at the twenty third Verse of that Psalm: *Nevertheless* (saith he) *I am continually with thee, and thou hast held me by my right hand*: That is, Though I have many troubles in thy way, yet I depart not out of thy way: I have temptations to leave thee, but I will not leave thee; *I am still with thee*, I am where I was, yet not by any power of my owne, but by thy power, for *thou holdest me by my right hand*: It is not the hold which we have of God, but that which he hath of us that makes us hold on our way: We should quickly let goe our hold of God if God had not infinite faster hold of us; *thou holdest me by my right hand*. There is a (*manutentionia Dei*) an invisible Hand-holding of God, by which the whole visible Creation is supported, without which no creature could hold on in the way of nature, much more is there an invisible Hand-holding of God, by which the spirituall creation is supported, and without which the new creature cannot hold on in the ways
of

of grace. 'Tis the hold which Christ hath of us, and the rooting which we have in him, by which we are confirmed. Israel the people of God, is sayd, to grow as the Lilly, and to cast forth his roots like Lebanon (Hos. 14. 5.) The Trees of Lebanon are high, and spread out their branches, but they are also deeply rooted, they have as much under-ground as above, they have as much hold in the earth as they have shew in the ayre. As the Saints grow up and spread forth their branches, so they grow downe and cast out their roots like Lebanon; so that the winds and storms which shake them, doe indeed but settle them. 'Tis the goodnesse of the root which at once makes them fruitfull, and makes them firme: he that stands by this strength shall stand, and he that is fruitfull by these roots shall be fruitfull still, and bring forth more fruit in age. *The righteous shall hold on his way.* As Christ speaks terribly to the wicked, that they shall hold on their way (Revel. 22. 11.) *He that is unjust, let him be unjust still, he that is filthy, let him be filthy still:* These are not permissions to wicked men to be wicked still; much lesse are they perswasions unto wickednesse, but they are dreadfull cominations; wicked men are threatned with this plague, to be given up to the wickednesse of their owne hearts: Now as Christ speaks terribly there to his Enemies, so he speakes comfortably and encouragingly to his Friends, *He that is righteous, let him be righteous still, and he that is holy, let him be holy still:* which carries not onely the force of a command upon them, or the direction of a rule to them, but also the sweetnesse of a gracious promise, or of a speciall priviledge, that they shall be maintained in righteousnesse and holinesse unto the end, or that they shall hold on their way. Hypocrites may make a faire flourish, and stand some brunts, they may endure for a season, but they endure not long, much lesse to the end. *They went out from us,* saith the Apostle John (1 Epist. 2. 19.) they had once an appearance, and a presence with us, but they were not of us, that is, They had no reall communion and fellowship with us; their bodies were with us, but not their hearts; and when we lost them, we lost no more then the Corne doth when the Chaffe is winnowed away, or then the body doth, when hurtfull humours are purged away. Who were these? Hee meanes the Apostate professors of that age, *Ebion, Cerinthus, &c.*

Cum creverimus in Domino mittemus radices nostras sicut arbores Libani, quæ quantum in auras consurgunt verice, tantum radice in ima demergunt, ut nulla tempestate quantianur sed stabili motu constant. Hieron.

These were not of us : How did the Apostle know that ? Hee tells us how in the next words, *For if they had been of us, they would no doubt have continued with us, but they went out; that they might be made manifest that they were not all of us.* Saint John puts it beyond all dispute, and himselfe had not the least doubt of it, that they who are once in Church, shall continue in it; and that they who depart, doe not depart from grace, but from a shadow of grace : They doe not fall from what they were, but manifest what they were not : *They went out from us, that they might be made manifest that they were not all of us.* But why doth the Apostle say they were not all of us, Were any of those Apostates of them? *Not all,* is a knowne Hebraisme for none (*Psal. 143. 2.*) *In thy sight* (not all men, that is,) *no man living shall be justified.* So (*1 John 3. 15.*) *Ye know that every murderer hath not,* that is (as we translate) *no murderer hath eternall life abiding in him.* So here, *They were not all,* that is, *None of them were of us :* Many have forsaken a profession of Faith, but hee that hath Faith will not forsake the profession of it. *The righteous shall hold on his way :* and not onely so, but,

He that hath cleane hands shall wax stronger and stronger.

To continue in the right way is very good, but to encrease in it, is far better; he that holds his owne in sad times, is to be commended, but he that thrives and gaines in godlinesse in sad times is to be admired : And who is that? *Job* tells us,

[*He that hath cleane hands.*]

The words are a Circumlocution, describing the same person, who was before called, *upright, innocent, and righteous.* And yet surely it is not a bare repetition of the same person, under another title; for though wee must take this cleanness of hands in conjunction with cleanness and uprightness of heart : and though it be not so hard a matter to shew a paire of *white cleane hands*, as it is to have an upright, or a *cleane white heart*; yea though it be true, that cleane hands will not wax stronger and stronger in a day of affliction, unlesse joyned vvith an upright heart, yet (I say) these cleane hands imply somewhat else, not onely besides that uprightness,

nesse, but also besides that innocency and righteousness spoken of before.

The *hand* is the instrument of action, and *cleane hands* are an embleme of holy actings : So that *Job* seemes to intimate, that he, who besides the uprightness of his heart, and the generall innocency and righteousness of his way, is also carefull to keep himselfe free from every spot which might foule his hands. He (I say) who is thus compleat and spotlesse, is fullest of courage vvhhen troubles and sorrowes are upon him. 'Tis true, a mans generall uprightness and innocency vwill mightily uphold him, in the maine, yet if hee have got a visible blot or defilement upon the face or hand of his conversation or dealings with men, this will be a dampe upon his spirit, and a deadning to his heart, though the bent of his heart stands faire towards God.

Againe, This may be added in answer to a Plea vvhich some make when they are taxed vwith the uncleanness of their hands (say they) *O we have good hearts, we are upright towards God ; we confesse we faile many times , but we have good meanings, and we would both doe and be better : Is thy hand uncleane ? Thy heart is a thousand times more uncleane : Is thy way evill ? Thy spirit is vvorse : How can any man have a good meaning, or a good heart , when himselfe is evill ? No man can. There is no excuse for the uncleanness of the hands , by saying the heart is cleane ? For where there is a cleane heart there will be cleane hands. Many have cleane hands , that have uncleane hearts ; but no man hath a cleane heart whose hands continue uncleane ; much lesse will such a one plead the cleanness of his heart in excuse for the uncleanness of his hand ; nor is there any ground for such a Plea. Should a man say, here is a Tree that beares ill fruit, but it hath an excellent root, I am sure it is of a right kinde, but (I confesse) the fruit is naught ; would not any man of reason condemne such reasoning ? Would he not say, This is to bely nature ? For every good tree brings forth good fruit : Is it not also a belying of the Spirit of grace, to say , The heart is upright, but the hands are uncleane : For an upright heart makes a cleane hand , as cleane hands are a probable evidence of an upright heart.*

He that hath not both these, hath neither of them to pur-

pose; which (we may conceive) was Job's scope while hee puts them here together.

Further, while Job speaks in the third person, *Hee that hath cleave hands*; he answers Eliphaz for himselfe, who in a third person charged him with the uncleannesse both of his heart and hands (Chap. 15. 14.) from which he also vindicates himselfe (Chap. 16. 17.) As if hee had sayd, *You have often charged me with the uncleannesse of my hands; but though I will not boast of my selfe, yet this I feele and speake by experience, Hee that hath cleave hands shall wax,*

[Stronger. and stronger.]

יוֹנָה בִּדְּ
Addet fortitu-
dinem,
purum manibus
suinet auda-
ciam. Sept.
Is, cujus vita
pura est addet
robur, i. e.
magis ac magis
invalefcet ut
bene aget.
Merc.

The Hebrew is, *He shall add strength*; that is, Hee shall goe on from one degree of strength to another. But what strength shall hee add? Hee meanes not bodily strength: The best of Saints may loose that in the battels of affliction, and grow every day weaker and weaker: But hee shall add spirituall strength; so the Apostle states it (2 Cor. 4. 16.) *Though our outward man perish, yet the inward man is renewed day by day.* The more evill a Beleever suffers, the stronger he is in goodnesse, and to doe good; while his flesh weares off and waits, he gets new spirits, hee takes heart, and is more couragious, as the Septuagint renders Job's Text.

Hence Observe.

First, *Grace is of an increasing nature, it growes stronger and stronger.*

True grace lives, and therefore it must needs grow. The graine of Mustard-seed proves a great tree (Psal. 84.) *They goe from strength to strength, or from company to company, that is, From one good company to another, still gathering up goodnesse as they goe: As the Bee goes from Flower to Flower, to gather Honey; so Beleevers goe from duty to duty, from Ordinance to Ordinance, from praying to hearing, to gather grace and strength; every grace hath strength, and the more grace the more strength, till we come to that, which strictly called, Strength of grace.*

Secondly, Observe.

A thorow godly man doth not onely not fall from grace in time of trouble, but hee increaseth and groweth in grace; hee addeth strength.

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As affliction gives a prooffe of grace, vvwhether it be true or no, so where it is true, it is improved by affliction. Naturalists tell us, that the reason of thunder and lightning is, because the heat being pent in, and imprisoned by the cold of the middle Region, breakes out (by an *Antiperistasis*) with terrible noyse and flashings: And thus when grace is pent in by opposition, persecution, and affliction, it enlargeth it selfe, and breakes out with greater strength, yea with a kinde of heavenly violence; and not onely maintaines its owne, but is a gainer.

Tanto magis integritati studebit. Bez.

It is sayd of the *Lacedemonian Republique*, That vvhen all other Kingdomes were undone by Warre, that onely grew rich, was bettered by it. Wee may say, that whereas all prophane persons, and Hypocrites, are undone by affliction (all their Paint is washed off, their Varnish discovered) onely true Believers thrive, and are advantaged by it: He that hath an upright heart, and cleane hands, growes stronger and stronger: His inward man increaseth in outward decays. It is sayd of the Israelites (*Exod. 15. 12.*) that the more the Egyptians afflicted them, the more they multiplyed and grew: They multiplyed in number, they grew in strength and stature; their oppression there was addition in temporals: It is so with all true Israelites in spirituals, the more they are afflicted and troubled, the more they increase: And whereas the Lord speaks in reference to wicked men (*Isa. 1. 5.*) *Why should you be smitten any more? yee will revolt more and more.* (The more evill men are smitten for their good, the worse they are.) We may say on the contrary, that the righteous, the more they are smitten with evill, the better they are; yea, they sometimes put wicked men to such a stopping-expostulation, as God makes there concerning wicked men: *Why should we trouble them any more? They will hold fast more and more, they will not be beaten off with fowre lookes and hard words, no nor with our hardest blowes: We may trouble and weary out our selves, yea and breake our owne hearts, but we shall never dishearten them.* All Ages have given experiments of this: The Apostles in the Acts rejoyced when they were threatned, and were emboldened with scourging. 'Tis sayd of the suffering Saints (*Heb. 10. 34.*) *They tooke joyfully the spoyling of their goods:* They were glad of an opportunity to put off their worldly goods at so great a rate, as a prooffe

proofe of the sincerity of their graces : *Our goods never goe off at so high a price, nor come to so good a Market as when they are spoyled in a good cause.* Paul tells us, *That many waxed confident by his bonds (Phil. 1. 14.)* They were so farre from withdrawing from the profession of the Gospel, because Paul was clapt up in Prison, and layd by the heeles, that they were more bold to avouch it : As some have been weakned and terrified by the sufferings of others, so many have been confirmed and heartned, they have been not onely kept from discouragement, but they have waxed confident by bonds, and their spirits have been at greater libertie by seeing others in Prison, though they had reason enough to expect their turne would be next.

*Exquisitor
crudelitas gen-
tium adversus
Christianos, il-
lecebra est ma-
gis festis, plu-
res efficitur,
quoties meit-
mur. Tertull.*

One of the Ancients tells us, *The more cunning and exact our Persecutors are, the more constant and exact Believers are.* The Christians of those times grew into a kinde of artificiallness in grace, while the Heathens grew so artificiall in cruelty ; and the oftner they were mowed downe by the bloody Sword, the more were begotten and quickned by the Word : The opposition which truth and holiness found, was a provocation to owne the truth, and to them a sweet temptation unto holiness.

Thirdly, Note.

When God gives new tryals, he will give new strength.

The righteous grow stronger as their afflictions grow stronger : Never feare greater tryals, when you are promised greater strength : If you have more burdens, you shall have more shoulders. Whether the Lord calls us to passive obedience, or to active, hee is wise and faithfull to proportion, and give out suitable ability. It is not from the improvements of Free-will, but from the fresh annoyntings of the Spirit, *That we are strengthened with might in the inner man (Eph. 3. 16.)* And againe (*Col. 1. 12.)* *We are strengthened with all might according to his glorious power, unto all patience, and long-sufferance with joyfulness.* Affliction it selfe cannot strengthen us in grace, it rather weakens us ; the increase of strength flows from the same Fountaine, whence wee had the first strength : All is from God. *In the Lord have we righteousness and strength (Isa. 45. 24.)* And he is an everlasting strength, the rock of Ages (*Isa. 26. 4.)* As he is an everlasting strength in himselfe,

himselfe, so he is to his people : And the reason why his people are everlastingly strong, is, because he is so, *Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walke and not faint* (*Isa. 40. 30, 31.*) But why shall the youths faint, and the young men utterly fall ? Are not beginners in grace as sure to be upheld as the ancient or men of dayes ? And why is fainting and falling, the lot of youths and young men, who are supposed in their spirituall capacite, or in their naturall, to have the greatest strength ? The Apostle *Johns* experience of the young men seemes to differ very much from this Prophecie of them, *I write unto you young men* (*saith he, 1 Epist. 2. 14.*) *because yee are strong, and the Word of God abideth in you, and yee have overcome the wicked one.* How doth *Isaiab* say, the young men shall utterly fall, and yet *John* saith, *They have overcome the wicked one* ? that is, The Devill. Every Victory is an argument of strength, especially a Victory over him who is very strong.

I answer, The Prophet and the Apostle doe not speake of the same young men : The Prophets young men are any men that boast of their owne strength in spiritualls, and trust upon it ; these of what age soever they be, he calls young men, not because like young men they have a reall great strength, but because (which young men are very apt to doe in the strength they have) they trust in a strength which indeed they have not ; so that these are called young men, because they boast of, and trust in their supposed strength, not because they are really very strong ; and therefore these young men shall not onely faint, but utterly fall. But the Apostle *Johns* young men, are such as have much strength in them, and yet live, and walke and fight in the strength of *Jesus Christ* ; these young men are so farre from falling utterly, that they shall stand for ever, and all their enemies shall eyther flee or fall before them, because as the battell reneweth, so *Christ* will renew their strength, and recruit their hearts with further ayde at every further charge.

Onely by going out of our owne strength, we get strength, that was *Pauls* experience of himselfe (*2 Cor. 12. 9, 10.*) *When I am weake, then I am strong* ; that is, When I am weake

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in my selfe, and have low thoughtes of my owne Rock, then strength is sent me in; and I am supported by an Almighty power, when I see that I have no might: Therefore (saith he) *most gladly will I rejoyce in my infirmities, that the strength of Christ may rest on me*: Paul was no sooner convinced that the strength hee had was not sufficient, but hee heard that comfortable word from Heaven, *My grace is sufficient for thee*: We are stronger by the grace in Christ, then by the grace wee receive from Christ. He that lives upon the grace received from Christ, and not upon the grace in Christ, shall quickly feele a want of grace, and a decay of spirituall life.

Now, if grace received from Christ be not stock enough to live and continue upon, what is nature for any man to begin upon? Peter had received grace, and he made an honest reall profession to Christ, not a flattering verball complement, when hee sayd (Matth. 26. 33, 35.) *Though all men shall be offended because of thee, yet will I not be offended, and though I should dye with thee, yet will I not deny thee*: yet because he did not enough (if at all) renounce his owne strength, in stead of waxing stronger and stronger, he was weaker and weaker, and did not onely deny his Master, but forswore him. Not onely they who goe out in the strength of nature, but they also who goe out in the strength of inherent grace, may quickly (notwithstanding a sincerity of profession) dishonour their profession, and fall from their owne stedfastnesse: Therefore trust in the Lord, and yee shall not onely hold on, but grow stronger and stronger in your way.

And if such be the state of a godly man, that he holds on, and waxeth stronger in times of trouble; what shall wee say of them, who turne out of the way, or languish in it, when nothing troubles them? What shall we say of them who run out of the way, though there be no Lyon in the way, when we heare that Saints will not out though there be a Lyon in the way? What shall we say of them that depart from God, when (as Job speakes in another place) they wash their footsteps with Butter, and the rock powres out Oyle to them (that is, When God loadeth them with his benefits daily) when wee heare that the righteous, and he that hath cleane hands will not out of the way, though every step be up to the knees in mire, though he be dashed against the Rocks, and killed all the

the day long? Was there ever truth of grace in those who finding nothing but comfort and outward blessings in the way, doe yet goe out of the way, grow cold and sinke in their profession? When Christ gives outward pleasure to his followers, and they forsake him, may they not justly be suspected to take pleasure in forsaking him? And that they never tooke any pleasure in following him, but onely followed him for their pleasure? What would these doe if they were assaulted with strong temptations or troubles, who turne aside being freed from all such temptations? What would they doe if their wayes were full of bryars and thorns, who goe back and Apostatize while their wayes are strewed with flowers, and they tread upon Roses? 'Tis true indeed, that the warme Sun (as we say) causeth some to cast off their Cloaks, which the cold winde moved them to keep closer on; but, though it be a truth, that prosperity makes many forsake God, yet it cannot be denyed but that adversity is a greater temptation to deny him. A sound heart may (possibly) give in a little in boystrous times, and Winterly dayes, but it is almost an infallible discovery of a rotten heart, to flinch in faire weather, or in a Summers day: As they who keep close to, and hold on in the wayes of God in darke and doubtfull dispensations, shew a pure love to his wayes, so they who warpe, and recede, under cleare and comfortable dispensations, shew a pure dislike of them.

Lastly, Note the various expressions used in these two Verses, we have here the description of a godly man under foure Titles.

First, *The upright.*

Secondly, *The innocent.*

Thirdly, *The righteous.*

Fourthly, *He that hath cleane hands.*

These meet in one person, yet they have distinct significations: Uprightnesse is strictly opposed to hypocrisie; innocency to guilt; righteousnesse to oppression; and cleannesse of hands to all the pollutions of conversation. Every kinde of goodnesse, and all the graces concenter in him that is truly godly.

He that is godly, is any thing that is good, and hee that is wicked is any thing that is evill, you cannot call a wicked

man out of his name, how ill soever you call him. And you cannot call a compleate godly man out of his name, how good soever you call him, he is *upright*, and *innocent*, and *righteous*; his hands are cleane, and his heart is cleane, he is cleane all over, and holy all over, while we call him all this we doe not call him beyond what God hath made him.

J O B, Chap. 17. Vers. 10, 11, 12.

But as for you all, doe you returne, and come now; for I cannot finde one wise man among you.

My dayes are past, my purposes are broken off, even the thoughts of my heart.

They change the night into day, the light is short because of darknesse.

THough Job's Freinds had severely reprov'd and threatned him; reprov'd him for his suppos'd sin, and threatned him with further sufferings, in case he continued in sin; yet did they as often counsell, and encourage him; counsell him to repent, and returne to God, encourage him with promises that God would repent and returne to him, yea turne his captivity and afflictions, as the Rivers in the South; and that though he then was in a night of sorrow, yet a morning of joy, or joy in the morning should surely breake out and shine upon him.

Now, as Job had before often (and also in the former part of this Chapter) supported himselfe under the weight of all their reproofs and threatnings by the power of God, and the conscience of his owne integrity; so he had as often before, and he doth it here againe in the latter part of this Chapter, cast off their promises and encouragements; together with all hopes of any restitution in this life, to such a flourishing outward condition as he once enjoyed.

And because his Freinds discerning this in him by some of his precedent answers, had judg'd it as a symptome of secret guilt, and selfe-condemnation, which would not let him so much as expect any good: So *Eliphaz* had perstringed and smitten

smitten him (Chap. 15. 22.) He beleeves not that he shall returne out of darknesse : Therefore Job wonders to see them persist in that opinion, and concludes them under a great defect of understanding, who did not perceive that a man so miserably pined, and worne with sicknesse and paine, as he was, had nothing to look after, or prepare for, but onely a Grave. And this he doth with much rhetoricall elegancy, and passionatenesse of speech, to the end of this Chapter.

His sense may be drawne together into this breife way of reasoning;

He who is as a dead man already, should not feed himselfe, or be fed by others, with hopes of life, or of worldly prosperity in this life.

But I (for my part) am as a dead man, or but the shadow of a man,

Therefore I will neither feed my selfe, neither ought you to feed me with hopes of life, or of prosperity in this life.

Yet before he layes downe, and illustrates this Argument, he invites over his Freinds to his opinion, and professeth that they had not yet spoken any reason, nor argued like wise men in all that they had argued to the contrary.

Vers. 10. *But as for you all, doe you returne and come now, for I cannot finde one wise man among you.*

Though some wise men goe out of the way, yet it is for want of wisdom that any man goes out of the way ; while Job calls upon his Freinds to returne, hee implies that they going out of the way were not wise, and that it would be their wisdom to returne into it.

[*But as for you all.*]

Job puts all his Freinds into one predicament, and indeed they were much alike to him, having all troden in the same path, and met in the same judgement of, and resolutions against him. But what would he have them doe ? As he supposed them all in one way, and that out of the way : So he sets them all to the same worke, that they might come right againe.

Doe you returne, and come now.

Yet, there are three opinions about his meaning, while he saith, *Returne and come.*

*Quasi facta res-
titudine una om-
nes concurrere.
Nicet.*

*Ad disputatio-
nem provocat.
Sanct.*

*Verum amen
omnes incumbi-
te & venite
quasi. Sepr.*

*Convertendi
verbum cum
quocunque alio
verbo junctum,
idem significat
quod rursus.
aut altera vice
aliquid facere.*

First, Some conceive, that *Job's* Freinds, being nettled (as we say) and provoked with what he had spoken before, began to renew the dispute, and to rally themselves with conjoyned Forces, for a fresh encounter, which *Job* perceiving, he (according to this Interpretation) dares them in these words, and sends them a challenge: As if he had sayd, *I see you are providing your selves, and consulting for a rejoinder with me; I, doe, doe if you thinke good, returne, and come, put your selves into what posture you please, joyne your Forces together, I am ready to receive your charge, and make my defence; I am not afraid of you all; you are three, and I have not so much as a Second, yet I will not turne my back from you all; therefore, as for you all, doe yee returne and come now, come, when, or as soone as you will.*

Thus, He challengeth them to a further dispute. *Returne, and come, is* (as the propriety of the phrase in the Originall imports) *come againe if you will, come a second time, come a third.* The word that we translate *Returne*, when it is joyned with another Verbe (say Grammarians) signifies as much as *Againe*, or, *to doe a thing the second time.* Take two places of Scripture for it (*Jos. 5. 2.*) *At that time the Lord sayd unto Joshua, Make thee sharpe Knives, and circumcise againe the Children of Israel the second time:* So we Translate: *The Hebrew is, Returne (which is the word of the Text) and circumcise them a second time:* Not that they who had been once circumcised, must have a second circumcision: But for as much as circumcision, which was first commanded to *Abraham*, had been long disused, while the people of Israel were moving and unsettled in the Wildernesse, therefore the Lord gives circumcision a kinde of second Institution, by requiring *Joshua* to restore it solemnely a second time, as it was set up at first. *Returne and circumcise them;* that is, *renew that ancient Ordinance of Circumcision.*

The like way of speaking, read (*Psal. 85. 6.*) where *David* (in behalfe of the Church) pleads with God thus, *Wilt thou not revive us againe?* The Hebrew is, *Wilt thou not returne, and revive us?* We translate the Verbe *Returne*, by the Adverbe, *Againe.*

Again. Wilt thou not revive us againe? Thou hast given us many revives: when we were as dead men, and like carcases rotting in the Grave, thou didst revive us, wilt thou not revive us once more, and act over those powerfully mercifull works, and strong salvations once more, or againe? So here, *Returne and come*; that is, *Come againe.*

The words thus expounded, are an argument of Job's magnanimity, and holy courage in maintaining his right, and standing up in the defence of his owne integrity against all commers. As it is our duty to contend earnestly for the Faith once delivered to the Saints; so for our owne faithfullnesse.

Secondly, Others expound the words as an advise, not as a challenge; not as a profession of his fixed purpose to oppose what his Freinds should say in maintenance of their opinion, but onely as a desire of their attention to what he had yet to say for his. *Come returne now*, as if hee had thus expressed himselfe, *See are not right, let me set you right, and instruct you better; learne of me; you have need enough to be taught, for I have not found a wise man among you.* Thus David calls his Schollers about him (Psal. 34. 11.) *Come yee Children, hearken unto mee, and I will teach you the feare of the Lord.* The former glosse shewed the strength and courage of Job's spirit, this the piety, and holinesse of his spirit: 'Tis our duty, in meeknesse to instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. (2 Tim. 2. 25.)

Thirdly, The words are more generally taken for an invitation to repentance, *Come now, returne*; Some translate the word *returne* in this Text, by *Repent*, which is the sense of it in a hundred Texts of the Old Testament. Repentance is a turning and returning; all returning supposeth, eyther our being out of the way, or that we have gone as far as our businesse lyes in that way: The returning of repentance, supposeth only the former, for every step in sin is quite out of our way; what have we to doe in the way of sin, but onely to come out of it, our businesse lyes not there; all that we doe there must be undone againe, or else we are undone for ever.

*Invitat amicos
ad mutandam
sententiam.
Pined.
Rescipiscere:
Jun.*

In this returning of repentance, we may consider, first, the

terme

returne from which, and secondly the returne to which we are called to returne. The returne from which is two-fold.

First, Sinfull practises.

Secondly, False and erroneous opinions.

Job doth not deale with his Friends about the former; hee did about the latter; they were under a grand mistake concerning the Doctrine of providence, and from that he invites them to a speedy returne.

The returne to which we are to returne in the actings of repentance, is three-fold.

First, To our selves.

Secondly, To God.

Thirdly, To him whom we have wronged, or from whom we sinfully dissent.

Job may be interpreted as calling his Friends to a returne, in this three-fold reference.

Ad se redire etiam Latinis dicitur qui ad bonam mentem redit. Grot.

First, As repentance is a turning to our selves, a man that is carried away, either to false opinions, or into wicked courses, is gone from his neereff home: 'Tis a duty to deny our selves, but 'tis a sin to depart from our selves: And as it is a sin to depart from our selves, so every sin is a departure from our selves; therefore repentance which is a turning from sin, must needs be a returning to our selves. The Gospel represents the repentance of the Prodigall Son, under this notion (Luke 15. 17.) *And when he came to himselfe, he sayd, &c.* He had not been with himselfe a long time before, yet at last he came to himselfe, this was his first step to repentance. An impenitent person is not onely out of his way, but out of his wits; he is gone, not onely from Divine truth and holinesse, but from his owne naturall reason and prudence; if so, whensoever he repents, he returnes to himselfe.

Secondly, Repentance is a returning to God; *If thou wilt returne O Israel (saith the Lord) returne unto me (Jer. 4. 1.)* The grace of repentance is most frequently and most suitably expressed by this act of returning to God; and they who doe not repent are every where sayd not to returne to God (Amos 4. &c.) *Yet have yee not returned unto me.*

Thirdly, Repentance is a returning to man: We must not be ashamed to acknowledge our saylings one to another, or to returne to them in duty from whom we have departed, eyther

ther by not giving them their due, or by accusing them un-duely. Wee must not be ashamed of returning to them, by submitting to the truth, from whom we have departed by following or holding any error. Thus *Job* may be conceived counselling and calling his Freinds to a returne in these three senses given: First, to themselves: Secondly, to God: Thirdly, to him, whom they had so long opposed. But though all three may be included, yet the scope and designe of *Job* seems to intend the third: *Returne, and come now*: that is, *Returne to me*, let not truth fare the worse for my sake, doe not you cast it off, because I hold it. It is not enough to turne from any evil, whether of opinion or practise, and returne to the obedience of God, but we must also returne to the love of good men, and unite with them in the truth.

But why must they returne? *Job* gives the reason expressly in the latter part of the Verse.

For I cannot finde one wise man among you.

All the wayes of sin and error are wayes of folly; they stampe a man for a *Foole and unwise*, whosoever walks in them; *I cannot finde one wise man among you*: When he saith, *I cannot finde*, It shewes that he had endeavoured to finde, he had been seeking for a wise man among them, but he found none; *The Lord* (saith *David*, Ps. 14. 2.) *looked down from heaven upon the children of men, to see if there were any that did understand and seek after God* (but he found none) *They are all gone aside* (Vers. 3.) *Job* seems to have been upon such an inquiry: He had looked over his Freinds, and weighed them one by one, but he found not one wise man among them. The Preacher (*Ecl. 7. 27, 28.*) *counting one by one to finde out the account, found but one man* (that is, one wise or good man) *among a thousand*: No marvaile then if *Job* found not one among three, yet considering what three these were, men numbred among the *Worthies*, possibly, the first three of that age and place, it may justly be marvelled why *Job* should speak at so low a rate, or so slightly of them: Was he not too censorious and rigid, too bold and adventerous, to speake thus concerning men of such gravity, authority, and reputation, for wisdom, and learning, yea, and for holinesse too, as these three were? Shall we say that this censure proceeded from *Job's* wisdom, or from

from his passion? Was he wise in saying so, or so much as charitable.

I answer, Job did not speake this from any ill will to his Freinds, or from contempt of them; it had been not onely unfreindly, but very sinfull to have done it. That word of Christ had its truth in those times, *Hee that is angry with his brother unadvisedly, shall be in danger of judgement; and he that saith to his Brother, Racha (which signifies an empty fellow, or a man that hath nothing in him) shall be in danger of a Councell, but he that saith, Thou Foole, shall be in danger of Hell fire (Matth. 5. 23.)* Job did not call his Freinds Fooles, when he sayd, *I finde not one wise man among you*; So much may be sayd without passion or reviling: Nor did he question their wisdom in generall, but (as hath been answered for him upon a like passage) onely to the point in hand: As if he had sayd, after all this arguing, *You are still besides the matter, you have not hit the joynt of my case; come to mee, I will shew you your mistake, and make it plaine that you are all out.*

Hence Observe.

*Venite ad me
audiendum &
ostendam vos
omnes decipere.
Drus.*

First, *It is no fault to speake of men as we finde them.*

The rule of Christ (Matth. 7. 1.) *Judge not that yee be not judged*, forbids, first rash judgement of men, secondly, wrong judgement of men, thirdly, finall judgement of men (that's peculiar to God) but it doth not forbid all judgement of men. We may call a Spade, a Spade, and him unwise who is so: All reproving is taken away, if all judging be, for wee must reprove no man but whom we judge faulty, *Let the righteous smite me* (saith David, Psal. 141. 5.) He meanes it not of smiting with the Sword, but of finiting with a deserved censure, as if he had sayd, *If I have done amisse let me hear of it, yea let me smart for it by a faithfull reproofe.*

Secondly Observe.

A wise man may doe or speake that which is a just forfeiture of his present reputation for wisdom.

This proceeds sometimes from a speciall judgement of God upon men, who in anger blasts their abilities, and commands a decay upon their greatest treasures of wisdom (Isa. 29. 14.) *The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid*: It shall be so, saith God; the understanding of man is as much at Gods dispose, as his riches

riches or honours are. Now as this proceeds sometimes from the speciall judgement of God upon man; so it may proceed at any time from the naturall frame of man, who at the best is a creature composed of light and darknesse, of wisdom and folly, of knowledge and ignorance, of grace and corruption, of an old man, as well as of a new. The overactings of the worser part, may soon leave a good and a wise man (in the maine) under an eclipse, both of his goodness and wisdom. *David sayd in his hast* (and as he sayd it, he sinned in saying so) *All men are liars*: But we may say it with fullest deliberation (and not sin at all in saying so) *That All men are liars*. The Apostle saith it (*Rom. 3. 4.*) while he saith, *Yea let God be true, and every man a liar*; that is, Let this be acknowledged and confessed by all, That God cannot lye, such is his power that he can neither deceive, nor be deceived; but let it be as much acknowledged that every man is under a possibility to be deceived, yea, and to deceive in the worst sense, and that in some sense every man is actually deceived, or a Deceiver: which proves this to be a truth, *Every man is a liar*: The lye is that, which no man will bear at the hand of a man, yet all must beare it from the hand of God; it is indeed a dishonour, but it is no slander to say, that every man is a liar: and because he is so, he may soon dis-intitle himselfe of wisdom. We must not lay too much upon men, for when they speake and doe most unwisely, they speake and doe most like men.

The Prophet (*Hos. 6. 7.*) saith, *They like men have transgressed the Covenant*: The Hebrew is, *They have transgressed like Adam*. The Apostle speakes of some, over whom death reigned, who yet had not sinned, after the similitude of Adams transgression (*Rom. 5. 14.*) Infants dye, and they dye in that sin which Adam committed, though they never come to commit sin actually as Adam did; but all who sin actually, sin after the similitude of Adams transgression: He set the first Copy, and all his posterity have written after him. Wee doe but shew what we are, and whence we are, when we sin, even a company of men, the Sons of Adam. To be a man is also to be a sinner. Now, as it may be said, we like men have transgressed, so we like men are unwise. It is very easie for the wisest man to doe unwisely; we have but shewed our selves men

when we have shewed our selves unwise. That hath obtained as an Axiome, *It is humane for man to erre* : One of the wisest sentences among men, is, That man may doe unwisely : He that doth all things wisely, is more like God then a Man, nor can we doe any thing wisely, but as God is pleased to teach and guide us. As we have need to aske our daily bread from God for the support of our bodies, so our daily wisdom from God for the management of our affaires. As God takes the wise in their owne craftinesse (1 Cor. 3. 19.) so he can take wisdom from the crafty ; and unlesse he supply wisdom to the wise, they will soone be so overtaken by their owne folly, that of a whole throng of them, it may be sayd, by him that ingageth with them, *I have not found one wise man among you.*

Thirdly, Observe.

Wise men are rarely to be found.

There are store of subtle men, and crafty men there are but too many ; but the wise man is a rare Jewel : It was for a wise man that the Prophet commands a search to be made, when he sayd (Jer. 5. 1.) *Run yee too and fro, through the streets of Jerusalem, and see now and know, and seeke in the broad places thereof, if you can finde a man : Jerusalem was full of men, and yet a man could not be found, when diligently sought for : What man was this ? The next words describe him for a wise man indeed, If there be any that executeth judgement, and seeketh the truth. I cannot say that such wise men are thicke some, but I am very sure, they are thin come up. Paul found so great a scarcity and dearth of them, even among the Saints in the Church of Corinth, that though he doth not say it positively (with Job here) I have not found a wise man among you ; yet he speaks it interrogatively, and chidingly (1 Cor. 6. 5.) I speake to your shame, is it so, that there is not a wise man among you ? No not one that shall be able to judge between his brethren : There are not many knowing wise men, among all men, but judging wise men are fewest of all.*

Fourthly, Observe.

Wise men are apt to shew themselves unwise in expounding and judging of the providences and dealings of God towards man.

The workes of the most wise God are all right, but few men are wise enough to pick out the right meaning of them.

Providence

Providence is carryed about the World in a Chariot of light, and yet there is much darknesse in the minds of most men about it. This arises chiefly two wayes.

First, from the seeming confusions which are in the world; God doth not keep a method, nor governe himselfe by presidents, no man can tell certainly which way he will goe, by looking into the way which he hath gone; for though he useth no liberty in the issue of his dealings, but rewardeth every man according to his works, yet he useth much liberty in the meanes which lead unto it.

Secondly, This ariseth from the narrownesse of mans heart, who measuring God by his own line, and comparing what God hath done, by what he would doe, cannot (as the Apostle speaks in another case) attaine unto the righteousness of God in what he doth.

'Tis excellent wisdom to know how to interpret and improve the dealings of God with our selves or others. The grosse misinterpretation of his dealings, is, to conclude the guilt or innocency of man, the love or hatred of God from them. *Jobs* Friends upon such mistakes, incurred this censure, *I have not found one wise man among you.*

Job having by way of introduction, spoken to the men, or to the persons of his Friends, proceeds to speake his owne case.

Vers. 11. *My dayes are past, my purposes are broken off, even the thoughts of my heart.*

What doe you tell me of comfortable dayes? *My dayes are past, they are gone by*: as wee say, *The Shew is gone by*, or, *the Company is gone by*; so saith *Job*, *My dayes are gone by*: There's no looking after them any more: they are out of sight, why would you bring them into my minde againe? *Dayes* may be taken here in a twofold sense.

First, For the terme of his life.

Secondly, For the state of his life.

As taken for the terme of his life, *My dayes are past*, is, I am a neere neighbour to death, death and I am ready to meet and imbrace; the life of man is measured by dayes, when our dayes are past, there's nothing left to measure, nothing to measure by.

עברו
Transferunt.

Mortui vicinus
sum.

My dayes are past.

But how could *Job* affirme, *The terme or dayes of my life are past*, when, as, he was alive that day to say this, so, he lived many a faire day after he had sayd it. Can we call that *past*, which is still present with us? or which is yet to come?

He affirms this, First, because he conceived that the greatest part of his dayes were actually past, and that it was not worth while to reckon upon the few dayes behinde, he did not thinke that remnant so considerable as to measure it, but threw it by, as a peice of *uselesse nothing*: Our dayes are so passing, that (with a little Rhetorick) we may say they are past, as soone as they begin; how much more may we say so, when we are sure they must shortly end, and are really almost, yea, onely not, past.

Secondly, *Job* might say, *My dayes are past*, because doubtlesse it had seized on his spirit, that his glasse may run, that he should dye presently, he never looked to outlive that storme: So that his dayes were past in his account, though not in Gods account. *Job* could say of himselfe (as we use to say of those women, who have gone out their full time of Child-bearing) that, *He had not a day more to reckon*: As *Job* had a full assurance that he should live eternally, so he had a kinde of assurance that hee should dye very shortly: And therefore as to his owne apprehensions, and the calculation which he had made of his dayes, their date was out, and he might say, *My dayes are past*.

Againe, As taken for the state of his life, so, *My dayes are past*, is, My good dayes, my prosperous dayes, are past; you tell me of a day of deliverance, what a morning I shall have, but I look on all my dayes here, as dayes of darknesse; wee say of a man who is not onely in an evill, but in a desperate, or irrecoverably evill condition, *He hath seen all his best dayes*, or all his good dayes are gone: *Job* was full of trust for a good eternity, but he had no hope of good dayes. The terme of mans dayes may continue long, when the comfort of his dayes, is, or when his comfortable days are quite past: Though *Jobs* dayes continued, as to the terme of his life, yet his dayes (as he judged) were past, as to any comfortable state of life, in which sense he might also say, *My dayes are past*.

Nor

Nor did *Job* speake this complainingly, or with a low spirit, *My dayes are past*, he did not whine it out as they doe, who are loath to dye, and would faine live still in the delights of life; but he spake boldly and cheerfully, he spake of his Dying day, as of his Marriage day, *My dayes are past*. As a young man saith, *My marriage day is at hand*, I shall be married shortly; with such a holy alacrity *Job* spake, I shall dye shortly; *My dayes are past*: He looked upon his comfortable dayes in the world as past, and yet he was comforted: *Job* was full of paine, yet usually in the cloise of his speeches he gathered up himselfe, and spake in a height and heat of spirit: As the Cock towards morning flutters his Wings before he Crowes, and gives warning of the approaching day; or as the Lion strikes his sides with his Tayle, to rouse up his spirits before he attempts his prey; so *Job* stirr'd up himselfe towards the cloise of his answers, and resumed new spirits, acting *That dying man* to the life, who having nothing in this World, either to feare or hope, dyes without feare, yet with abundance, yea in assurance of hope: *My dayes are past*.

Hence Observe.

First, As the words are taken in the former sense: *A gracious heart bath peace in the approaches of death*.

His contentments are not done, when the terme of his life is done: He can say, *My dayes are past*, as cheerfully, as *Agag* sayd, *Surely, the bitterness of death is past*. Some godly men have dyed far more pleasantly then ever any wicked man lived.

Secondly, From the latter sense, Observe,

A gracious heart can take present comfort, and rejoyce in this World, while he knowes that all his worldly comforts and joyes are past.

Faith overlookes, or lookes thorow and beyond all the evils of this life, to a good which shall never dye; yea Faith sees and enjoys a present good, while sense sees nothing, and indeed hath nothing else to see, but evill. A carnall man parts with his good dayes, or with the good of his dayes, as *Phaltiel* went to deliver up *Michal*, *Sauls* Daughter, and *Dauids* Wife by right, weeping all along as he went (2 *Sam.* 3. 16.) There's a sad parting between a worldly heart and worldly things; but he that is spiritually minded, though he doth not despise

despite the meanest of worldly good things, as made by God for the use and comfort of man, so when God calls him from them, or them from him, he can part with the use of them, and yet not be dispossessed of comfort; he knowes that hee hath a present good, and that he hath a greater good to come, while he saith, *My dayes are past.*

My Purposes are broken off.

The word which we translate *Purposes*, signifies most usually an evil purpose, or wicked designements; yet it is used also, as among the Rabbins, so by the Penmen of Scripture in a good sense, for a warrantable, yea, for a holy purpose: In the Booke of Proverbs (*Chap. 1. 4. Chap. 2. 11.*) it is translated *Discretion*, or *Advisement*, proceeding from the teachings of wisdom, which stirs up gracious purposes in the soule towards God, and every good.

My purposes are broken off: The Septuagint render, *My heart-strings are broken*; The heart-strings by a Metaphor, may be taken for purposes, because purposes are as bands or strings upon the heart: and therefore when purposes are broken, we may say, the bands or strings of the heart are broken.

Another reads, *The bindings, or fastnings of my body are loosned, or torne asunder*; which translation (as also the former) taken literall, notes onely his neernesse to death; for when a man dyeth, we say, his heart-strings break, and his whole body is in a fit of Convulsion.

My purposes are broken.

The word signifies a violent forcible breaking, as if a Giant had broken them.

But what was it which broke his purposes? The violence and continuance of his afflictions was this Breaker; or his purposes were broken by the confused motions and troublesome representations of his owne fantasie, to which sicke men are very subject.

Again, what were those purposes of his which were broken? If they were evil purposes, he had reason to rejoyce, not to complaine; if they were good purposes, was it not his sin as well as his affliction that they were broken off.

I answer to that, *Purposes may be good, and yet broken without*

וְזִמְיוֹ
Cognitavit ple-
rumque in ma-
lum aliquando
in bonum
וְזִמְיוֹ Cujus
singularis וְזִמְיוֹ
quod antiquitus
legebant Zem-
ma ferre scelus
denotat וְזִמְיוֹ
autem quod ab
eodem themate
vocabulum est
medium Druf.
Rupit sunt: ar-
ticulari cordis
mei. Sept.
Convulse sunt
compages corpo-
ris mei. Aug.

without the sin of the purposer, if himselfe be not the cause of that breach, and the impediment of their performance: If our holiest purposes are broken off by the inevitable providence of God, the holiness of man receives no blemish by it. The purposes of Job were good doubtlesse, either spiritually good, or civilly good; and they may be taken either for those purposes of doing good, which he had, before he fell into trouble, or for those which he had laid up in his brest, to doe, when he should be againe restored and delivered out of trouble. As if he had said, I once had an expectation of life, and I purposed with my selfe what to doe with, or in my new life, but now those purposes are all broken off, for I see my life is, ready to be broken off. The next clause seemes to explaine this, and in that we shall see more fully what he means by these purposes.

Even the thoughts of my heart.

Every thought of the heart is not a purpose, yet every purpose is a thought of the heart; our thoughts are made up into purposes, either what to doe, or not to doe: Hence it is usuall to say, I thought to have done such or such a thing, that is, I purposed to doe it. Therefore Job might well say, *My purposes are broken off, even the thoughts of my heart*, because purposes are nothing else but a frame, or pack of thoughts: there is an elegancy in that word which we translate *Thoughts*. The Hebrew is, *The possessions of my heart*; so we put it in the Margin of our Bibles: A learned Translator renders it thus, *The thoughts which my minde was wont to possesse are puld or snatcht away*; he meanes it not of all his thoughts, as if his power of thinking had been lost, but of those speciall thoughts which he had, or hopes which he nourished about his restoring to happy dayes; these once possessed his heart, but they were gone. Thoughts are called the possessions of the heart two wayes.

First, In a passive

} sense.

Secondly, In an active

Passively, Because they are possessed by the heart, the heart doth inclose and hold our thoughts: The heart is the naturally proper vessel or receptacle of thoughts, therefore they

are

מורסי
Possessiones
cordis a radice
רצו Cogita-
tiones mea a-
russa sunt, quas
possidere sole-
bas animus me-
us: Jun.

Dicuntur cogi-
tationes possi-
deri a corde
quid enim ma-
gis proprium
aut innatum
cordi quam sus-
cipiens cogitatio-
nes. Drus. Coc

are called the possessions of the heart: The heart is the soyle and seat of thoughts; there they are planted, and there they dwell.

Actively, For as thoughts are possessed by the heart, so thoughts possess the heart; thoughts are full of activity; they trouble and they comfort the heart; looke what our thoughts are, such is the state of our hearts; if our thoughts be quiet our hearts are quiet, if our thoughts be unquiet our hearts are unquiet, if our thoughts be joyful our hearts rejoyce, if our thoughts be sad, our hearts are sorrowfull. 'Tis sayd in the Gospell, (Lu. 24. 38.) *Why are ye troubled, why do thoughts rise in your hearts?* that is, Why do troublesome and disconsolate thoughts rise in your hearts? 'Tis as natural for thoughts to rise in the heart, as it is for water to rise in a spring, therefore Christ did not chide them because thoughts, but because such thoughts did rise in their hearts: We cannot hinder our hearts from thinking, no more then we can hinder the fire from burning, or water from wetting; but 'tis our duty to hinder our hearts from undue or discouraging thoughts, and to check them for thinking so. Thoughts rule the heart and put it into severall frames and formes according to their owne likenesse; and therefore it is both our wisdom and our holinesse to put and keep our thoughts in the best likenesse. The heart (in a figurative sense) is nothing else but the frame of our thoughts; and our thoughts in a proper sense are nothing else, but *the possessions of the heart.*

Tabula cordis.
Chald.

Further, The Chaldee Paraphrase saith, *The Tables of my heart are broken*; so it is an allusion to writing: The Law was written at first in Tables of Stone, and now a heart of flesh (not a fleshy heart) is the Tables of the Law, our hearts are Tables both for our owne writing and for Gods. Job had written many purposes upon those tables; therefore he might well say as in this case, My purposes, or all that was written upon the Tables of my heart are broken. In my thoughts I had written and set downe many particulars which I purposed to have done, but now those lines are crossed, or quite blotted out. God writes many of his owne thoughts in our hearts, and our thoughts are the writings of our hearts; when our purposes and thoughts are broken, *the Tables of our hearts are broken.*

Scriptura cordis
nunc litura est. Pined.

Hence

Hence Obſerve.

Fiſt, *Right purpoſes are good, but it is not good to live upon purpoſes.*

Action muſt preſently follow reſolution, and performance muſt be ſpeeded after purpoſes, elſe they are to little purpoſe. When David had ſayd, *I will confeſſe my tranſgreſſions unto the Lord* (Pſal. 32. 5.) he inſtantly confeſſed them: And when he ſayd, *I will take heed to my wayes* (Pſal. 39. 1.) he inſtantly took heed to them. His purpoſe was in nature, before his practice, but in time they went together: There is a double danger in delaying purpoſes.

Fiſt, That the minde of the purpoſer may change, and his ſpirit grow flat towards them.

Secondly, That the ſeaſons may change, and though hee have a mind, yet he may want means and opportunity to performe them.

There is danger in both wayes, and much ſin in the former way of breaking purpoſes: The danger of both will be more diſcovered in the ſecond Obſervation.

Secondly, Obſerve.

When great afflictions come, eſpecially when death comes, all our purpoſes are broken off.

As man is apt to buſie himſelfe about many things, which he cannot know, ſo about many things, which (though they are poſſible to be done, yet) he ſhall never doe. It is in man to purpoſe, but we muſt aſke leave of God before we can performe: Croſſe providences breake many purpoſes, but death breaks all. All our purpoſes concerning the World, and the things of the world dye with us. When the breath of great Princes goeth forth (Pſal. 146. 4.) *In that very day all their thoughts periſh.* Great Princes are full of great thoughts, but they who cannot keep themſelves from periſhing, ſhall never keepe their thoughts from periſhing. The imaginary frames which they ſet up, the contrivances, plots, and projects of their hearts are all ſwept away like the Spiders web, or broken like the Cockatrices Egge, when themſelves are ſwept away from the face of the Earth, and broken by the power of death. The thoughts of many Princes and Politicians dye while themſelves live: *Achitophels* purpoſes were broken and diſappointed, while himſelfe looked on, and he was ſo vexed to ſee it, that he executed himſelfe becauſe his

purposes were not executed. In these times of publick shaking, how many purposes have we seen goe to rack? They who have been long laying their designs, and brooding upon their counsels, have had their Eggs broken in a moment, and their thoughts blowne away like Chaffe before the winde, or the lightest dust before the whirlwinde: Now as the purposes of many about gathering riches, about taking their pleasure, about advancing themselves to, or establishing themselves in honour and high places, have perished before they dyed; so when such dye, all their purposes shall certainly perish: And as the purposes of all about worldly things perish in the approaches of death; so doe the purposes of some, about spirituall and heavenly things. How many have had purposes to repent, to amend their lives and turne to God, which have been prevented, and totally broken off, by the extremity of pain and ticknesse, but chiefly by the stroak of death; when they have (as they thought) *been about to repent, and (as we say.) turne over a new lease in their lives*; they have been turned into the Grave by death, and into Hell by the just wrath of God.

Some interpret this Text as *Job's* complaint of the unsettlement of his thoughts about heavenly things, and the breaking of his purposes in the pursuit of eternity: He could not make his thoughts about Heaven hold or hang together, even those thoughts were full of gaps and empty spaces, or rather like Ropes of Sand. Many honest and gracious souls have found work enough upon a death-bed, or a sick-bed, to attend the pain and infirmity of their bodies. When they have purposely set themselves (the habituall bent of their hearts being alwayes set that way), actually to seek God, to meditate upon the precious Promises, to put forth fresh lively workings of Faith upon the Lord Jesus Christ, they have been suddenly recalled, yea even forcibly fetcht back by some violent assault of pain, or a previous charge of death: So that those thoughts which should be (and they desired that they might be) like their objects, most durable and steady, were yet more like some odd ends or broken pot-heards, more like vanishing flashes, or wandring fancies, then that beautifull frame of heart, or those wellcombined and fastned meditations which they intended. For though all the troubles of this life, and the approaches of death it selfe cannot break, disappoint, or scatter those

Non poterat iugiter contemplatio rerum divinarum ut quondam solebat intendere propter vim doloris.
Phil.

those fixed purposes and thoughts which a Beleever hath had, or those results and resolves which he hath often made in his owne soule about the hopes and concerns of eternall life; yet he may be pitifully puzzled, amuzed, and interrupted in his present motions and meditations about them.

Hence take this Caution.

Seeing not onely our worldly thoughts perish, but our spirituall thoughts may be much broken by strong temptations, and variety of bodily distempers, in times of trouble and sicknesse, let us hasten to settle our purposes and thoughts about eternall life, yea to see our souls passed from death to life, before we see sicknesse and sorrow, much more before we see our selves ready to passe from life to death. Purposes to repent, or to minde heavenly things, not onely may, but for the most part are broken off, and lost when sicknesse and sorrow find us. Beware of this deceit of the Devill, who tells us we shall have leasure to seek God when we are sick, and that we shall have a faire opportunity to settle all the affairs of our souls when we are going out of the body: Then (he tells us) we shall have nothing else to doe, and therefore we shall surely doe it then. Let not Satan deceive us with these vain words, for then he intends us most blowes; then is his season to break our thoughts into a thousand pieces, and to vex us with the splinters, even when we lye upon our sick beds, or are bewildred with affliction. There is scarce one of twenty, but findes breakings, and Convulsions upon his thoughts, at the same time when he feels them upon his body: How often have sick men been heard to say, We cannot set our selves to think seriously of Heaven, or to act Faith, &c. *To suffer and be sicke, is worke enough for any man at one time:* He had not need to have his greatest work to doe when he hath such work to doe.

They who have had brave spirits, and fixed holy purposes upon their death-beds, were such as had been long exercised in them before. Woe to those who put off their beginnings in grace, till they are ready to finish in nature: A dying man is unfit for any businesse, how much more for this. He is extreemly indisposed for worldly purposes, much more for heavenly: and therefore as soon as a man that hath any

Propter multiplices animi morbus & perturbationes jam dolebat jam iimebat, nunc se erigebat in spem meliorem nunc iterum concidebat.

Estate, begins to be sick, Freinds will move him, *Pray Sir, settle your Estate, make your Will, you know not how God may deal with you; if your disease should encrease a little more, you may be totally disabled to doe it; therefore pray hasten.* Yea, we find that most men of valuable estates in the World, make their Wills in their health, when they are free from sicknesse, and furthest from death, when they have the greatest activity of minde and body: They wisely remember how some who had a full purpose to make their Wills in sicknesse, have been suddenly overpowred by the malignity of a disease, and could never doe it, but have left all at *six and sevens*. If so, shall any man leave his soul undisposed of, or at *six and sevens*, till such a time? A sick man being minded of any worldly businesse (unlesse he have a great minde to it) thinks it excuse enough to wave it, because he is sick; I pray doe not trouble me with it (saith he) I cannot think of it now, you and I will speak about it hereafter when I am recovered. Doe sick men think it reason they should be excused from worldly businesse because they are sick, and shall any man resolve that it is best to deale about spirituall businesse when he is sick? If Job who had a holy and a sound minde under a diseased body, sayd, *My purposes are broken off, and the thoughts or possessions of my heart:* how much more will they feele these breaches, whose minds are sick and more diseased then their bodies?

Further, Observe,

The difference between God and man, what a vaine creature man is, and how excellent God is:

God never had one of his purposes broken; whatever hee purposed, hee hath carryed to perfection, hee never lost a thought, nor any of the possessions of his heart. *The counsell of the Lord standeth for ever, and the thoughts of his heart to all Generations (Psal. 33. 11.)* 'Tis the glory of God that his purposes stand; he is able to make them stand though all the World should combine as one man to cast them downe. 'Tis the dishonour of man that hee so often falls from his owne purposes, and eates up his owne resolves; and 'tis the punishment of some men, that their purposes receive a fall; that their most solemne debates and settled resolves are scattered and confounded: *The Lord (in judgement) bringeth the counsell*

counsell of the Heathen to nought, be maketh the devices of the people of none effect (*Psal. 33. 10.*) All the thoughts of man are loseable, and most men lose their thoughts.

It is the comfort of Believers that they are not bottom'd upon their owne purposes or thoughts, but upon the thoughts and purposes of God, (that's their basis) and that shall never be broken; God is unchangeable, and therefore his purposes cannot breake: When mans purposes are broken, hee cyther, changeth, or suffers a change; of which *Job* complains in the next Verse.

Vers. 12. *They change the night into day, and the light is short because of darknesse.*

Here are two things to be opened.

First, What is meant by changing the night into day.

Secondly, Who it is that changeth the night into day.

They change the night into day.

Hath not the Lord made a promise, yea a Covenant (which is more then a Promise) and annexed a signe to it, which is the ratification of a Covenant (*Gen. 8. 22.*) that to the end of the World, while the earth remaineth. *Seed time, and harvest, and Summer, and Winter, and Cold and Heat, and Day and Night shall not cease;* that is, they shall not cease in their turns and seasons: How is it here sayd, *They change the night into day,* as if the night and day were out of course, when as the Lord hath covenanted, that they shall continue in their course?

I answer, There is a twofold change of times, of day and night.

First, A Naturall

Secondly, A Metaphorical

} Change.

The united power of all creatures in Heaven and Earth, cannot make a naturall change of day into night, and God the Creator hath promised that he will not make that change, he will not break the succession of night and day, while the Earth remaineth.

But a metaphoricall change of night into day, and of day into night, hath been often made; for when the night is so full of trouble to us that we cannot sleep, the night is changed into

*Hec tormentum
cordis, nec nox
interrumpebat
qua est tempus
deputatum hu-
mana quieti.
gravius est pati
somni defectum
in nocte quam
in die. Aquin.
Mea cogitatio-
nes molesta ani-
mum rodentes
noctem mihi
convertunt in
diem; efficiunt
ut noctes ducam
insomnes.
Merc.*

into day, and when the day is so full of trouble to us, that we can neither doe our worke, nor take our comforts, then the day is changed into night: The night is the time appointed for naturall rest, therefore the night may be sayd to be changed into day, when we cannot rest, and this is a great affliction; for though in some sense, and in Scripture sense too, to have the night changed into day is a mercy, and notes a change from a troubled estate into a comfortable estate, yet to have the night changed by our restlesse, or want of sleep, is both an affliction it selfe, and an argument that we are burdned and over-pressed with other manifold afflictions.

In this sense *Job* complains of the change of his night into day; and thus God often changeth times and seasons, both to particular persons and whole Nations (*Dan. 2. 21.*) *Daniel answered and sayd, Blessed be the Name of God for ever and ever, for wisdom and might are his, and he changeth the times, and the seasons, he removeth Kings, and he sets up Kings: Hee changeth the times and seasons; that is, He makes seasons comfortable, or troublesome, peaceable, or unquiet, hee changeth the night into day, or the day into night, as him selfe pleaseth.*

And the light is short because of darknesse.

Propter calamitates. Jon.

That is, The day is to me as no day, because of my calamity and misery; my day is short, because darknesse suddenly overtakes it. Artificiall dayes are long or short, according to the distance which the darknesse of the night keeps from them. Our metaphoricall dayes are long or short, according to the distance which the darknesse of trouble keeps from them. Thus the change of day into night, and of night into day, is to be reckoned by the condition we are in: When we cannot sleep in the night, our night is changed into day, and when sorrow ceazeth on us in the day, our day is changed into night, or, *The light is short to us by reason of darknesse.*

Haec cogitationes noctem mihi in diem convertunt. Merc.

But who was it that made this change? *They change the night into day, and the day into night: Who?* Some ascribe it to his troubled thoughts, of which he had spoken before; his thoughts were so torne and distracted, that their confusions turned the night into day, and the day into night; that is a plaine sense;

as if he had ſayd, *By reaſon of my continuall cares and diſtractions, I take no comfort neither night nor day.*

Others referr it to his Friends, *They, that is, my Friends turne the night into day, and the day into night* : and if his Friends be the Antecedent, it comes much to one, for his Friends did it by filling him with troubleſome thoughts, and unquiet reaſonings ; his Friends did it by filling his heart and head (as we ſay) with their Proclamations.

*Præſentium
malorum cogi-
tationes effici-
unt ut dies
quamvis luci-
dus, mihi ſit
nox.* Jun.

Hence Note.

When the mind is unſettled the man cannot reſt.

Waking nights and wearifome dayes are the portion of a troubled ſpirit.

There is a further elegancy conſiderable in the latter branch of this Verſe, *The light is ſhort becauſe of darkneſſe.* The Originall is, *The light is neare becauſe of darkneſſe.* The word ſignifies neerneſſe, whether in time or place ; and it is uſually put in Scripture for ſhort, for that which is of ſhort continuance. (*Job. 20. 5.*) *The triumphing of the wicked is ſhort.* The Margin is, *The triumphing of the wicked is from neare* ; that is, it is hard by, it began but lately, and it will ſoon be over, or at an end. In this elegancy the holy Ghoſt ſpeaks of falſe gods (*Deut. 32. 17.*) *They ſacrificed to Devills and not to God, to Gods whom they knew not, to new Gods that were come newly up* : The Hebrew is, *to neere Gods* (it is this word) *to ſhort Gods* ; Gods that are neere : that is, Gods ſhort or neere in their Originall, they have been but a little while, they are newly come up, as wee tranſlate, *Whom your Fathers knew not, nor feared* : Idolls are new Gods, neer Gods, we need not travell far to find out their deſcent and pedigree, the oldeſt of them are but of a late date, or of a new Edition, upſtart Gods, as they are compared with *Jehovah* the true God, who is from everlaſting : And as they are called neer Gods, in regard of their Originall, and riſe, ſo likewise in regard of their continuance, they are not for eternity, we ſhall ſee an end of thoſe Gods ſhortly, they are not long lived, much leſſe are they to everlaſting. The true God is the ſame for ever ; falſe Gods are nothing, Idolls are nothing in the World, and they ſhall in ſhort time be thruſt out of the World ; and all the neere Gods ſhall be put farr away. What the Lord ſpeakes of theſe Night-Gods, the Gods of the darkneſſe of this World, *Job* ſpeaks of the com-

*Propinquum
pro brevi expo-
nit.* Rab. Sol.

*Idola dicuntur
dij ex propin-
quo, i. e. qui
diu non durant,
vel qui de novo
pro diis haberi
ceperunt.* Merc.

comforts or light which he once received from God. *The light is short because of darknesse*; that is, it is ready to end and expire.

*Rara hora bre-
vis mora.
Bern.*

We may say of all the light which we have in this World, that it is *short because of darknesse*: Spirituall light, or the light of Gods countenance shining in, or upon his people, hath a darknesse attending upon it in this World. The experiences of most Christians answer that of one of the Ancients about this heavenly light, *It comes but seldome, and it is soone gone*: We have but some glimpses and glaunces of divine favour here, not a steady sense of it; that (except to a very few) is reserved for Heaven: 'Tis so also about temporall light; the light of Gods providence towards us hath a darknesse attending upon it, yea a darknesse mixed with it: When our comforts have scarce saluted us, or spoken with us, they are interrupted and taken off by approaching sorrows. Those creature enjoyments and relations which have most light in them, have also much darknesse hanging about them, and hovering over them. *Man at the best estate is altogether vanity: And his longest night here is short because of darknesse.*

But *Job* speaks not this in reference to the generall state of man, much lesse to the best estate of man in this life; he applyes it specially to an afflicted estate, and particularly to his owne: How short is the light of an afflicted soule? How quickly doe Clouds come over him, and Eccipses shut the shining from him, when the light of a man in prosperity is but short, and his day in danger of a night every moment? All our light on earth dwells upon the borders of darknesse; the light of Heaven hath no neighbourhood with it, and therefore is not onely long, but everlasting.

*Illa tenebrosa
cogitationes a
mente mea dis-
cedentes, pro
nostre jucundum
quietis diem &
pro tenebris lu-
cem matutinam
i. e. optatam
pacem constitu-
unt. Bold.*

Yet I finde a learned Interpreter making this Verse speake the returne of *Job's* light; *The changing of night into day*, is to be understood (saith he) in a good sense: And the breaking of his thoughts and purposes, is (according to this Interpretation) nothing else but the scattering of his darke and melancholly thoughts and purposes, which being removed and gone, the night of sorrow was turned into a day of joy, and the morning light (here called the *neere night*, because it immediately succeeds the darknesse, which the Noon-

light

light doth not) this morning light (saith he) came before the face of darknesse.

To which sense the vulgar Latine translates the last clause, *After darknesse I hope for light*, or though I be now in darknesse, I hope for light: As if Job had sayd, *After this darke night and dreadfull storme, God hath spoken to the angry Sea of my tempestuous thoughts, and behold there is a great calme.* But though the Author of this Exposition be so much in love with it, that he counts all other spurious; yet I rather persist in, and stick to the former; seeing the whole context runs upon the aggravation of Jobs present troubles, with which this Interpretation holds no agreement. Nor is there any necessity (as the Author supposeth) to take it up, for the avoyding of that imputation of a low, weak, and sinking spirit, which the former exposition in his apprehension subjects Job unto; for though we say that Job doth, as often elsewhere, so here againe, make report of his sorrows in highest straines of holy Rhetorick; yet we are so farr from saying, that he desponded, or sunk under them, that we doubt not to say (which is all that this Author would say, or have others take notice of in his singular Interpretation) that he was more then a Conqueror over them all. 'Tis not onely granted, that Job did hope for a day of joy after his night of sorrow, but affirmed that he had a day of joy in his night of sorrow (for he could say in a true sense what the Apostle Paul after did, as sorrowfull, yet alwayes rejoycing) yet his night (by reason of his outward troubles, and many assaules of inward terrour) was changed into a laborious toyling day, and his outward light of comfort was short and quickly ended, when he had it, By reason of the faces (as the Originall hath it) or sudden appearances of darknesse.

*Et rursum post
tenebras spero
lucem. Vulg.*

JOB, CHAP. 17. Verse 13, 14, 15, 16.

If I waite, the Grave is mine house: I have made my bed in the darknesse.

I have said to corruption, Thou art my Father, to the worme, Thou art my Mother and Sister.

And where is now my hope? As for my hope, who shall see it?

They shall goe downe to the bars of the pit, when our rest together is in the dust.

JO B. prosecutes the former Argument, and shewes yet more fully the vanity of those hopes which his Friends would nourish in him about a temporall restauration. Hee shewes also, that though himselfe should nourish them, and even strive to hope, yet hee could no more keepe such hopes from languishing, then himselfe from dying, *If I waite, the Grave is mine house.*

If I waite.

Verbum **קָוָה**
affinitatem habet
cum **קָוָה**
perpendicularum
linea.

Waiting is an act of the minde, in expectation of some future good: The Originall word signifies an earnest waiting, or waiting joyned with much intention of spirit, and strong desires, as if the minde did let out a Cord or Line, to take hold of the thing, for which we waite. Waiting is nothing else but patience, lengthned out upon a promise. There are three acts of the soule upon the promises.

First, Beleaving.

Secondly, Hoping.

Thirdly, Waiting.

Dicitis (amici)
si me humilium manere
meam expectationem:
atqui cernitis vires
meas & vitam
meam venisse
ad ultimam lineam
quippe mala mea curam
respuunt.
Goc.

We beleave the truth of the promise; we hope for the good layd up in the promise; we waite till that good be given out unto us. *If I waite* (saith Job) God waites upon us, and we waite upon God; God waits in mercy, we waite in duty, God waites to be gracious (Isa. 30. 18.) and man waites to be refreshed with the grace of God, Job, in this place, seemes to make light or little of this duty of waiting: *If I waite, or although I waite, or what if I waite, what shall I get by it? Where's the profit? Or what are my commings in? He tells*

us what; If I waite, all that I shall get by it will be a *Grave*, or a *bed in darknesse*: And all my preferment will be to call *corruption my Father*, and to say of the *Worme*, *Tbou art my Mother*, and my *Sister*: Here's all I am like to have for all my waiting.

But was this all he looked for by waiting?

Yes, it was all he looked for, and all he thought himselfe in a capacity to receive in this world (though in that hee was deceived) he had no expectation but to dye, and goe downe to the dust; he had no hope to rejoyce in any kindred or alliance, but wormes and corruption, these were his Mother and his Sisters, and Brethren: If I waite here's all I shall have. Thus (as I intimated before) the words carry a strong confutation of those hopes which his Friends endeavoured to raise up in him, that God would raise him up, and make him as a Prince among the people, if he repented and turned to God. No, saith he, What doe you tell me of a great House, and of a great Name, of a rising Sun, and of the morning light, Why am I so often told of these things, I tell you once for all, the Grave is my house, darknesse is my bed, and the wormes are my kindred and companions; let me hear no more of these groundlesse Prophecyings, and unfavorable flatteries, for my wound is incurable, and I am at the last cast, *If I waite, the Grave is my house.*

*Docet praeferam
esse sibi his ma-
lis omnem vita-
spem vel si eam
maximè animo
fovere velit.
Si expectem,
i. e. si expecta-
re studeam.*
Merl.

Againe, The word which we translate to *waite*, comming, as was toucht before, from a Root which signifies a Carpenters line, by which he measures his buildings: Some render the Text thus, *If I build, the Grave is my house*: As if he had sayd; I have no other house to build but a Grave, or when I have builded my best, I shall have no other house but a Grave.

*Si edificavero,
infirmitas domus
mea. Rab. Dan*

[*The Grave.*]

The same word signifieth Hell, as was shewed (Chap. 11. 8.) and therefore I will not stay here upon it: *If I waite, the Grave.*

[*Is my house.*]

He calls the Grave a house, because there was rest as in a house: Man goeth forth of his house to labour, and comes

*Egyptij de-
functorum se-
pulchra, domos
eternas Appel-
litam. Diodor.
lib. 1.*

*Intelligi potest
de lecto bene
ornato super
quem reponi
solebant princi-
pum cadavera
Mausoleis, quod
juxta Hebraum
in plurail dici-
tur, stravi stra-
ta mea, mag-
nificum quid so-
net de Pompa-
tium. Bold.*

home to his house for rest : Some tell us that Job calls the Grave his house, in allusion to those formes of making graves, or Sepulchres, used in ancient (which are also continued in these) times, with arches, and contrivances like a house.

[And have made my bed in the darknesse.]

He speaks still in prosecution of the allusion : In a house there are Dining Roomes, and there are sleeping Roomes : There is the Bed-Chamber, and the Bed in the Chamber. The Grave is my house (saith Job) and there I have a Bed, I have made it :

[In the darknesse.]

The grave is a darke place; and the Grave is called Darknesse in a double respect.

First, Because there is no light of the body there.

Secondly, Because there is no light of the Sun there.

The light of the body is the eye, and the light of the ayre is the Sun; but in the Grave the Sun shines not, or if it did, yet there the eye sees not, therefore the Grave is darknesse. I have made my bed in the darknesse : And darknesse is most fit for a bed, sleep loves darknesse : A working Roome must be light, but 'tis no matter how darke a sleeping Roome be : when we goe to sleep, if it be not darke, we make it darke, that so we may sleep the better. The Apostle gives that as an argument why the Saints should not sleep as doe others, because they were once darknesse, but now light in the Lord. He that is in aeriall light can hardly get his body to sleep, and will you, who are in spirituall light compose your souls to sleep? All sorts of sleepers cover the dark, and therefore they who sleep in death, are elegantly described making their bed in darknesse, that so they may have (as it were) all accommodations for their rest, I have made my bed in the darknesse.

It may be questioned, (towards the clearing of this Verse) Did not Job waite? Why doth he say, If I waite? Was hee upon Issa or Ands about that great and necessary duty? Hee resolved peremptorily (Chap. 14. 14.) All the dayes of my appointed time will I waite till my change come : And is he so much changed already into an unresolvednesse about his waiting?

I answer,

Answer, This supposition about waiting, is not a negation, nor is it a note of his irresolution to waite for any thing, but onely for that particular, about which his Friends were so busie to awaken and heighten his expectations. Job waited upon God for all things which he desired to have, onely he did not waite upon God for that which the visible dispensations of God seemed to tell him aloud, that he should not have, a temporall deliverance; yea, when he saith, *If I waite*, namely, for this thing, it is an Argument that he acknowledged it a duty to wait upon God for all those things, for the receiving of which he had any rule or ground of hope from God: Every exception confirms the rule. Hee that saith he doth not waite upon God about that for which he hath no warrant, saith strongly, that he ought to wait upon God where he hath a warrant.

From which consequence we may observe this unquestionable truth.

That it is the duty of man to waite upon God.

Waiting upon God is a duty of the first Commandement; it is a part of naturall worship: It is not in mans liberty whether he will waite or no, he is commanded to wait: *David* speaks it double, and no doubt he laboured to act it double (*Psal. 40. 1.*) *Waiting, I waited, or I waited patiently upon God:* The Apostle gives that advice to the Saints (*Heb. 10. 36.*) *Iee have need of patience, that after yee have done the will of God, yee may receive the promise:* There is doing the will of God, and then there is receiving the promise; yet we must doe somewhat after we have done the will of God, before he can receive the promise; and that is, we must wait upon him: *You have need of Patience,* saith the Apostle; What kinde of patience? There are three sorts of patience.

First, The patience of labouring, that he puts on the former part of the Verse, it is our *doing the will of God.*

Secondly, There is the patience of suffering.

Thirdly, There is the patience of waiting after we have both done and suffered the will of God.

We have need of this patience, *the patience of waiting*, that we may receive the promise, that is, the mercy promised; God hath preventing mercies, and they come to us before we waite for them; but his rewarding mercies must be waited for: he will

will exercise the grace of patience in us, by causing us to wait for our reward, as he exerciseth the graces of love and zeale, in commanding us to doe his will; and usually without waiting after we have done his will, there is no receiving of the reward for doing his will. And for the promises and prophesies in generall, *though God never fail his owne time, yet he seldome comes at ours*: That great promise about the deliverance of the people of Israel out of Ægypt, was performed punctually to an houre (Exod. 12. 41, 42.) *It came to passe at the end of four hundred and thirty yeares, even that very night, it came to passe, that God brought out all the Host of Israel.* The time being out in the night, God did not stay till morning, but brought them out that very night: We count it a very veniall sin to break our word for a day, or to let a man waite a day beyond the time promised; we commonly say, *A day breakes no square*: It is not so with God, he keeps his time punctually, he will not breake his word one day. Wee read of the shortning of evill times, but not of their lengthning, God never makes his people waite for good longer then hee hath promised. But though God keep his time exactly, and come just at the moment he hath prefixed and foreshewed, yet we are apt to antedate the promise of God, and to set it a time before Gods time: We are short sighted and short breathed; that which is but a moment in the Kalender of Heaven, seems more then an age to us. Now in this regard there is much need of patience, of waiting patience, to tarry, not onely our time, but Gods time; which is the meaning of the Prophet Habakkuk (Chap. 2. 3.) *The vision is for an appointed time, but at the end it will speake and not lye, though it tarry, waite for it, because it will surely come, and will not tarry*: The Prophet advises, *Though it tarry, waite for it*; there's our duty, yet hee presently affirms, *It will not tarry*: So then it may tarry, and yet it tarryeth not; it may tarry beyond our time, but it tarryeth not beyond Gods time; *It will come, and will not tarry*; that is, not beyond the time which God hath prefixed, though it may soone tarry beyond the time which we have prefixed; therefore if it tarry, waite; there is no remedy but patience.

The Apostle James gives the rule (Chap. 1. 4.) *Let patience have her perfect worke*: that is, Let all manner of patience worke

worke in you to the end, and let it work to all those ends, or purposes to which it is appointed. Patience hath her perfect worke.

First, When it puts forth perfect acts.

Secondly when it perseveres in acting.

Patience ascends by three steps to the perfection of her worke.

The first is a silent (not a sullen) submission or resignation of our selves to the dispose of God (*Psal. 39. 9.*) *I was dumb (saith David) and opened not my mouth, because thou didst it.*

Secondly, A kinde of thankfull acceptation, or kissing of the Rod which smites us : *If their uncircumcised hearts be humbled (saith the Lord, Levit. 26. 41.) and they accept the punishment of their iniquity :* The phrase imports a welcome receiving of it, as of a love-token from the hand of a Friend, or that the Rod is not onely justly, but mercifully and graciously inflicted : This is a great perfection of patience, and to this *Jobs* patience attained the very first day of his sorrows, while he blessed the Name of the Lord, not onely for giving him so many good things, but also for taking them away (*Chap. 1. 21.*)

The third step, is spirituall joy, and serious cheerfulnesse under sorrowfull dispensations : This the Apostle exhorts the Brethren to (*Verse 2.*) *Count it all joy when ye fall into diverse temptations :* and presently adds (imitating that the highest perfection of patience consists in this joy) *Let patience have her perfect worke :* As if hee had said, I have told you what the perfect worke of patience is, doe not give check to your patience till it be got up to this step, and hath set your soules, a rejoycing, or (as we speake) a crowing over all your temptations.

Every grace should have its perfect worke in us, and so they have, when patience hath its perfect work; and then patience hath done that perfect worke there commanded, when we waite quietly, thankfully, and rejoycingly, till God hath done the worke which he hath promised. This waiting patience is also called (by Christ himselfe) *The possession of the soule (Luke 21. 19.) Possesse yee your soules in patience.* What title soever we have to our owne soules, we have no possession of them without patience; As Faith gives us the possession of Christ,

Christ, so patience gives us the possession of our selves : An impatient man is not in his owne hands ; and as waiting patience gives us the present possession of our selves , so it will bring us to the possession of all good things else that we stand in need of to make us happy. The Prophet pronounceth them blessed , who wait ; every blessing is a good thing, but to be blessed is all good things, *not onely is a blessing but blessednesse the reward of a waiter. The Lord is a God of judgement, blessed are all they that wait for him (Isai. 30. 18.)* Waiting is not onely a duty, but a benefit, yea our blessednesse. And if any object, How is it blessednesse, or so much as a single blessing to wait upon God under this notion as a God of judgement? To have said, *God is a God of mercy, blessed are they that waite for him*, might have taken upon the heart ; but to say, *God is a God of judgement, blessed are they that waite for him*: How can that be? Is there any desireablenesse in judgement.

I answer, Judgement is not there opposed to mercy (there's no blessednesse in being neer such judgement.) We may consider judgement in a threefold opposition.

First, judgement is opposed to anger and severity (Jer. 10. 24.) *Correct me, O Lord, in judgement, not in thine anger* : It is a blessed thing to waite upon a God of judgement, in opposition to anger, or as judgement imports the golden Bridle of moderation upon the passions and affections.

Secondly, Judgement is opposed to injustice , it is a blessed thing to waite upon a just God, who will certainly doe us right ; it is a misery, one of the greatest miseries under the Sun, to wait upon unjust and unrighteous men; but how great a mercy is it to wait upon a just, and a righteous God?

Thirdly, Judgement is opposed to folly, ignorance and unadvisednesse; thus God is a God of judgement, or wisdom, and blessed are they that wait upon the wise; it is a vexation to waite upon rash, foolish, heady men, who doe they care not what, or know not what they doe; but to waite upon a man, much more upon the God of Judgement, who knows how to order and doe all things , who hath the full compasse of every cause within him, and will time every circumstance to our best advantage (to waite upon this God I say) is a high piece of happinesse : God being such a God

of

of judgement. Blessed are they that waite for him; and so blessed are they; that however he may put them to waite long, yet he at his comming will more then recompence all their waiting; as we finde in that exultation of the Church (*Iſai. 25. 9.*) And it shall be said in that day, Loe this is our God, we have waited for him; he will save us, this is the Lord, we have waited for him; we will be glad, and rejoyce in his salvation: Possibly some had said then to the Church (as was sayd continually to David, *Pſal. 42. 3.*) where is your God? Yee have long looked for him, but he doth not yet appeare. The Church having borne those reproaches long, sees God comming at last, and then she breaks forth in triumph, as if she had held God forth in her hand, and cryes him up, Loe this is our God, wee have waited for him: The words have a sound of victory, yea of many victories in them. They shall in the end overcome all difficulties; who can but overcome their owne hearts to a patient waiting upon God: As true repentance for the evill we have done, so holy patience for the good we would receive, shall never be repented of.

And (to adde that further) though when (as it appeared here to Job) God in his providentiall aſtings, determines negatively, and speaks is out by the manner of his workings, that his will is not to give, or doe for us such a thing, it ceases to be a duty to wait for it, yet to lay downe the duty of waiting, or to throw it up at any time upon such grounds as these foure (which are the usuall grounds upon which it is layd downe or throwne up) is extremely finfull, and a high contempt of God.

First, It is extremely finfull to give over waiting upon God, as being unwilling to tarry his leisure. 'Tis the prerogative of God, to date all times, as much as to doe all things for us; our times are in his hand as well as our affairs, and he is the disposer of all things, as in regard of the means, so also of their seasons. Hence 'tis our duty to waite as a time, so all the dayes of our appointed time (how many soever they are, they are all of Gods appointment) till our change shall come, as Job professed his resolution to doe (*Chap. 14. 14.*) The Israelites are charged (*Pſal. 78. 45.*) For limiting the holy one of Israel: How did they limit him? There is a twofold limiting of God: First, to meaner, when

we thinke we cannot be saved unless we are saved our owne way. Secondly, There is a limiting of God to time; he must save us by such a day, or else we cannot be saved: Thus the Israelites limited the Holy one of Israel; and set bounds to him, whose power and wisdom are immeasurable. God may justly limit man; and man never doth justly till he keeps within the limits of God; but it is not a sin, but a high presumption, for man to limit God: nor is it possible for man to break his owne bounds more by any thing he doth, then by setting bounds to God, what, or when he shall doe.

Secondly, It is exceeding sinfull to give over waiting on God for deliverance out of an affliction; because we are either displeased with God who sends it, or are angry at the affliction sent. When God throwes a stone at us, we should stoop humbly, and taking it up, put it into our bosome (if we doe so, though it looke like a worthlesse Pebble, it will quickly change into a precious Pearle; however we must) not like the Dogg rage at it and bite it; which yet many doe. Now they who are vexed at the affliction which God sends, or at God himselfe, for sending the affliction, these will never waite upon God for the removing of it. Such was the frame of that wretched King (2 Kings 6. 33.) who sayd, *This evil is of the Lord, wherefore should I waite on the Lord any longer?* As if he had sayd, I will never waite for any kindnesse at his hand, who hath already used me thus unkindly: Hee that takes an affliction in ill part at the hand of God, will never expect good from him; or if he doe, he must come very speedily, or else his waiting is over. 'Tis not unlikely that this King, by the advice of the Prophet *Elisa* had waited a little, but he was soone weary; *Why should I waite any longer?* There was reason enough why he should, but his unbelieve would not let him see what he saw, nor understand what himselfe had spoken: For the reason which begave, why he would waite no longer, is the strongest reason that can be given why he should have waited longer, *This evil is of the Lord.* 'Tis true, that among men, they, from or of whom evils are, are usually the unfittest to remove them: Men who wound are seldom skil'd at curing; but the Lord brings no evil, but what he can remove, nor doth he make any wound but what he can heale; yea no power nor art in the world, can heale

the

the wounds that he makes, or remove the evils which hee brings, but his owne. Hence the patient believer cries out with the Church (*Hofea 6. 1.*) Let us returne to the Lord, yea let us waite upon the Lord, for hee hath torne and he will heale: but the impatient unbeliever saith, Let us turne away from the Lord, let us waite upon the Lord no longer, for 'tis he that hath torne us, therefore surely he will not heale us. Grace and corruption may take up the same principles, but they draw conclusions from them as contrary, as themselves are.

Thirdly, It is exceeding sinfull to give over waiting, as thinking that God cannot helpe. Some shorten their patience by shortning the hand of God. That such were the apprehensions of the Jewes, is more then probable by the Prophets Negative assertion (*Isai. 59. 1.*) *Behold the Lords hand is not shortned that it cannot save.*

Fourthly, It is exceeding sinful to give over waiting upon God, by turning aside to sinfull wayes: Some finde out (as they suppose) neerer wayes to helpe themselves, then by attending upon God; they like not (as such have prophanely called them) those pious delays: and so over Hedge and Ditch they will, to the overtaking of their owne ends. The Prophet *Jeremiab* describes such (*Chap. 18. 12.*) *And they sayd, there is no hope; or, our case is desperate, all's lost. What then? but we will walke after our owne devises; and every one doe after the imagination of his evill heart:* The Lord had told them (*Verf. 11.*) *Behold I frame evill against you, and devise a device against you.* But did the Lord devile a device, meerly to insnare them, or did he frame evill against them onely to undece them? No, his ayme was their repentance, not their ruine, and therefore he adds in the same Verse, *Returne ye now every one from his evill wayes, and make your wayes and your doings good:* As if the Lord had sayd, Though I am about to frame evill against you, yet doe yee returne to me and all shall be well. How doe they resent this threatening and this counsel? They grow desperate upon it: And seeing God had brought them into such straits, they would get out as well as they could: And as he was devising devices against them, so they had devices of their owne, and them they would follow. Thus they would not waite upon God for a remedy in the way of

repentance for their old sins, but they would provide themselves a remedy by running into new sins: They had a device in their heads, which should match the device of God.

Now what the Prophet subjoyns (*Verse 13, 14, 15.*) as a strong redargution of that people who refused to waite upon God in that way, the same may we say to all those who refuse to waite upon God in any way. *The Virgin of Israel* (he calls her so to minde her what she should be, not to commend her for what she was) *hath done a very horrible thing, will a man leave the Snow of Lebanon, which commeth from the rock of the field?* Or, will a man (as our Margin hath it) *leave my fields for a rock, or for the Snow of Lebanon?* that is, Will any traveller be so foolish, as to leave the plaine fields, where he may passe with ease and pleasure, without let or hinderance to climb over craggy Rocks and precipitious hills? will hee leave a beaten path, to goe through vast woods and desolate Forrests covered with snow, where no track or footsteps are to be seene? or (as it followes in that Verse) *shall the cold flowing waters which come from another place be forsaken: or, shall the coole running waters be forsaken for strange waters: that is;* Will any man who hath fresh Fountaine-water of his owne at home, goe to seeke water in a stinking Ditch, in standing pooles, and miery puddles when he is a thirst? Such is the choice or exchange which they make, who cease waiting upon God in his wayes, and turne aside for helpe to their owne crooked wayes, *Stumbling* (as the Prophet speakes at the fifteenth Verse of the same Chapter) *in their wayes from the ancient paths, to walke in paths, in a way not cast up, or, where no Causey is.* Though the hand or providence of God doth sometimes bring his people (as the Prophet speakes (*Isa. 42. 16.*) *By a way which they knew not; and leads them in paths that they have not knowne;* that is, Into a way which they knew not, by any former teachings of men, or experiences of their owne; yet his hand never leads them into any way, which is not cast up, or which may not be made out, by some rule or example in the word: To leave waiting upon God in his ordinary wayes, and to goe in an extraordinary way which hath no ground in the word, is purely to follow our owne wayes, and to goe after the imaginations of our evill hearts.

Job in this place apprehended it unseasonable for him to waite for those worldly attainments and enjoyments which his Friends promised him; but he was not unwilling to tarry the Lords leisure, nor was he displeased vvith God for afflicting him, nor did he say, God could not helpe him, much lesse did he turne from God to any vvicked vway to helpe himselfe, vvhen he sayd, *If I waite, the Grave is mine house.*

Secondly, Observe from it.

A good man may give up all his worldly expectations.

A Beleever may in this sense be an unbelleever, and lay downn all his hopes in this life, of long life and of good dayes, of riches and temporall greatnesse: When Friends bid such on their sick beds, *Be of good cheere, we hope to see you abroad shortly; we hope God will raise you up againe, they will even forbid those comforts, and say, Doe not intice us back into the world with these hopes the Graves are ready for us, and we have made our bed in the darknesse; it is not for us to looke for life here, indeed to live to us is Christ but to dye is gaine.* A Beleever can vvillingly part vvith all his earthly possessions for heavenly hopes, much more can he joyfully part vvith all his earthly hopes for the possession of Heaven.

Thirdly from these expressions, *The Grave is my house, I have made my bed in the darknesse.*

Note.

A Beleever looks upon death as a state of rest.

As the whole house is a place of rest compared with the world abroad, so the Bed is the speciall place of rest (*Revel. 14. 14.*) *Blessed are the dead which dye in the Lord, from henceforth, they rest from their labours, and their workes follow them: They shall follow their worke no more, who are followed by their workes. The Grave is the house and bed of the body to all who dye: Heaven is the house and rest of the soule to all those who dye in the Lord. Saints have here a rest in their labours, they shall hereafter have rest from their labours.*

Lastly, Whereas the bed of death is made in darknesse.

Observe

There is nothing desireable in death, as considered in it selfe.

A darke condition is the worst condition: Darknesse, which in Scripture signifies all evill, is a word good enough to expresse

preſſe the ſtate of death by : What deſireableneſſe there is in death, what pleaſures in the grave, will appear further in thoſe arguments which death uſeth to invite us home to its houſe, the grave, in the next Verſe, which tells us our moſt lovely companions, yea, our ſweeteſt and moſt endeared relations there, are corruption and wormes.

Verſ. 14. *I have ſaid to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my Siſter.*

Hyperbole ſunt quibus ſignificat ſe omnem jam vite cogitationem abdiſſe.
Jun.

This Verſe is of the ſame ſenſe with the former; only here, Job breaks into an elegant variation of new metaphors, and peribolical expreſſions.

[*I have ſayd.*]

That is, I have (as it were) called to, and ſaluted the reſt and attendants of death, as my friends and kindred : As I have made my bed in the Grave, and as that is my houſe, ſo now I am finding out my houſhold relations; I ſay to this, Thou art my Father, and to that, Thou art my Mother and Siſter.

קרא
Eſt clamare
vocare appella-
re, & per ele-
ctionem nomi-
nare, Elegans
proſopopeia :
per quam Job
tumultum allo-
quitur. Bold.

The word which we render, *I have ſaid, &c.* ſignifies not barely to ſay, but to cry, or call out : I have called out to corruption; ſo Maſter Broughton, *To the pit I cry, O Father, O Siſter, O Mother to the Worme* : not barely, *I have ſaid*, but *I cry*; and not barely, *I cry Father to the pit*, but he adds alſo a note of exclamation, *O Father*.

Secondly, The word imports not generally a calling, or crying out, to any one that comes next, but to ſome ſpecial perſon, by way of election and choice, or to ſuch as we know well, and are acquainted with, as the terms of Father, Mother, and Siſter imply.

קרא
Verbum
ſignificat etiam
occurrere alicui,
nam occurren-
tem ſolent
ſalutatione vel
interrogatione
aliqua proprio
nomine appella-
re.

Further, The word ſignifies, not onely to call aloud, and to call with election, but to go forth on purpoſe to call a Friend, or to invite him in : As when we ſee an acquaintance coming towards us, or our dwellings, we ſtep out to meet and welcome him, ſo the word may beare in this place : As if Job ſeing death drawing towards him, had gone out, and ſaid *O corruption my Father. O wormes my Mother, my Siſter, welcome, welcome, ſuch an elegancy the word yields us.*

I ſhall

I shall not here stay upon any anxious disquisition about the propriety of these relations, how *Job* calls corruption his Father, and the vvorme his Mother and Sister, or in drawing out comparisons about them; we are to looke onely to a generall proportion, not to an exact propriety in these vvords; there's no need to make our parallels between corruption and a Father, or between vvormes and a Mother, or a Sister.

Onely thus much may be asserted particularly.

First, He speakes thus to shew that he looked on death, not onely not as an enemy, but not as a stranger. Death and he were well acquainted.

Secondly, He speakes thus to shew, that death was not onely not a stranger to him, but as one of his kindred: He was upon as faire termes with death, as with Father and Mother.

Thirdly, *Job* speakes thus to shew, that he did not onely looke upon death as in a neer relation to him, but as having a kinde of delight and contentment in death: what is more sweet to a man who hath been in a long journey, and is returning home, then to thinke that he is comming to his Father and Mother, to his Brethren and Sisters? As nature gives us kindred by blood, so it is a custome to adopt and stampe to our selves kindred by kindnesse; one we call Father, and another we call Mother; one is our Brother, a second is our Sister, a third our Cozen, by the mutuall tyes or by the receipts and retournes of courtesie. Thus we are to take these compellations, as imitating with what spirit *Job* entertained the thoughts of death, even with no other, then if he had been to fall into the embraces of Father and Mother, and Sister: He sayd to corruption, as we should say to wisdom (Prov. 7. 4.) Say unto Wisdom, thou art my Sister, and call understanding thy Kinswoman: that is, Acquaint thy self with, and be familiar with wisdom, so shalt thou keep thy self (which is both thy wisdom and thy happinesse) a stranger, from the strange woman. (Vers. 5.)

*Ut ostendat
mortem sibi in-
vovis esse, cum
his illum ami-
cicia & neces-
situdinis nomi-
nibus compellat.
Pinet.*

Further, it may yet be enquired, what is it which *Job* calls Corruption and the vvorme, I have said to corruption, &c. What is this corruption? There are two opinions about it.

First, Some interpret him speaking to the corruption, and vvormes, which had already seized upon his body; for his dis-
eases.

feases and ulcerous sores had bred corruption of wormes: As if he had sayd, *I may well call corruption my Father, for I am already full of corruption, I may well call the worne my Mother, my Sister, for the wormes creep in and out at my sores continually: my body is as if it had layne already in the Grave, full of corruption and wormes.*

Secondly, Others expound him speaking to, and of, the corruption, and wormes which waited his coming into the Grave. The word in the Text; which we translate *Corruption*, signifies also the Grave; because bodies doe not onely corrupt in the Grave, but quickly turne to corruption. As soon as a body is dead, it is a carcasie, and after it hath been a while a carcasie, 'tis nothing but corruption: Hence some render it, not, *I have laid to corruption*, but to the pit, or grave; so Master Bronghton *To the pit I cry, O Father, to the worme, O Mother, O Siffer*. The Grave is so proper a place for corruption, that 'tis proper enough to expresse corruption by the Grave.

And besides those worms which are generated out of the putrefaction of mans body; there are worms ready generated in the Grave to entertain us; worms are the proper inhabitants of the Grave; there they keep house as Father and Mother, and Sister, to welcome and embrace such as descend into it.

Master Fox reports of Doctor Taylor, a famous Martyr of Christ in Queen Maries time, who was burned at Hadley in Suffolke, that when he knew he should suffer death by fire, he said; *I have been deceived my selfe, and I shall deceive many at Hadley, when some hearing this, began to hope he would recant and shrinke from that profession of the Gospel which he had made: At last he explained himselfe; I am a man of a very full fat body, which I had hoped, should have been buried in Hadley Church-yard, but I see I am deceived; and there are a great number of wormes there, which might have had good cheere upon my carcasse, but I shall deceive them all, my body being to be burned.* The Earth breeds wormes in its own bowels, and our body which at the best and alive are but refined earth, being once dead yeeld another race of wormes. Job may be supposed speaking unto both, or either, *I have said to the worme, Thou art my Mother and my Sister.*

We

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We may hence Observe.

That some Beleevers are so far from fearing, that they are familiar with death.

Other Texts in the former passages of this Book, have occasioned like Observations; yet as often as this occasion is renewed, it will not be unprofitable to renew this Observation: To write the same things where we read the same things (yet the Reader will not hide them the same) is not unprofitable.

I say some Beleevers are familiar with death, I am far from saying that he who is not, is no Beleever: There are not in all, the same degrees of holinesse, though holinesse be the same in all; but a Beleever may arrive at such a composure of spirit, at such a stature of holinesse as not to fear death. There are some Beleevers (and it is their sin) who are but little acquainted with death, they seldome goe out to the Grave, or look into the pit they are going to; he that hath often conversed with death in the meditation (which is a Beleevers way) of the death of Christ, cannot be affrayd to dye if he know what that death of Christ means which he hath meditated upon. He that knows it thoroughly, may (as the Prophet speaks in another case, *Isa. 11. 8.*) *play upon the hole of this Aspe, and put his hand upon the den of this Cockatrice*; yea, such a Beleever may not onely play and put his hand upon the Grave, which is the hole of this Aspe, and the den of this Cockatrice, but he can play with the Aspe it selfe, and take up the Cockatrice in his hand; with this Aspe or Cockatrice he can sport himselfe as with a Brother or a Sister.

O how different are the thoughts of carnall men, and their words of death? How dreadfully doe they speak and think of the Grave? An Unbeleever saith of the Grave, *It is a prison, not a house; he findes no bed in darknesse, 'tis to him a Dungeon, he saith to corruption, Thou art my Foe, and to the wormes, yee are to me as Feinds and Furies*: He cannot bear the thought of them, much lesse their sight and presence. Saints speak courtly of death; there is a kind of holy courtship in the language of Job: *Agag* (*1 Sam. 15. 32.*) *came out to Samuel delicately*; for sayd he, *Surely the bitternesse of death is past*: but he was deceived, for Samuel hewed him in pieces; and when he sayd, the bitternesse of death is past, he meant death was

past. He did not beleieve, but that death would be bitter when ever it should come; but he thought death was past for that time however, and so he came out delicately, he stood as a Courtier, yea as a King before *Samuel*, because he had escaped (as he supposed.) that King of terrours. Thus the Saints come out delicately indeed, and court it, in the very face of the King of terrours, for they know the bitterness of death is past, though they were assured they must dye presently: They doe not say, *Death is past*, they know death will come, and they must dye, but the bitterness is past, the Gall and Wormwood is taken out; and upon this account they can say to corruption, *Thou art my Father, and to the Worme, Thou art my Mother, and Sister.*

Thirdly, Note.

Corruption and Wormes are the portion and Companions of the dead.

Onely Jesus Christ was exempt from this portion, who though he submitted himselfe to death for sinners, yet having no sin in himselfe, he was not at all subject to death, nor was it possible that he should be holden of it: he was the holy one, he had no corruption in his spirit, and therefore *his flesh saw no corruption* (*Acts 2. 31.*) But as for all flesh, they having corrupted all their wayes, their flesh shall see corruption in the end.

Take two Corolaries from this.

First, *Let no man glory in bodily beauty, in honours, or alliances:* Corruption will shortly seaze upon the most beautifull body, wormes will crawle upon the smoothest cheeks, upon the fairest face, and into that mouth which now boasteth great things, and speaks so proudly; this earth must turne to earth, and then the greatest kindreds, and noblest Pedigrees, will be lost or swallowed up in this, *Corruption is my Father, and the worme my Mother, and my Sister*: Man is corruptible, while he lives, and when he dyes he is corruption. Every man living is but a worme; Jesus Christ who abased himselfe to the lowest condition of man, saith, *I am a worme, and no man* (*Psal. 22. 6.*) When man dyes, as he goes to the worms, so he makes wormes; who would be proud of his flesh, did he know that 'tis but corruption and wormes once removed, and that it must suddenly move back againe, to corruption and wormes.

Secondly,

Secondly, *Seeing death hath nothing of its owne but darkneſſe, corruption, and wormes, which are all unpleaſing and a regret to fleſh and blood, therefore live much in Chriſt, who onely gives a remedy againſt all theſe evils: If we live in the Grave of Chriſt, that will make the darkneſſe of our Grave light, and the corruption of it ſweet unto us. He that upon good intereſt can ſay to Chriſt, Thou art my Father, thou art my Brother, thou art my All, can ſay rejoicingly to corruption, Thou art my Father, and to the worme, thou art my Mother, and Siſter. Relation to Chriſt is ſo comfortable, that it overcomes the diſcomfort of our moſt unpleaſant relations. That which raiſed the ſpirit of holy Job to theſe free compliances with death, was the light which he had (even in thoſe darker times) about the Redeemer, of which as the nineteenth Chapter gives us a clear and an illuſtrious prooſe; ſo the next Verſe gives us more then an inſimation.*

Verſ. 15. *And where is now my hope? And as for my hope, who ſhall ſee it?*

He that cheerfully queſtions, *Where is my hope?* puts it almoſt out of queſtion, *where his hope is.*

[*Where is now my hope?*]

Had Job loſt his hope, or was it to ſeek? *Dauids* enemies interrogate him (and that interrogatory was as a Sword in his bones, or as a Dagger at his heart) *Where is now thy God?* (*Pſal. 42. 10.*) their meaning was, Thy God is no where, he is not to be found, thou haſt none to help, none to deliver thee: Job puts the queſtion himſelfe, and he puts it to himſelfe, *Where is now my hope?* His meaning is not, that it was no where, but that it was not there where ſome would have it.

Hope may be conſidered two wayes, either as taken for a grace acting in us, or as taken for ſome good upon which that grace acts: *Job's* queſtion concerneſ not hope as it is a grace acting in us; he that hath that hope knowes where ie is, and where it is once it abides for ever; *Hope is no remover*; it is an abiding grace (*1 Cor. 13. 13.*) *Now abideth faith, hope, and charity, theſe three: Theſe are abiding graces; theſe muſt and ſhall keep houſe, not only in the Church militant in generall,*

Y y 2 but

but in the ſoule of every true member of the Church : and if in reference to this hope, *Job* had questioned, *Where is now my hope ?* He might have answered, It is in thy heart ; the grace of hope dwells there. This grace of hope is no fading quality, but a ſetled power : Hope doth not alwayes aſt, but it alwayes is, where it ever was : It is not alwayes a lively hope, but it is alwayes a living hope. As *Eliphaz* checks *Job* (*Chap. 4. 4.*) *Is this thy hope ?* So many a Believer deſerves to be checkt and chiden, becauſe his hope is not more ſtrong and ſtirring, becauſe his hope is ſo unlike hope, eſpecially ſo unlike that hope, which he ought to have, after ſo much experience. What ? *Is this thy hope ?* Is this all ? You have talkt of hope all this while ; is this all you have to ſhew for it ? This is a poor peece of hope, a hope unworthy of thee. Some good men may juſtly fall under this check, and whereas hope maketh not aſhamed, they may for a time be aſhamed of their hope ; yet it is with them as with thoſe Trees of which the Prophet ſpeaks (*Iſa. 6. 13.*) *whoſe ſubſtance is in them, when they have caſt their leaves ;* So the holy ſeed ſhall be, and is the ſubſtance of it ; and though for a time it appear not, and ſo may bear this Queſtion, *Where is it ?* yet it will appear againe, and by bearing fruit, anſwer for it ſelfe, *Here I am.*

Secondly, Take hope for that good upon which our hope is ſet, or for the obje& of hope. There is a two-fold obje& of hope.

Fiſt, Eternall, and heavenly.

Secondly, Temporall, and earthly.

Spirituell things are the hope layd hold upon (*Heb. 6. 18.*) *That by two immutable things in which it is impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us :* This Scripture teacheth us, that as there is a hope by which we lay hold, that's the grace of hope ; ſo there is a hope upon which we lay hold, that's the good for which we hope. God himſelfe, and all the good things of eternall life, which God hath promiſed, are this hope. This hope alſo *Job* had, and he knew where it was : as he knew he had the grace of hope in his heart, ſo that he had the choyceſt good of hope in Heaven, nor would he have parted with this hope for all the poſſeſſions in the World.

But as hope (whether in the obje&, or in the a&ings of it)
reſpect.

reſpects temporall, or earthly things; Job ſaith, *And now where is my hope?* That is, if I wait and hope about theſe things, my labour is loſt, my hopes are vain and vaniſhing, yea already vaniſhed, as the next claufe (which is of the ſame ſenſe with this, and therefore needs no explication) further ſheweth.

And for my hope who ſhall ſee it?

That is, Who ſhall ſee that which you would have me hope for? You would perſwade me that I ſhall be a great man; if I ſhould take up ſuch a hope, who ſhall ever ſee it made good, who ſhall ſee it fulfilled? No man ſhall.

And becauſe the word which we tranſlate *Hope* in both parts of this Verſe, ſignifies alſo a *Congregation*, or the meeting of many things or perſons together: That firſt and great congregation of waters, or rather the congregating of thoſe waters is expreſſed by it (*Gen. 1. 9.*) and in a like ſenſe 'tis uſed concerning perſons (*Jer 3. 17.*) Hence the whole Verſe is thus rendred, *And where now is my Congregation? And as for my Congregation who ſhall ſee it?* As it he had ſayd, *If yee aſke after my Congregation or family, 'tis in the Grave; there's all that I looke for, there's my Father and Mother, there's my Siſters, and will any man goe downe with me into thoſe chambers of darkneſſe to viſit my Congregation, to ſee my family: this is all the family which I have in my eye, and whoſe eye elſe is greedy to ſee this?*

I might from this Verſe turne back to that Obſervation lately given; That a true Believer is ſometimes able to make tryumphant reports about the wrack of his worldly hope; he can ſay, *Where is it? and who ſhall ſee it?* With dry eyes when the will of God removes it out of his ſight.

David treating of the vanity of wordly things (*Pſal. 39. 7.*) concludes in the mids of all his outward enjoyments, *And now Lord what waite I for? where is my hope?* or, *What doe I hope for?* ('tis all one) *my hope is in thee;* not in the World, not atter wordly things; he eaſily gave up his hope there: The more hope we have in God, the leſſe we have in and about the creature. Job had much hope in God, but he had none, not onely in, but none for the creature. All thoſe hopes were in his ſight, as himſelf was, dead or dying, and therefore fit onely to be buried out of his ſight, as he ſpeaks in the next Verſe.

Ecquis me tam intuebitur, quem me futurum dicunt? Bez.

קור Significat congregare & congregationem. Et ubi nunc congregatio mea & congregationem meam quis intuebitur? Bold.

Verf. 16. *They shall goe downe to the barrs of the pit, when our rest together is in the dust.*

[*They sh. ll goe downe.*]

Spes mea, omnia mea; recte in plurali dicit, significans non spem tantum sibi ab illis propositam sed et omnes alias spes huius vite.
Metaph.

¶ Vellies significat, et ea omnia quae velut vellies aliquid sustentant. Aliquit Rabbi, ni ad ipsum Jobum referunt, quod ipsius fulchra, i. e. membra, brachia, vires, totum descendunt. Vellibus sepulchralibus descendenti. Jun. Mox videbitis istas expectationes quas praedicatis, una cum corpore ferreo efferrī in sepulchrum. Jun.

Per irrisorem hac dicta sunt. Cajet.

Who? or what shall goe downe? There is no expresse Relative in the Hebrew: *They*, that is (say some) *these hopes*; he speaks in the plurall Number, as if he had sayd, *All my hopes about this life are going downe to the pit.* The best of worldly hopes, and worldly things, are dying and perishing, mine are to me as dead and perished.

Secondly, Others understand it of *Job* himselfe; for the word which we translate *Barrs* signifies also *the members of the body.* As if he had sayd, *My selfe shall goe downe to the Pit, or Grave.*

A third thus, *They shall descend upon the barrs of the Grave:* The meaning is, *Yee shall quickly see mee and all my worldly hopes which yee so much speake of, put together in a Coffin, and carryed out upon a Beire to the Grave for buriall.*

This going downe to the barrs of the pit, according to our reading, imports, that he and his hopes should descend to the lower parts of the earth, the Grave, and be buried there; the pit would shut him in, and make him fast enough. The Grave is a Prison, and there are barrs or bolts belonging to that Prison, which shut the Prisoners in; there's no breaking of that Prison: The Decree of God is the Barre of the Grave, and his purpose locks it up till the day which himselfe hath appointed for the resurrection from the dead, and the judgement which is to follow. As the evill Angels are reserved in chaines of darknesse to the Judgement of the great day, so are the bodies of men chained and barred downe in the darknesse of the Grave, till God sends out the Arch-angel with the sound of a Trumpet to summon them to his Barr.

Yet further, these words are interpreted as spoken in derision of those overtures which his Freinds made to him about worldly happinesse: As if he had sayd, *You persuade me that I shall have much good in the World: very well, let it be so, but doe you thinke that I can carry my Goods, my Houses and Lands, my Silver and Gold, my Corne and my Wine, to make merry with in the Grave? Shall I, and the greatnesse you promise me, live together in the Grave, and make our abode in darknesse? The*

Septuagint

Septuagint seems to favour that sense, rendering it, *Shall my Goods goe with me to the Grave*, or, shall we descend into the dust hand in hand; when I surrender this battered Fort into the hands of death, shall I march out with Baggs and Baggage to these Subterranean dwellings? The Apostle affirmes, That *we brought nothing into this World*; and (he doth more then affirme) *It is certaine (saith he) we can carry nothing out.* (1 Tim. 6. 7.) And therefore what doth it avail a dying man to tel him of riches, seeing when he dyes he must leave all his riches.

An bona mea mecum ad infernos descendent, aut pariter super pulverem descendemus.

Master Broughton translates plainly thus, *To the midst of the Grave all shall descend, when we shall goe downe together in the dust.* From which, our reading of the latter clause varies but a little.

When we shall rest together in the dust.

The word which we expresse by *rest*, is derived by some, from a root signifying to descend, or goe downe; hence the difference of translation. The Hebrew particle (*im*) which we render *When* signifies also *For*, or *Forasmuch*: Further, it is sometimes taken conditionally, for *If*, as also interrogatively for (*utrum*) *whether*; according to all which acceptions, this clause hath undergone a variety of reading.

But I passe them by, and keep to our owne, *When our rest together is in the dust*, or, *forasmuch as we shall rest together in the dust*. Of this rest I have spoken before (Chap. 3. 17.) There the weary be at rest, thither I refer the Reader: We may also take Job's sense in this place, by that which he speaks so clearly out to this point (Chap. 30. Vers. 23.) *For I know that thou wilt bring me to death, and to the house appointed for all living.* I shall not stay here to draw out Observations; matter of this purport, about the certainty of, and about our rest in death, having occurred heretofore: All that I shall add for the close of this Verse and Chapter, shall onely be an offer towards the resolution of a doubt, which may arise upon the whole matter of Job's continued resolves for death, and his refusalls of any entertainment of the hopes of life.

Hence it may be questioned, Did not Job sin in giving up his hope, and in refusing to be comforted, when his Freinds, wise and godly men, laboured to assure him of deliverance?

I answer,

I answer, First, *Job* was willing to be comforted, but hee did not like their way of comforting, which was indeed a wounding; for the promises which they made him, did all along carry an implication of his guilt, they never promising him any deliverance, but upon the supposition of his repentance from those wickednesses, with which they charged him; whereas he utterly denyed their charge in the sense which they layd against him.

Secondly, I answer, We cannot altogether acquit *Job* from blame, in judging his state so deplorable and remediless. For though with an eye to the creature, and all second causes, there was no probability or possibility for his recovery, yet *Job* should have raised his hopes upon the power and Al-sufficiency of God; he might have remembered that as his affliction was extraordinary, and the hand of God very visible in it: So his deliverance also might have been as extraordinary, and that God could have put forth as strong, and as visible a hand to restore him as he did to cast him downe: 'Tis said of *Abraham* (*Rom. 4. 18, 19.*) that he *against hope, beleevied in hope*; nothing appeared for the support of his hopes, yet *Abraham* did not say, *Where is my hope?* or why should I waite for Children, He considered not his owne body now dead when he was about an hundred years old, neither yet the deadnesse of *Sarah's* womb: These naturall impediments came not to his minde, while he had a word from the Lord of nature, He staggered not at the promise of God through unbeliefe, but was strong in Faith, giving glory to God. But we may say of *Job* (from the continuall tenour of his owne answers) that he considered his owne body as dead too much, and so attained not to *Abrahams* strength of Faith.

Yet we have three things to say for him: First, there was a great difference between his case and *Abrahams*; *Job* had no such ground of Faith as *Abraham* had; *Abraham* received a speciall, yea an absolute promise from God, that he should have a Son, but *Job* received only a conditionall promise from man, grounded upon the generall promises of God, that he should be restored: This consideration abates much from the objection of his unbeliefe; though it cannot be denyed, but his Faith might and should have risen higher upon the power of God, who as he was Al-sufficiently able, so he did afterwards actually raise him up.

Secondly,

Secondly, The designe of God being in *Job's* example to set forth a patterne of patience, as his designe was in *Abraham's* example to set forth a patterne of Faith, he was pleased to let *Job's* Faith run it selfe out about spirituals and eternals, not minding temporals, that so his patience might have a perfect work in bearing the full weight of his affliction to the end, while his Faith did not so much as put under a little finger to ease him with the least beleife, that it should (as to this life) be taken off, or have an end.

Lastly, (as 'twas hinted) *Job* had much Faith to some purposes, though none to this; he had a full trust in God, though he should kill him, but he had no trust that God would not kill him; he beleived God loved him while he did afflict him, though he did not beleieve that God would deliver him from his afflictions. *As no mans faith works alike at all times, so 'tis rare that any mans faith works alike to all things*: Some who beleieve and hope mightily for the things of Heaven, have but little, either Faith or Hope for earthly things: Not because a Faith which serves for Heaven, is not enough ('tis rather more then enough) to serve for Earth: But because most of those whose Faith is strong and much enlarged for Heaven, take so much satisfaction there, and are there so much at home, that they account themselves Pilgrims and strangers here, and are not much mindfull (as the Apostle speaks, *Heb. 11. 15.*) or desirous of their earthly Countrey and concernments. *What we do not much desire to have, we do not much beleieve (though we beleieve) that we shall have it.* A full soule, saith Solomon, loatheth the Honey combe: Those soules which are full of Heaven (though they doe not loath, yet they) are not hungry after (though they can thankfully receive and enjoy) any Honey-combe of this World. *No man having drunk old Wine, straightway desireth new, for hee saith the old is better (Luke 5. 39.)* Doublesse *Job* had drunk the old Wine of Gods favour and love in the Redeemer, and so his thirst was much slacked, if not totally quenched towards the new Wine of a temporall restauration. And hence we may not onely charitably, but more then probably conclude, That it was not for want of Faith, that *Job* did not beleieve or hope for what his Freinds promised him, but because he had employed his Faith upon better and more pleasing promises.

Thus *Job* hath finisht his answer to the second charge of *Eliphaz*: And (through the help of *Christ*) somewhat is here tendred for the illustration and exposition of it. His other two Freinds, *Bildad* and *Zophar*, stand ready to enter the Lists with him, and to renew their charge; what they sayd, and what answer they received, shall (if *God* continue life and strength, with these peaceable opportunities) in convenient time be presented to publick view.

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